

NEW WORK.

SCRIPTURAL CHART;

Being a complete HISTORICAL, CHRONOLOGICAL, GEOGRAPHICAL, and GENEALOGICAL CHART of the Sacred Scriptures, from ADAM to CHRIST; presenting, in a condensed form, the *History, Chronology, and Geography*, of the Sacred Records; and exhibiting, in ONE VIEW, the *Nation, Tribe, Family, Lineal Descent, and Posterity*, of all the persons mentioned in the Scriptures, so far as furnished by the annals of sacred and profane writers; to which is affixed an INDEX.*

R. C. SHIMEALL

RECOMMENDATIONS.

The Rev. Mr. Shimeall has shown me his elaborate *Scriptural Chart*, which he proposes to publish in an engraved and elegant form, should an adequate patronage authorize the undertaking.

The size of the Map, comprising about twenty superficial feet, will make it (as its valuable contents will much more) an appropriate and excellent ornament to the parlor, a proper *appendage* to the study, and a *peculiarly instructive and ready assistant* to the department of every Sunday School—which may indeed be said in reference to any other School. It is a full synopsis of CHRONOLOGY, GEOGRAPHY, GENEALOGY, and HISTORY, in combination; illustrating the sum of the historical Scriptures, both of the *Old and New Testaments*. Its author, without claiming (as on such a subject the claim were impertinent) entire originality, has so arranged, displayed, and grouped, the several parts, as to deserve more than the title of a tasteful, laborious, and successful compiler. As to correctness, in the minutiae of so complicated a performance, while his Map must ultimately speak, and its author vouch on their own responsibility, I have some reason for a substantial confidence, that, even in that important and difficult quality, it will be found deserving the favor to which it aspires.

The price is as low as the nature of the case would require. The possession of a copy will be lasting and valuable, amply compensating the purchaser; and not probably more (I fear) than *merely* indemnifying its author, for the ingenious and laborious toils that have thus far and so well prepared it for the engraver—to whom it *ought not*, nor will it, be resigned, till a competent number of subscribers shall have appeared. I desire to see it finished, and hope that every Sunday School especially, that can afford ten dollars, will be availed of a production, beautiful and useful on general accounts, but chiefly consi-

* See advertisement, middle of page v. to the end.

derable to the Christian—because of its *devoted subserviency* to the science of the word of God, the oracles of everlasting truth.

Rev. SAMUEL H. COX, D. D.
New York, September 14, 1830.

RUTGERS COLLEGE—NEW BRUNSWICK, N. J.

Whatever has a tendency to invite public attention to a study of the Sacred Scriptures, and to aid the Biblical Student in the prosecution of his work, is valuable, and deserves public patronage. The Chart projected by the Rev. Mr. Shimeall, and submitted by him to our inspection, professing to give a general view of Scripture History, Chronology, Geography, and Genealogy, we consider as belonging to the class of *very useful* productions.

Without vouching in detail for the perfect accuracy of so complicated a performance, we do unhesitatingly say, that it is a specimen of *combined ingenuity and laborious research*, which, connected with its *unquestionable utility*, renders it an object of *deep interest* to all those who love the Bible, and who wish to propagate its heavenly instructions.

REV. P. MILLEDOLER, D. D.
Pres. & Prof. of Moral Phil. and the Evidences of Christianity.

REV. JOHN DE WITT, D. D.
Prof. of Belles Lettres, and Elements of Criticism and Logic.

REV. JAMES S. CANNON, D. D.
Professor of Metaphysics, and Philosophy of the Mind.

MR. THEODORE STRONG, A. M.
Professor of Mathematics and Natural Philosophy.

REV. ALEX. McCLELLAND, D. D.
Professor of Languages.

New Brunswick, Sept. 21st, 1830.

So far as a partial examination of the above named Chart will enable me to judge, I am happy to record in its favor my cordial approbation, and to express my conviction of its affording an *eminent and much needed facility* to an accurate study of the Sacred Scriptures.

REV. L. S. IVES,
Rector of St. Luke's Church, New York
October 4th, 1830.

I hereby concur in the above recommendations.

REV. NATHAN BANGS, D. D.
Minister of the Methodist Episcopal Church, N. Y.

The subscriber, having inspected the Rev. Mr. Shimeall's *Scriptural Chart*, and believing it to be correct, recommends it to the Christian public as a work of *peculiar merit*, and calculated to save much *time and expense*, in obtaining a knowledge of Scriptural *History, Chronology, Geography, and Genealogy*.

REV. JACOB BRODHEAD, D. D.
New York, Sept. 15th, 1830.

We the undersigned concur in the recommendation of the Rev. Dr. Brodhead.

REV. ELI BALDWIN, D. D.
 REV. GARDINER SPRING, D. D.
 REV. W. W. PHILLIPS, D. D.
 REV. JOHN JOYCE,
 • REV. CYRUS MASON,
 REV. W. S. SNODGRASS, D. D.
 REV. N. J. MARSELUS,
 REV. THOMAS DE WITT, D. D.
 REV. W. C. BROWNLEE, D. D.
 REV. GEORGE DUBOIS,
 REV. WM. McMURRAY, D. D.
 REV. J. McELROY, D. D.
 REV. CORN. D. WESTBROOK, D. D.
 REV. JOHN KNOX, D. D.

Having examined the Rev. Mr. Shimeall's Chart, I am persuaded that it is deserving of patronage, and hope that both *Clergy* and *Sunday School Teachers* will not fail to obtain copies of it.

REV. J. M. MATHEWS, D. D.

New York, 16th Sept. 1830.

PRINCETON THEOLOGICAL SEMINARY, NEW JERSEY.

We have been favored with a cursory inspection of the Chart of Sacred *Geography, History, Chronology, and Genealogy*, executed by the Rev. Mr. Shimeall; and, although our examination has not been sufficiently minute to enable us to judge of the details of the work, yet we have no hesitation in saying, that we have received an impression strongly favorable to its general character. Its *ingenious* construction; the *variety* and *value* of the matter which the compiler has contrived to combine and exhibit in a single view; and the *convenient adaptedness* of the whole to furnish aid in reading the Sacred Scriptures with intelligence and profit, renders it, in our opinion, *well worthy of public patronage*. We hope the ingenious compiler will receive that encouragement to which his indefatigable labor to facilitate the study of the Bible *entitles* him.

REV. SAMUEL MILLER, D. D.

Professor of Ecclesiastical Hist. and Church Government.

REV. A. ALEXANDER, D. D.

Professor of Didactic and Polemic Theology.

REV. C. HODGE,

Professor of Biblical Literature, &c.

It is universally conceded, that an acquaintance with the facts, and their connection with and reference to each other, is *essentially necessary* to a correct and satisfactory knowledge of the "*word of truth*." Any work, therefore, which will *clearly, accurately, and succinctly*, thus place Scriptural facts before the mind of the Biblical Student, will deserve the encouragement and patronage of the Church of Christ. The Chart prepared by Mr. Shimeall, embracing such a *variety* and *amount* of facts, giving them a *locality* and *definiteness* both of being and relation: naturally and easily leading on the student to the acquisition of, and aiding the memory in retaining and using them, appears to me to merit, in no ordinary degree, the *decided encouragement* of all who feel the importance of a knowledge of the Scriptures.

This Chart is *ingenious* in its arrangement; *accurate* in its details; and *comprehensive* in its plan; *embracing more valuable information*,

and that which can be relied on, than any other work of the kind of which I have any knowledge.

For the **CLERGYMAN**, the **SUNDAY SCHOOL TEACHER**, the member of the **BIBLE CLASS**, and the **HEADS OF FAMILIES**, it will prove not only a desirable, but an invaluable auxiliary, in rendering lucid, instructive, and interesting, facts and narratives too frequently made dry and barren, and devoid of interest to young minds, by the mode of exhibiting them.

It will enable them to economize much *time*, much *labor*, and much *expense*.

I therefore most cordially recommend it to the patronage and study of the Christian public.

REV. R. McCARTEE, D. D.

New York, Sept. 20th, 1830.

I concur in the preceding recommendation.

VERY REV. JOHN POWER, D. D.

Vicar General of the Roman Catholic Church.

I cheerfully concur in recommending the above work, from a conviction that it will prove both *highly interesting* and *very instructive*.

LT. REV. BENJ. T. ONDERDONK, D. D.

COLUMBIA COLLEGE.

From a cursory examination of the work referred to in the foregoing certificates, I concur in the opinions expressed in them of its value.

HON. W. A. DUER, LL. D.

President of Columbia College.

New York, Sept. 30th, 1830.

On a general view of the Historical, Chronological, Geographical, and Genealogical Map of the Rev. Mr. Shimeall, this day submitted to my inspection, I have no hesitation in saying that I regard it as a work of *great merit*, happily calculated to facilitate the study of the Sacred Scriptures; and as such I cordially recommend it to all with whom my name may have any influence.

ASHBEL GREFN.

Philadelphia, Sept. 24th, 1830.

I concur most cheerfully in the opinions and recommendations above expressed, believing that *Ministers*, Students of Theology, Parents, and Sunday School Teachers will find it greatly to their advantage to use the Biblical Chart.

JOS. SANFORD.

We cordially concur in the foregoing recommendations.

GILBERT R. LIVINGSTON,
WM. M. ENGLES,
JACOB C. SEARS,
WILLIAM BACON.

N. B. For the matter embraced in this volume, as an accompaniment of the CHART, see the table of contents, at the end.

A SHORT VIEW
of the whole
SCRIPTURE HISTORY,
with a
CONTINUATION OF THE JEWISH AFFAIRS
from the
OLD TESTAMENT TILL THE TIME OF CHRIST,
and an account of the

CHIEF PROPHECIES THAT RELATE TO HIM;
PRESENTED IN A WAY OF QUESTION AND ANSWER.

illustrated with
Various remarks on the History and the Religion of the Patriarchs, Jews, and
Christians; and on the Laws, Sects, and Writings of the Jews

BY ISAAC WATTS, D. D.

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MODERN USAGE,
For Bible Classes, Sunday Schools, Families, and all Schools, Academies, and
Seminaries, favorable to the promotion of

BIBLICAL LITERATURE:

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comparison of Scriptural Types and Anti-Types; Prophecies and their ac-
complishments; a catalogue of Scripture Proper Names, with their pro-
nunciation and import; a complete Geographical Index; and a
Vocabulary of such other terms as relate to the Natural,
Artificial, Judicial, Religious, and other objects
connected with the Scriptures

BY REV. R. C. SHIMEALL.

Designed to accompany his
SCRIPTURAL CHART

embracing the
**HISTORY, CHRONOLOGY, GEOGRAPHY, AND GENEALOGY OF
THE SACRED RECORDS.**

FIRST AMERICAN, FROM A NEW LONDON EDITION, REVISED AND CORRECTED.

PUBLISHED BY H. C. SLEIGHT, CLINTON HALL, NEW YORK
PIERCE AND PARKER, BOSTON; AND TOWAR AND
HOGAN, PHILADELPHIA.

1831.

"Entered according to act of Congress, in the year 1831 by R. C. Shimeall, in the office of the Clerk of the Southern District of New York."

ADVERTISEMENT

TO THE AMERICAN EDITION.

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THE specific design of this system of Bible Questions, is, to render the SCRIPTURAL CHART mentioned in the title page, more *practically beneficial*, in the various departments to which it may be appropriated : and they have been prepared for that purpose, at the repeated solicitations of many of its patrons. Those Questions, however, will be found to answer all the purposes of such Scripture helps, *without* the Chart.

The *order* in which the Questions have been instituted upon the history of the Old and New Testaments, as embodied in this work, was originally suggested by its division into Six Epochs, as connected with the CHRONOLOGY of the Chart. From an inspection of Dr. Watts' "Scripture History," however, this order was found to be so far and so happily anticipated, as to answer all the purposes desired, with the exception of such *alterations* in the arrangement of some of its parts, as the adaptation of its design in accompanying the Chart, rendered necessary ; together with such *additional auxiliaries*, as were deemed essential, in the ordinary prosecution of biblical research.

The additions and alterations made in the original work, consist principally of the following :

1. The answers printed at length in Dr. Watts' Scripture History, are omitted where references are made ; and the book, chapter, and verse only, are inserted.

2. Besides other additional matter, Dr. Watts' Questions have been considerably *amplified*. To distinguish the additional Questions, Notes, and Scripture references from the original, they will be included in brackets thus, [———].

3. The alterations made in the arrangement of some parts of the original work, for the reasons above specified, effect no material change in the main body of that work. The *first* regards the introduction of *Chronology* into the divisions of Dr. Watts' History by Chapters and Sections; which, though evidently controlling his mind in the arrangement of that history, he has omitted to insert in numerals. In supplying this deficiency, an alteration in the titles of most of these Chapters and Sections was unavoidable. The *second*, and most prominent departure from the original plan, regards the history of the Kings of JUDAH and ISRAEL. In the original work their history is taken up *separately*; whereas upon the Chart it is *blended*. In order, therefore, to adapt the Questions to the use of the Chart in that department, it was necessary to adopt the same plan in the book. Every Chapter and Section are also divided into lessons of suitable length for learners.

4. In addition to the explanatory notes as given by Dr. Watts, others are inserted, supplying the place of Questions which would otherwise involve the necessity of reference to works inaccessible to many; and every effort tending to render the study of the Scriptures either insipid or irksome, by an unnecessary multiplication of *additional* Questions, has been studiously avoided.

5. To those prophecies in Dr. Watts' history, which relate *exclusively* to Christ, and by which he preserves a connection between the Old and New Testaments, the other prophecies of Scripture are added, with their respective accomplishments, as relating to the *past*, the *present*, and the *future*: the object of which is, to facilitate the reading of history both sacred and profane, as connected with these events. In this department, Newton on the Prophecies, &c. have been freely consulted. Considerable assistance was also derived in the classification of the Types and Antitypes, from a treatise on that subject, by the estimable McEwen. In preparing the Catalogue of proper names, the Geographical Index, and the Vocabulary of other Scripture terms; a free use has been made of Robinson's Lexicon, as translated from the 'Clavis Philologica' of C. A. Wahl; Dr. Alexander's Bible Dictionary; Calmet, &c.

6. Finally, as this volume of Scripture History, as now prepared, is intended to accompany the Biblical Chart; embracing the *History, Chronology, Geography, and Genealogy*, of the sacred records; the reader is requested to compare the following with the entire preface of the London copy of Dr. Watts' history, in order the more fully to discover their joint adaptation to modern use.

It is proper also here to observe, that Scripture Questions, designed for general use, in a great degree subvert their own tendency, when connected with any thing *sectarian*. It is believed nothing will be found embodied in this book, of a doctrinal character, which will not meet the concurrent views of all evangelical Christians. And it is now recommended to the different Clergy, and all engaged in the pious instruction of youth, to annex their respective *Catechisms* to the ordinary course of *biblical instruction*; the benefits of which will appear from the great importance of possessing a knowledge of both.

The Question now to be decided, regards the method best calculated to impart a comprehensive knowledge of the Sacred Scriptures, as connected with the above named important subjects, so as to render them,

- (1.) Intelligible to the smallest capacity.
- (2.) Relieve the mind of all ordinary embarrassment in reading the Scriptures.
- (3.) Facilitate the acquisition of a knowledge of them in the shortest period of time.
- (4.) Render their research the most interesting to all ages, sexes, and classes, and particularly the young. And,
- (5.) Bring the purchase of an article, embracing *every necessary aid* in these departments, within the reach of all.

In reply to the above inquiries, the following is respectfully submitted. In the CHART is presented to view,

I. A complete *Epitome* of Scripture History, as may be seen by an inspection of the two VIGNETTES. The upper one embraces a representation of all the prominent events of the Sacred Narrative, from the *Creation* to the *Babylonish Captivity*. The other, a group of all the *principal personages* of Jewish history, from ABRAHAM, ISAAC, and JACOB, down to MARY and CHRIST; arranged in the order of their succession,

and accompanied with some appropriate marks, significant of their particular character and office. And it will require but a partial inspection of these, to connect in the mind all the prominent features of that department. To facilitate subsequent research,

II. The History, Chronology, Geography, and Genealogy of the Sacred Records, are so arranged and condensed, as to present them to the eye *in one view*; each department being entirely distinct from the other.

1. The HISTORY commences with the Creation, and terminates with the completion of the second Temple, under the direction of Nehemiah; furnishing a complete nucleus to every department of Scripture History, and including an account of the ancient Assyrian Empire.

2. The CHRONOLOGY extends from the Creation to the birth of Christ; giving in the 5th and 6th Epochs, the dates of the Prophets, major and minor, as cotemporary with the Kings both of Judah and Israel.

3. The GEOGRAPHY comprises seven separate Maps, and embraces the whole field of Sacred Geography, both *Antediluvian* and *Postdiluvian*. And, •

4. The GENEALOGY embraces every name mentioned in the Bible, (of whose origin any account is given,) traced out in the order of their descent; exhibiting the distinctive *Nation, Tribe, Family, Lineal Descent*, and *Posteriority* of the whole Jewish people, and preserving entire the line of the genealogy of CHRIST, from ADAM.

These several departments, (except the history, which is condensed,) are *complete*, and calculated to furnish a knowledge of all that is essential to them, and may be studied separately, as occasion requires. But as these departments, if only studied separately, are still calculated to subject the mind to comparative embarrassment, as it respects their relation to and connection with each other, and to save the time and labor of research and comparison in the ordinary way; they are,

III. So incorporated together, as to show the relation which each bears to the other, thus presenting the whole in a complete chain of connection. In the *history*, the pupil will find a constant recurrence of scriptural names, which, being cotemporary, link the whole together. The *Chronology* is intro-

duced in a similar manner; and when any thing of a *geographical* character occurs, immediate reference is made to the Map on the Chart, where the whole is delineated.

Further. As it is not intended that the CHART, complete as it may be, shall, in the smallest degree preclude the use of the BIBLE, but rather excite to *emulation* in its perusal, the hope is indulged,

IV. That the sacred volume will not be neglected on account of any advantages which it may afford. The CHART, as a handmaid, may *assist* in obtaining a knowledge of the Scriptures in the above departments; it is not pretended that it can, in itself, *consummate* that knowledge. It is only designed as an *auxiliary*: not as a *substitute*. They are to be used in connection with each other. Finally, as at proper intervals, in the prosecution of this useful and interesting study, it is important to know what proficiency is made,

V. The following Questions have been prepared, adapted particularly to the use of the CHART. In furnishing answers to these questions, the pupil is referred to the Chart, in connection with the *book, chapter, and verse*, where the whole is inserted in the BIBLE, and from which it is expected he will frame an answer *in his own language*, except where it is thought necessary to supply it at length. This will render him at once familiar with the Scriptures, and more forcibly impress upon his mind the subjects of investigation.

These Questions, as adapted to the *history, &c.* of the Bible, will be divided into Chapters and Sections; to each of which will be affixed a separate title, thereby preserving more distinctly the *historical order, and Chronological* connection of the whole.

The history of the Jews, from the Old Testament till the time of CHRIST, is inserted as in the original—Types and Antitypes; and the additional prophecies, with their respective accomplishments, are inserted at the conclusion of Questions upon the New Testament. Following these, is the Catalogue of Scripture proper names; the Geographical Index; and the Vocabulary.

The reader will now very readily perceive, that the plan here adopted, is a *progressive* one: presenting to the eye in the first place, a *general outline* of Scripture history, &c., and

then progressively filling up each prominent division with such *particulars*, as are essential to a **COMPREHENSIVE KNOWLEDGE** of the whole.

Experience has demonstrated, that in most instances, these subjects have been rendered dry and uninteresting, by the very methods adopted to impart a knowledge of them. It has therefore been the particular design of this plan, in the progress of the pupil, to engage his attention, and thereby lead to research. If we can, by pleasing the eye, at the same time inform the mind, and render a knowledge of the contents of the Sacred Volume comparatively *unavoidable*; much is accomplished towards the removal of that prevalent deficiency in such knowledge, predicated of a want of disposition to "search the Scriptures."

Finally, the public are hereby most confidently assured, that in the use of this Chart. (which precludes the entire possibility of *abridgment* or *enlargement* of matter in its present form,) they have a combination of *all* that is to be found in the almost numberless Books, Maps, Charts, &c. now in the reading market; and which, owing to their enormous expense, as also the great amount of labor and consequent perplexity in using them, are never found in the hands of thousands who habitually read the Bible.

Something is wanted to supply their place:—and for this purpose, the **SCRIPTURAL CHART** was originally designed.

The **CLERGY** who have already possessed themselves of many Scripture helps upon all the above named departments in *detached* forms, will soon save ten dollars worth of time in the use of this Chart, as an article of *reference*; and those who have neither, will greatly promote their pecuniary interests, by availing themselves of its *advantages*.

SUPERINTENDENTS and **TEACHERS** of Sabbath Schools, and members of **BIBLE CLASSES**, will find it an article well adapted to afford such a preparation for their several duties, as their limited time demands. This is also strictly applicable to **MEN OF BUSINESS**, whose several avocations necessarily limit their opportunities for a profitable perusal of the Scriptures.

It is further presumed, that no other articles when collected together, claiming similar pretensions, will so happily tend to *engage the attention of the young*, and thereby lead them to

search the Scriptures" with so much "daily" pleasure ; and which will so rapidly accelerate their knowledge of its Sacred contents, as the **SCRIPTURAL CHART**. It requires no *additional lectures* ; no *appendage of explanations*, other than what is found upon its own surface.

All those, therefore, engaged in the education of youth in **SCHOOLS, ACADEMIES, and SEMINARIES**, favorable to the promotion of **Biblical Literature** ; will find this Chart admirably adapted to promote that object.

Finally, it is particularly designed for the use of **FAMILIES**. The *laity* of the different Churches, and the community at large, *may* and *ought* to be "thoroughly furnished" with a comprehensive knowledge of all these Scriptural subjects.

DIRECTIONS, &c.

I. *For using the book without the Chart.*

(1.) References to the Chronology, Geography, and Genealogy of the Chart from the book, will be passed over. The *Chronology* of the most prominent events are inserted in the book throughout. The *location of places* is given in the Geographical index; and the *Genealogy*, in the catalogue of Scripture proper names.

(2.) Many of the Questions may be divided into 2, 3, or 4 additional ones, being designated by semicolons; to which separate answers are given, thus:

159 Q. What inquiry did Pharaoh make of the five brethren; what was their reply; and what did the king then say to Joseph? Ans. (1.) Gen. xlvii. 3, answer to the first part. (2.) v. 3, 4, answer to the second part. „ (3.) v. 5, 6, answer to the third part.

This plan of dividing the larger Questions, will be more suitable for younger learners.

II. *For using the book with the Chart.*

(1.) The advertisement, p. iii., and the General Remarks, p. xvii., should be *carefully* read.

(2.) Trace out the different *events* and *personages* in the two Vignettes, by the explanations given upon the Chart, after which commence with the Questions, p. 21.

(3.) All the Chronological, Geographical, and Genealogical references from the book to the Chart, should be carefully traced out.

(4.) The historical department of the Chart may be read occasionally, as the pupil advances with the Questions; but *particularly* after their completion; the object of which is, to refresh the memory, by presenting to the eye **AT ONE VIEW**, the matter embraced in the entire course.

PREFACE

TO THE LONDON EDITION,

SHOWING THE DESIGN OF SUCH A SHORT VIEW OF SCRIPTURE HISTORY,
AND THE ADVANTAGES OF IT.

THE *Holy Scripture* is divided into two books, which are commonly called the *Old Testament* and the *New*. And as each of these books contains several articles or propositions which God had revealed to men for the direction of their faith and practice in the successive ages of the world ; so there are several histories also contained in them, or narratives of the lives and deaths of men, of the affairs of nations, and especially of the transactions of God with mankind.

Some knowledge of these historical matters is necessary and useful, in order to obtain a more clear and full acquaintance with the principles of our holy religion, as well as to assist and engage us in the practice of it by way of motive. It is the history all along which introduces the peculiar *doctrines* and *duties* : and all the latter revelations of the mind and will of God, relating to religion, have some connection with, and dependence upon, the events which went before.

The very Gospel of *Christ* consists partly in the history of his life and death ; nor can the other parts of it, namely, the doctrines and duties, be so well understood without some knowledge of the law of Moses, the ceremonies of the Jews, the religion of the Patriarchs, and the transactions of God with Adam, the first father of all mankind.

The great and blessed God at one single view surveys all his own works and designs, from the beginning to the end of them ; and every part of his grand scheme stands in a delightful harmony with the rest. He has ordained all his more early dealings with men in such a manner as to let in divine light, by several gradations, upon a dark world, and to lay a happy foundation for its latest and best revelation made by his own Son

and his apostles ; and in many cases the former laws, ordinances, and transactions, are evidently designed to prefigure and shadow out, as well as to introduce, those which follow. Adam, our first father, by whom "sin and death were brought into the world," was a type or figure of Jesus, the second Adam, who brought in "righteousness and life," Rom. v. 14. 1 Cor. xv. 21, 22, 45, 49. The law of Moses was a "shadow of the good things which were to come ;" but the body and substance of these blessings was given us by *Christ* our Savior, Col. ii. 17. Heb. x. 1. And it is certain we may obtain a more extensive and complete knowledge of Christianity, by our acquaintance with the sacred affairs of Adam and Noah, of Abraham and Moses, and the sons of Israel.

Besides, it is the history of the Bible which hath conveyed down to us the knowledge of those miracles and divine wonders which have been wrought by the prophets, the immediate messengers of heaven, to prove that they were sent of God : it is in this history we read of those prophecies of things to come, together with the accomplishment of them, which stand in a beautiful connection from the beginning of the world to the days of the Messiah. All of them join to confirm our faith in the several revelations of religion which God has made to the sons of men ; and all concur to establish the last and noblest scheme of religion, that is, Christianity. Thus the very history of Scripture has a powerful and rational influence to establish our belief of the Gospel, and to make us Christians upon solid and reasonable grounds.

I add yet further, that in the historical part of Scripture we read the holy *laws of God*, exemplified in the life and practice of good men in several ages of the world ; and when we see the rules of religion copied out in the words and actions of our fellow-creatures, it renders the performance of them more practicable and more delightful to us. While the word of command stands in the law to require our obedience, the actual obedience of our fathers to those commands recorded in the history invites our imitation, and makes the work more easy.

To conclude ; we find not only the precepts but the sanctions of the law of God exemplified in the narratives of Scripture. How often do we read the promises of God fulfilled in the rewards of the righteous, and his threatenings executed against willful transgressors ; these things set the government of God

before our eyes in a stronger light ; they show us that his words of promise and threatening are not empty sounds ; and make it appear, with sensible conviction, that he will certainly reward, and that he will as certainly punish. The many wonderful instances of a Divine Providence which concerns itself in the affairs of men, and which are recorded in the word of God, have a natural tendency to awaken our fear of so great and glorious a Being, and to encourage our hope and trust in him. In a word, the perfections of God, whereby he made and governs the world, are set before our eyes by the Scripture history in such divine colors, as give us a more awful and more amiable idea of God himself than any words of description could have done, without such an historical account of his works of nature, grace, and providence.

Since then it appears, that some knowledge of the history of Scripture is necessary and useful to every one among us who would know and love God, and be a partaker of his favor, the next thing to be inquired is how this knowledge may be best attained ? how shall persons, whose capacity is weak, or who have little time to employ on these subjects, be led in the shortest and easiest way to a competent acquaintance with the sacred history ? and how shall those who are young in years be trained up in the plainest and most alluring manner to some knowledge of these important affairs, till their growing age, and further advantages, shall give them a more extensive and capacious view of all the transactions between God and man recorded in Scripture ?

The *Bible* itself is a very large book, and though it ought to be read (at least many parts of it) by persons of all characters and conditions, yet the reducing of the several things contained in it to a short and narrow view by way of abridgment is so exceedingly useful, that I had almost called it necessary, at least for youth, and for persons in the lower ranks of life, who have fewer conveniences and advantages of knowledge. I have made this sufficiently evident with regard to the doctrines and duties of religion, in my *Discourse concerning the composition and Use of Catechisms*, to which I refer my reader: and the same argument will hold good with regard to the historical part of Scripture. There I have shown particularly how needful it is to collect the great articles and rules of our religion, which lie scattered up and down in the Bible, into a shorter

scheme for the use of younger understandings : and I have given my reasons, also, why the catechetical method of question and answer is preferable to all other methods of instruction ; and I need not repeat the same things here, with regard to sacred history.

It is proper the reader should know, that at the end of the *History of the Old Testament*, I have inserted *one chapter*, wherein the Jewish affairs are continued from the time of Nehemiah (where the sacred writers end) down to the times of Christ and the Gospel. This is borrowed from the best ancient writings we have of these events, namely, the books of Maccabees in the Apocrypha, and the History of Josephus ; though I am greatly indebted also to Dr. Prideaux's *Historical Connection of the Old and New Testament*, wherein these narratives are so happily reduced to a chronological order, and embellished and improved with many valuable hints from heathen historians.

And to render the work yet more useful in these days of infidelity, I have added another chapter, which I call a *Prophetical Connection between the Old and New Testament*, wherein the most eminent prophecies relating to our blessed Lord are set down in one view, together with their accomplishment : that young minds may see how much this great Messiah, or anointed Savior, was foretold and expected through all ages, and may have their faith of Christ built early upon a solid foundation.

I have nothing more to add, but to acquaint the reader with the method I have taken in composing this work, and with the use that he should make of it.

In framing this book, I have observed the following rules, namely :

I. I have proceeded, for the most part, according to the order of things as they lie in the books of Scripture ; but still endeavoring to maintain some connection throughout the whole history. Yet I cannot say I have always reduced things to that order in which they were transacted ; for in several places I found that a strict observation of chronology would have intermingled too many incidents of different kinds, would have broken the scheme of things I had proposed, or interrupted the narrative of some particular event, and rendered the history much more unconnected and disagreeable to those for whom I write.

II. Though I have not been solicitous to insert every incident, and the name of every person contained in the Old Testament, yet I have omitted scarce any name or remarkable transaction which has been referred to or cited in the New, or has any connection with the Gospel of Christ, which is the religion of Christians. It was not possible to insert all the particular narratives contained in the Scripture, without making another book almost as big as the Bible itself: whereas my prime design was to give an *abstract or short view of the sacred history*, for the use of persons of such age, capacities, or conditions of life, as are not able to attend to much reading, nor gain a fuller and more accurate knowledge of the transactions of God with men.

III. I have added the chapter and verse of one or more texts of Scripture to every answer that required it, that the reader might be invited to search his Bible, and there gain a larger and more particular acquaintance with those historical matters which I have briefly mentioned in a line or two. If young persons, by this means, are allured to grow familiar with the word of God, I am persuaded the advantage they may reap thereby will richly compensate all their labors in reading this historical abridgment of Scripture, and all my pains in writing it.

IV. It is all divided into chapters, and some chapters into sections, with a new title to each. This will, in some measure, give a comprehensive view of the method and order of the whole. It is evident that the catechetical form of question and answer takes off the tiresomeness of reading from younger minds, and perpetually allures their inquiry and curiosity onward by short answers, without that weariness which arises from many long continued pages of mere narrative: and in the same manner, a proper distinction of the history into chapters and sections, under different titles, renders the work of reading much more delightful by these frequent returning rests and pauses.

V. Since I intended it originally for persons of younger years, and the common ranks of mankind, I have studied generally to use such words and forms of speech as are most plain and easy to be understood. It would not have answered my design so well, if I must have sent my reader too often to his dictionaries to inquire the meaning of hard words and Latinized expressions.

VI. Yet I have not so confined myself to the service of my unlearned readers, as to neglect all useful criticisms and occasional remarks to clear up difficulties : but have freely interspersed them throughout the whole book, so far as may inform the inquisitive, and give some hints to the more intelligent reader, for the further illustration of some passages of Scripture both in the Old Testament and the New.

If there should be found any mistakes in drawing up this history, which might have been rectified by further consulting the writings of the learned, I would only mention one apology for myself ; and that is, that a great part of it was drawn up in the country, at a distance from my usual habitation, where I had no learned writings to consult, and was confined to my Bible alone.

I let me here speak a word or two more of the particular uses which may be made of this summary of sacred history.

It may be not an improper book to lie constantly in the nursery or the parlor, to assist the instruction of children, or the conversation of grown persons. And if this and other useful books were suffered always to lie in the places appointed for servants, especially in great families, it might be an allurements to them to employ some of their leisure in a profitable manner. The placing it in any room of usual residence, may entice persons often to look into it, and to lead them into an easy acquaintance with the various dealings of God with men from the beginning of the world.

Nor can I think it would be a vain and useless employment for persons who are not furnished with better advantages for scriptural knowledge, to read it over once in a year or two, in order to keep these sacred memoirs ever fresh in their minds. Half a chapter a week would be no heavy task, and this would finish it in twelve months' time.

May the divine blessing attend this feeble endeavor of mine to diffuse the knowledge of divine things among mankind, and to furnish families with useful matter for conversation, whereby they may be better secured against the temptation of loose and vicious writings and vain discourse, which give an unhappy tincture of the imagination in early years, and tend to defile and destroy the soul.

GENERAL REMARKS,

INTRODUCTORY TO THE

SCRIPTURES OF THE OLD AND NEW TESTAMENT.

• —

[THE term BIBLE, is the title by which the Sacred Scriptures are most generally known. This term derived its origin from the custom of the Grecian fathers, and signifies, by way of excellence, that it is the *Book of books*, or that it is of divine origin.

I. The first grand division of the Bible consists of two parts; the *Old Testament* and the *New*. The original word for 'Testament, is also frequently translated *Covenant*. (Jer. xxxi. 31, 34. Heb. viii. 6—13.) We would here further remark, that it never was intended that the Old Testament Scriptures should be at all superseded by the addition of the new. (Matt. v. 17.)

II. Another division of the Bible, is, into *Canonical* and *Apocryphal*. The former of these relates to those parts of Scripture, which are unquestionably divine, and consequently *infallible*. The latter, to those which are of *doubtful* or *spurious* origin. The following evidences confirm this opinion respecting them: (1.) They are never quoted by the writers of the New Testament. (2.) Josephus and Philo never mention them. (3.) The Christian Church was for some centuries ignorant of them. (4.) The early fathers unanimously concur in rejecting them, not being found in the Catalogue of the *Canonical* books. (5.) They were not written till after the days of Malachi, with whom the

spirit of prophecy ceased. (6.) They contain *fables, lies, and contradictions*. (1. Macc. vi. 4, 16. 2 Macc. i. 13—16 and ix. 28.) (7.) They never were acknowledged Canonical, except by a Popish Council in 1550. And (8.) They are now rejected by all Protestants. The present arrangement of the Canonical Scriptures, both by Jews and Christians, is ascribed to Ezra, after the termination of the Babylonish Captivity.

III. Our Savior makes another division of the Sacred writings, into, (1.) The *Law of Moses* ; (2.) The *Prophets* ; and (3.) The *Psalms*, or *Hagiographa*.*

IV. But the division which now prevails is into, (1.) The *Pentateuch*, or first five books of the Old Testament. (2.) The *Historical* books, from Joshua to Esther inclusive. (3.) The *Poetical* books, from Job to the Songs of Solomon. And (4.) The *Prophetical* books, including the remainder.

V. The last division of the Scriptures consists of *chapters* and *verses*. The books of the Old Testament were divided into chapters, by Cardinal Hugo, in the year 1240. And the chapters into verses, by Rabbi Nathan, a Jew, in 1445. And verses were introduced into the New Testament by Robert Stephens, a learned Frenchman, A. D. 1545.

The Pentateuch, written by Moses, (Luke xvi. 19,) bears date 700 years further back than any other writing extant.

The want of *infallibility* in man, is a sufficient evidence of his want of qualification to produce such a system of rules for the regulation of his *faith* and *practice*, as his fallen condition requires. But man has such a

* The *Hagiographa*, includes, with the *Psalms*, all the Sacred writings of the Old Testament, except the *Law* and the *Prophets*.

system, and that system is found alone in the Scriptures of the Old and New Testaments. Consequently, these Scriptures must have been given by inspiration from God; by which inspiration, the several penmen were directed to express themselves with *infallible precision*, and so influenced their very language, as in all instances was best calculated to convey the mind of the Holy Spirit.

The evidences accompanying the truth of this divine revelation, are the following. (1.) The *desirableness* and *necessity* of a revelation. (2.) The *antiquity* of the Scriptures. (3.) *Historical* evidence. (4.) *Miracles*. (5.) *Prophecies*. (6.) Character of CHRIST and the *Apostles*. (7.) Coincidence of *Mosaic history* with *pagan tradition*, and the *appearances of nature*. (8.) Coincidence of the *Epistles* with the *Acts*. (9.) Propagation of *Christianity*. (10.) Analogy of *religion* to the constitution and course of *nature*. (11.) The *harmony* of the writers. (12.) The *purity* of the doctrines. And (13.) Their *fitness* to answer all the purposes for which they were originally intended.

As it respects the *correctness* of the present version of the Scriptures; considering the lapse of time, together with the various transcriptions through which they have passed, and their repeated exposures to innovations by designing and wicked men, they have been most remarkably preserved.

Ptolemy Philadelphus, king of Egypt, ordered the Hebrew Scriptures to be translated into Greek, two or three centuries before the Christian era. This is called the *Septuagint*, and is the oldest translation extant.

The *Vulgate*, or *Latin version*, is a very ancient translation, made subsequent to the Christian era, and the only one which the Roman Catholic Church acknowledges to be *authentic*.

The *English version* of the Scriptures was commenced under the authority of King James I., of England, in A. D. 1607. The persons engaged in this great work, were distinguished both for *learning* and *piety*. And after translations had been made by six different classes of men, numbering in all, forty-seven, and each of these undergoing separate revisions, by an interchange of translations by those several classes, the result of their labors was published in A. D. 1611. It still continues to be the standard version.]



SHORT VIEW

OF THE WHOLE

SCRIPTURE HISTORY, &c

[REVISED AND ENLARGED.]

PART I.

ADAPTED TO THE HISTORY, CHRONOLOGY, GEOGRAPHY, AND
GENEALOGY, OF THE OLD TESTAMENT.

INTRODUCTION.*

Questions on the two Vignettes, &c.

I. THE UPPER VIGNETTE.

LESSON I.

1 Q. What is the object of the two *Vignettes*, at the top and bottom of the CHART?

Ans. They are intended to exhibit an *epitome* of Scripture HISTORY, CHRONOLOGY, GEOGRAPHY, and GENEALOGY.

* [As the design of the two *Vignettes* upon the Chart is to give a general outline of the whole field of Scripture history, as connected with the *Old Testament*, the Questions instituted upon them are inserted as a substitute to the original introduction, as best calculated to subserve its use. This introduction, however, would have been printed as a *recapitulation* of the preceding questions, but for the difficulty of prefixing to it, in its original form, the *chronology* of the periods embraced in the whole, which is considered of primary importance throughout the body of this work. The *substance* of the original introduction is retained.]

2 Q. What is the first thing presented to view in the upper Vignette? Ans. Gen. ii. 8.

3 Q. What *tree* stands in the centre of the garden? Ans. Gen. ii. 17.

4 Q. Who stand under the tree, and in what are they engaged? Ans. Gen. iii. 1—6.

5 Q. What person lies slain before our first parents? Ans. Gen. iv. 8.

6 Q. In what year of the world did this event take place? Ans. A. M. 129. *See also Chart, chron. dep. I Ep.*

7 Q. Whose descendants diverge from the right and left of Adam and Eve; and what became of them? Ans. Gen. iv. 17, and v. 3—20, and vi. 1—7. vii. 17—24.

8 Q. When did this event take place? Ans. A. M. 1656. *See also Chart, chron. dep. II Ep.*

9 Q. What *lofty mountain* rises between the tower and Mount Sinai; and what do you see on its *summit*? Ans. Gen. viii. 4, 5.

10 Q. Who and what do you see *leaving* the ark; and what was the *sign* of God's covenant with Noah? Ans. Gen. viii. 15—19, and ix. 12—17.

11 Q. Whose *descendants* stand in the rear and in front of the tower? Ans. Gen. ix. 18, 19, and chap. x.

12 Q. What *portions* of the earth did they respectively people? Ans. *See Chart, map No. 1, and Gen. x.*

13 Q. What *building* is recorded to have been erected by them previous to their dispersion; and where was it located? Ans. Gen. xi. 5—9, and xi. 2. *See chart, map No. 1. River Tigris.*

14 Q. What is to be understood by their being *divided* into three companies? Ans. Gen. xi. 7, 8.

15 Q. In what period of the world did this take place? Ans. A. M. 1723. *See Chart, chron. dep. II Ep.*

16 Q. What does the *Genealogical Tree* represent? Ans. The origin of nations. Gen. ix. 18, 19.

17 Q. What do the *tents* in the rear of the Genealogical Tree represent? Ans. The *wandering* lives of the Patriarchs, and the *encampments* of the Israelites in the wilderness.

18 Q. What, by the *flames* between Mount Sinai and Eden? Ans. Gen. xix. 24, 25.

19 Q. When did this event take place? Ans. A. M. 2017. See *Chart, chron. dep. III Ep.*

20 Q. What *mountain* joins Arrarat on the right? Ans. Ex. xix. 1, 2.

21 Q. Who is on the *top* of the Mount; and for what *purpose* did he ascend? Ans. Ex. xix. 3, and xx. 1.

22 Q. Of what is the *wall*, which surrounds the ark on the extreme right, indicative? Ans. 2 Kings, xxv. 21.

23 Q. At what time did this event take place? Ans. A. M. 3416. See also *Chart, chron. dep. V. Ep.*



II. THE LOWER VIGNETTE.

LESSON II.

24 Q. Which of the three personages on the left of the lower Vignette comes *first*, in the order of Chronology? Ans. Gen. xxii. 1. •

25 Q. In what period of the world did he *flourish*? Ans. A. M. 2083. See *Chart, chron. dep. III Ep.*

26 Q. Name the next *two* in the order of their descent? Ans. Gen. xxi. 1—3, and xxv. 26.

27 Q. What *personages* stand in front of Abraham? Ans. Gen. xxix. 32—35, xxx. 6—8, and 11—13, 18—20, 24; xxxv. 18. See *Chart, 12 sons of Jacob.*

28 Q. Name the next *ten* which follow? Ans. Gen. xxxviii. 29. Ruth iv. 18—22. See *Chart—Judah, No. 8, &c.*

29 Q. What conspicuous personage is seated in the center of the group? Ans. 2 Sam. ii. 1—4.

30 Q. In what year did his reign commence? Ans. A. M. 3930. See *Chart, chron. dep. IV Ep.*

31 Q. Who stands next to David? Ans. 1 Kings, i. 28—37.

32 Q. Who succeeded Solomon; and what event occurred at the commencement of his reign? Ans. 1 Kings, xii. 1, 2—20.

33 Q. Who succeeded Rehoboam, and what was his character? Ans. 1 Kings, xv. 1—3, and 2 Chron. xiii. 1.

34 Q. Who next succeeded, and what were their characters? Ans. 2 Chron. xiv. 1—8, and xvi. 1.

35 Q. Who next follow in the order of succession and did they imitate the piety of their worthy predecessors? Ans. 2 Chron. xxi. 1—7, and xxii. 1—5.

Note. Queen Athaliah, (not included in the Vignette,) mother of Ahaziah, “slew all the seed-royal of the house of Judah,” except Joash his son, who was saved in the temple by Jehoshabeath, sister of Ahaziah. 2 Chron. xxii. 10—12.

36 Q. Who succeeded the impious Athaliah? Ans. 2 Chron. xxiii. 1—12.

Note.—JOASH was succeeded by his son AMAZIAH; (2 Chron. xxiv. 27;) he by UZZIAH, or *Azariah*; (ch. xxvi. 1—8;) he by JOTHAM; (v. 23;) he by AHAZ; (ch. xxvii. 9;) he by the pious and zealous HEZEKIAH; (ch. xxviii. 27;) he by the idolatrous and abandoned MANASSEH; (ch. xxxii. 33;) and he by the more depraved AMON; (ch. xxxiii. 20—24.) These are not included in the group of figures, but are here introduced to fill up the line of succession, from Joash to the next following.

37 Q. Who supplied the vacancy after the death of Amon; and what is recorded to have been found during his reign? Ans. (1) 2 Chron. xxxiii. 25, and (2) xxxiv. 14—22.

38 Q. By whom was JOSIAH succeeded? Ans. 2 Chron. xxxvi. 1—4; 8—10.

39 Q. What *six personages* advance toward the left, from Eliakim (or Jehoiakim) and Jehoiachin, (or Jechonias,) behind Josiah? **Ans.** The brethren of Jehoiachin. 1 Chron. iii. 18.

40 Q. Who advance in front of them towards the Mount? **Ans.** Matt. i. 12—16.

41 Who stands upon the summit of the Mount? **Ans.** Matt. i. 23—25.

42 Q. Who do you perceive in front of the SAVIOR, in a kneeling posture? **Ans.** Luke ii. 19.

LESSON III.

Recapitulation of the preceding questions, divided into six Epochas, or periods. See Chart, top margin.

I. Ep. The Old Testament history commences with a review of the CREATION of all things; of the primitive holiness, happiness, and innocence of our first parents, and of their final apostasy; of the increase of the human species, the posterities of Cain and Seth; and of their accumulated iniquities, which resulted in their total destruction by the DELUGE, except Noah and his family. A. M. 1656.

II. Ep. The History of Noah, and his descendants, next follow. By them were commenced the erection of the tower of BABEL, which resulted in their DISPERSION, A. M. 1757. The history of this period extends to Abraham's VOCATION, A. M. 2083.

III. Ep. It then treats of the destruction of SODOM and GOMORRAH, A. M. 2107; of the *immigration* of Jacob (or Israel) and his family to Egypt, by the invitation of Joseph; of their subsequent bondage for 430 years; and their final deliverance by Moses, A. M. 2513, when they commenced their journeyings through the wilderness. This is called the EXODUS, or departure of the Israelites from Egypt.

IV. Ep. The history continues with a rehearsal of their ENCAMPMENTS in the wilderness; of the announcement of the Moral Law at SINAI; of their sins and

punishments ; of their final occupation of the promised land, forty years after their departure from Egypt ; of their government by *Judges* after the death of Joshua, for the space of 342 years ; and of their government by *Kings*, from Saul to SOLOMON, in whose reign the first temple was finished and DEDICATED, A. M. 3600.

V. *Ep.* Then follows an account of the division of the kingdom of Solomon between *Rehoboam* and *Jeroboam*, and of the government of the two kingdoms of Judah and Israel, by a long succession of MONARCHS, till they were both led captive by the Assyrian and Chaldean powers, the last of which was called the BABYLONISH CAPTIVITY, under Nebuchadnezzar, A. M. 3416.

VI. *Ep.* Finally, the Sacred history closes with an account of the *restoration* of many of the captive Jews, (chiefly of the tribes of Judah and Benjamin,) and the rebuilding of the temple under Nehemiah, A. M. 3488. The first advent, or *nativity* of CHRIST, took place A. M. 4004.

CHAPTER I.

THE HISTORY OF MANKIND BEFORE THE FLOOD

PERIOD I.

[Extending from the creation to that event, commonly called the Antediluvian age, and embracing a period of 1656 years.]

LESSON I.

The Creation.

1 Q. How came this world into being? Ans. Gen. i. 1. Ex. xx. 11.

2 Q. How did God make all things? Ans. Gen. i. 3, 6, 9, &c. Heb. xi. 3. Ps. xxxiii. 9.

[*Note.* In the Hebrew, (in which language there are three numbers,) the word *Elohim*, translated *God*, is plural, though joined to singular verbs. By this is intimated the doctrine of the *Divine Trinity in unity*;—God: Father, Son, and Holy Ghost. Hence the work of creation is ascribed to them *respectively*. *First.* “In the beginning *God created the heavens and the earth.*” Gen. i. 1.]

Second note. We are informed in the New Testament, that “*God created all things by his Son JESUS CHRIST.*” Eph. iii. 9; and that his name is “*The Word of God.*” John i. 3. Rev. xix. 13. [Is. xlv. 24.]

[*Third.* In the civ. Psalm, 30th verse, it is declared, “*Thou sendest forth thy SPIRIT, they are created.*” See also Job, xix. 18; xxxiii. 4. Gen. i. 2, 26.]

[3 Q. What is said of the original state and appearance of the earth at its first creation? Ans. Gen. i. 2.]

4 Q. What followed the formation of the earth in the order of creation? Ans. Gen. i. 3.]

5 Q. What time did God spend in making the world? Ans. Gen. i. 31. Ex. xx. 11.

6 Q. What was his work on the first day? Ans. Gen. i. 3, 5.

7 Q. What did God make the second day? Ans. Gen. i. 6. [7, 8. Ps. civ. 6—9.]

8 Q. What did he do on the third day? Ans. Gen. i. 9—12.

9 Q. What was the work of the fourth day? Ans. Gen. i. 14—19.

10 Q. What was the fifth day's work? Ans. Gen. i. 20—23.

[*Note.* The similarity of *birds* and *fishes*, in the propagation of their species; and also of the mode of their existence in their respective elements, reconciles the 20 v. of this ch. with the 19 v. of the ii. ch.]

11 Q. And what was the sixth or last day's work? Ans. Gen. i. 24—26.

[*Note.* The consultation intimated by the expression, “*Let us make man,*” v. 26, confirms the observations made in the note under Q. 2. See also ch. ii, 22, xi. 7. Is. vi. 8.

12 Q. What was said of the character of all created things at their completion? Ans. Gen i. 31.]

13 Q. What did God do on the seventh day? Ans. Gen. ii. 2, 3.

Q. Are we to understand by the term "rest," in what the great Creator has ceased to work? Ans. Is. xl. 28. John v. 17.

15 Q. Does the sabbath date its first institution from this event? Ans. Gen. ii. 1—3. *

Note. The object of the original institution of this sacred day, as a festival commemorative of the stupendous work of the great Creator; and intended, as it was, to preserve a knowledge of God and religion in the world, was admirably adapted to man's condition in a state of *innocence*: and considering man as now in a *fallen state*, in order to secure the same noble end, it seems doubly necessary that this institution be perpetuated. That it has never been abrogated, seems evident from the word "Remember," Ex. xx. 8: an evident allusion to an institution of long standing. It has its origin in the *moral*, not the *ceremonial* law. Paul refers to this sabbath, Rom. xiv. 5, 6. Col. ii. 16. This institution, however, has undergone a change, since the introduction of Christianity, from the *seventh* to the "*first* day of the week." Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10.]

LESSON II.

The Creation, continued.

16 Q. Who were the first man and woman that God made? Ans. Gen. v. 1, 2. 1 Cor. xv. 45. Gen. iii. 20. *See Chart, Ad. and Eve, No. 1.*

17 Q. In what manner did God make Adam? Ans. Gen. ii. 7.

18 Q. How did God make Eve? Ans. Gen. ii. 21, 22, &c.

19 Q. In what state did God create them? Ans. Gen. i. 26.

20 Q. Where did God put Adam and Eve when he had made them? Ans. Gen. ii. 15.

[21 Q. Where was the garden of Eden located? Ans. "Somewhere in Media, Armenia, or the northern

part of Mesopotamea."* See *Chart, Antedi. Geog.* under center map.

22 Q. Name the four rivers contiguous to Eden?
Ans. Gen. ii. 10—14. See *Chart, as above.*

23 Q. Can you describe the garden of Eden?
Gen. ii. 8—9.]

24 Q. What was their food in that garden? Ans.
Gen. i. 29, and ii. 16, 17.

[25 Q. Was there no exception to this privilege,
and what was the name of that [interdicted] tree?
Ans. Gen. ii. 16, 17, and iii. 5.

Q. As there was one tree so dangerous, that it
exposed him to death, if he ate of it, was there not also
a tree that would secure him from death? Ans. Gen.
ii. 9, and iii. 22. &c.

[27 Q. What was the design of Adam's location in
the garden of Eden? Ans. He was placed there upon
probation, as a test of his obedience to his Maker.]
"The tree of life," v. 9, is reasonably supposed to be
designed as a pledge or seal of eternal life to him, if he
had continued in his innocency.

[28 Q. Who designated and appropriated names to
the beasts of the field, the fowls of the air, &c.? Ans.
Gen. ii. 19.

29 Q. By what mark of pre-eminence was Adam
distinguished above the brute creation? Ans. Gen. i.
26—28.]

30 Q. What was the religion of Adam in the state
of innocency? Ans. The practice of all the duties
toward God, and toward his creatures, which the
light of nature or reason could teach him; together
with his observance of this one positive precept, of
abstaining from the fruit of the tree of knowledge;
and this was given him as a special test or trial of his
obedience to his Maker. This is called the *dispensation*
of *innocence*.

* Mansford's Gazetteer, London, 1829, p. 133.

LESSON III.

The Fall of Man.

Q. How did Adam behave himself in this state of trial? Ans. Gen. ii. 17, and iii. 6. *See Chart, Vignette.*

[32 Q. What was included in the term "death," as the penalty of man's transgression? Ans. Gen. iii. 19, and Rom. vi. 23, 1st clause.]

33 Q. How came Adam to disobey God, and eat of this forbidden tree? Ans. Gen. iii. 12.

34 Q. Who tempted Eve to eat of it? Ans. Gen. iii. 1. 2 Cor. xi. 3. Rev. xii. 9. *See Chart, upper Vignette.*

[35 Q. What is related to have passed between them and their Creator immediately after their apostasy? Ans. Gen. iii. 7—14.]

36 Q. Did God instantly destroy them by death? Ans. Gen. iii. 20—24.

37 Q. What consequence *immediately* followed this act of disobedience? Ans. Gen. iii. 14—19.]

38 Q. What [*other*] mischief followed hence? Ans. Rom. v. 12.

39 Q. Then God did not put Adam and Eve to death as soon as they had sinned? Ans. Gen. iii. 19—23.

40 Q. Did God, who spared their life, show them any further pity? Ans. Gen. iii. 15, 21.

41 Q. What was the kind promise that he gave them? Ans. Gen. iii. 15.

42 Q. Who is this *seed of the woman*? Ans. Gal. iv. 4.

[43 Q. What are we to understand by the "enmity" between "the seed of the woman" and that of the "serpent?" Ans. Gal. iv. 29—31, v. 17. Rev. xii. 17.]

44 Q. What is meant by his "breaking the serpent's head?" Ans. 1 John iii. 8. Heb. ii. 14, 15.

45 Q. Whence came the skins of the beasts with which God clothed Adam and Eve?

Ans. It is likely God taught Adam to offer sacrifices at this time, and that these were the skins of the beasts that were offered in sacrifice. [See Lev. vii. 8.]

Note. Whether flesh was eaten by the religious before the flood, is uncertain ; but it does not appear that God had given Adam express leave to eat flesh—Gen. i. 29, ii. 26, and ix. 3—and then there could be no skins to be had from beasts killed for food. But the sin of man deserved death ; and it was probably at this time that God appointed beasts to be sacrificed or put to death, to show that sin deserved death, and to make a sort of typical atonement, or answer for the sin of man ; since cutting and burning God's living creatures does not seem to be a contrivance of man himself to appease God for his own sin. Then it is natural to suppose, that God clothed Adam and Eve with the skins of those beasts which were sacrificed ; to show them, in a typical or figurative way, that as clothes covered the naked body from shame and harm, so sacrifices, offered according to God's appointment, should in some sense protect them from the punishment which sin had deserved.

And it is very possible God might inform Adam that all these appointments were only a figure of Christ, the great sacrifice, "the seed of the woman," who should make a real and effectual atonement for sin hereafter by his own death. I confess all this does not so evidently appear in the writings of Moses ; nor could it be expected, where the account of things in these early times is so exceeding short, though it is very agreeable to the discoveries made in the following parts of Scripture. I add yet further, that sacrifices might be instituted at this time with this view and design, even though Adam himself might not be informed of it ; for the great God does not always immediately reveal to his creatures the reason and design of all his precepts or his providence. Job xxxiii. 14.

46 Q. What was the religion of man after the fall or sin of Adam ?

Ans. All the duties of the light of nature which were required before : and besides these, he was now called to repentance for sin, faith or trust in the mercy of God, expectation of the promised Savior, and offering of sacrifices. This is called the *Adamical Dispensation* of the covenant of grace, and it reached to Noah's flood.

LESSON IV.

The Murder of Abel, &c.

Q. Who were Adam's first children? Ans. Gen. iv. 1, 2. *See Chart, Ad. and Eve, No. 1.*

[48 Q. When were they respectively born? Ans. Cain, A. M. 2; Abel, A. M. 8. *See Chart, chron. I. Ep.*]

49 Q. What was Cain? Ans. Gen. iv. 2. last clause.

50 Q. But what mischief did Cain do? Ans. Gen. iv. 3—8.

[51 Q. When did this event take place? Ans. A. M. 129. *See Chart, chron. I. Ep. and upper Vignette.*]

52 Q. Why did Cain kill him? Ans. Gen. iv. 4, 5. 1 John iii. 12.

[53 Q. How are we to account for the different reception of their offerings? Ans. Heb. xi. 4.

54 Q. What followed this wicked act of Cain? Ans. Gen. iv. 11.]

55 Q. Whither went Cain when God reproved him for this murder? Ans. Gen. iv. 16. *See Chart, note to Hist. Rem. No. 1.*

[56 Q. Whom did Cain marry? Ans. Gen. iv. 17. *See Chart, note to Hist. Rem. No. 1.*]

57 Q. What were the posterity of Cain? Ans. Gen. iv. [17—22.] *See Chart, Ad. and Eve, No. 1.*

[58 Q. Who was the first man who practiced polygamy? Ans. Gen. iv. 19.

59 Q. What were the names of his two wives, and of his children? Ans. Gen. iv. 19, 20—23. *See Chart, Ad. and Eve, No. 1.*

60 Q. What was the character of Cain's descendants? Ans. Gen. vi. 5.]

LESSON V.

Adam's Posterity to Noah.

61 Q. What other son had Adam? Ans. Gen. 25, and v. 4. *See Chart, Ad. and Eve, No. 1.*

[62 Q. In what year of the world was he born? Ans. A. M. 130.]

63 Q. What persons descended from Adam in the line of *Seth* to Noah? Ans. Gen. iv. 25, 26; and v. 9, 12, 15, 18, 21, 25, 29. *See Chart, Ad. and Eve, No. 1.*

64 Q. In what year of the world was *Enos* born? Ans. A. M. 235; *Cainan*? Ans. A. M. 325; *Mahaleleel*? Ans. A. M. 395; *Jared*? Ans. A. M. 460; *Enoch*? Ans. A. M. 622; *Methuselah*? Ans. A. M. 687; *Lamech*? Ans. A. M. 874.]

65 Q. Did the children of *Seth* neglect religion too? Ans. Gen. iv. 26, and vi. 2, 4.

66 Q. Did they grow degenerate afterwards? Ans. Gen. vi. 5—7, [or 1—6, 8.]

67 Q. Who were some of the *chief* persons of *Seth's* posterity, mentioned in Scripture, in those early times?

Ans. *Enoch* and *Methuselah*, *Lamech* and *Noah*, were the most remarkable.

68 Q. Who was *Enoch*? Ans. Gen. v. 22. Jude 14, 15.

Note. When *Enoch* and *Noah* are said to “walk with God,” some learned men have supposed, that it does not only signify that they have behaved themselves always as in the presence of God, and conversed with him by meditation and prayer, and walked in his ways; but that God appeared of old to these pious men, as he did to *Abraham*, and walked and conversed with them in a bodily form; and this was the original of that phrase, “walking with God,” to signify the practice of religion.

69 Q. What became of *Enoch*? Ans. Gen. v. 24. Heb. xi. 5.

70 Q. Who was Methuselah? Ans. Gen. v. 21.

71 Q. Who was Lamech? Ans. Gen. v. 28, 29.

[72 Q. Give the ages of ADAM, SETH, ENOS, CAINAN, MAHALALEEL, JARED, ENOCH, METHUSELAH, LAMECH? Ans. Gen. v. 5—31. See *Chart, chron. I. Ep.*

73 Q. In what year of the world did *Adam* die? Ans. A. M. 930.

74 Q. When was *Enoch* translated? Ans. A. M. 987.

75 Q. What is the date of the death of *Seth*? Ans. A. M. 1042; *Enos*? Ans. A. M. 1140; *Cainan*? Ans. A. M. 2153; *Mahalaleel*? Ans. A. M. 1290; *Jared*? Ans. A. M. 1422; *Lamech*? Ans. A. M. 1651; *Methuselah*? Ans. 1656. For the above chronology, see *Chart, I. Ep.*

CHAPTER II.

OF NOAH, ABRAHAM, AND THEIR FAMILIES, AFTER
THE FLOOD.

PERIOD II.

[Extending from that event to Abraham's vocation, embracing a period of 27 years, A. M. 2083.]

SECTION I.

OF NOAH.

LESSON I.

The Deluge.

1 Q. Who was Noah? Ans. Gen. [v. 28, 29,] and vii. 23. See *Chart, Noah, No. 2.*

[2 Q. In what year of the world was he born? Ans. A. M. 1056. See *Chart, chron. I. Ep.*

3 Q. What was his character ; and what mark of the divine favor was granted him ? Ans. Gen. vi. 8, 9, and vii. 23.]

4 Q. How did God drown the world ? Ans. Gen. vi. 5, 6, 7 ; and vii. 4, 11—24.

5 Q. How was Noah saved ? Ans. Gen. vi. 14, &c.

Note. Noah had warning of this judgment of God one hundred and twenty years before it came to pass, Gen. vi. 3 ; and as he was a preacher of righteousness, 2 Pet. ii. 5, so we may justly suppose he gave continual warning to a sinful world while the ark was building. 1 Pet. iii. 19, 20. Heb. xi. 7.

[6 Q. When was the building of the ark commenced ? Ans. A. M. 1536. *See Chart, chron. I. Ep.*

7 Q. Can you describe this vessel ? Ans. Gen. vi. 14—16.*

8 Q. When did this event take place ? Ans. A. M. 1656. *See Chart, chron. II. Ep.]*

9 Q. Who was saved with him ? Ans. Gen. vii. 2, 3, 13, 14. *See Chart, Noah, No. 2.*

[10 Q. What was the result of the exceeding wickedness of the inhabitants of the earth at this period ? Ans. Gen. vi. 7. *See Chart, upper Vignette.*

Note. The descendants of *Seth*, for many generations, supported the religion of their forefathers, and were denominated “the sons of God.” Gen. vi. 2. Deut. xiv. 1. 2 Cor. vi. 18—while those of *Cain* became exceedingly corrupt, and were called “the children of men.” Gen. vi. 2. Finally, the former, by *intermarriage* with the latter, partook of their vicious habits, which resulted in the formation of their character, as expressed v. 5 ; and propagated an impious race of men called “giants,” more on account of their excessive depravity, than of their bodily stature. That such connections are improper not only, but *sinful*, see Deut. vii. 3, 4. Mal. ii. 15. 1 Cor. vii. 39. 2 Cor. vi. 14 ; and that they have often been attended with the worst of consequences, see Gen. xxvii. 46. Judg. xiv. 1—4. Neh. xiii. 23—25. In the answer to the above question, you perceive it ended in the total destruction of the whole human race, except *Noah and his family*.

* Compute the length, breadth, and height of the ark, at eighteen inches the cubit.

11 Q. What is the first evidence of the certain judgment of God against sinners? Ans. The *withdrawal* of the Holy Spirit. Gen. vi. 3, first clause.

12 Q. How is the Divine Being said to be affected in view of the excessive wickedness of mankind? Ans. Gen. vi. 6. See also Ps. cvi. 45. Jer. xviii. 7—10.

Note. The term *repentance*, as applied to God in these and other places, does not in the least affect the immutability of his nature; but is intended to show, that changes in the dispensations of his government over the moral world, take place, in view of corresponding changes in the conduct of men.

13 Q. Did God grant the Antediluvians any time for repentance, previous to their destruction? Ans. Gen. vi. 3, last clause.

LESSON II.

The Deluge, continued.

14 Q. After the waters began to abate, upon the top of what mountain did the ark rest; and after how long a time from the commencement of the deluge? Ans. Gen. viii. 4. *See Chart, upper Vignette.*]

15 Q. How long did Noah tarry in the ark? Ans. Gen. vii. 11, and viii. 5—13.

[16 Q. In what part of Armenia do you find the mountains of Ararat? Ans. *See Geog. Index and Chart, map No. I.*

17 Q. How did Noah ascertain that the waters were assuaged? Ans. Gen. viii. 6—12.

18 Q. What did Noah now do? Ans. Gen. viii. 15, 16.]

19 Q. What commands did God give Noah? Ans. (1.) Gen. viii. 20, 21. (2.) Gen. ix. 2, 3, (3.) Gen. ix. 4, 5, 6.

Note. The religion of Noah was the same with that of Adam after his fall, (see chap. i. Q. 30,) with these few additions here mentioned. And this was the **NOACHIAL DISPENSATION** of the covenant of grace, whereby all men, from Noah

to Abraham, were to seek salvation : and whereby all, besides the family of Abraham, were to be saved, even all the heathen world, till they hear of Christ.

[The reason why blood was prohibited for food, see Lev. xvii. 11—13. The same restriction is enforced under the Christian dispensation. Acts xv. 29.]

20 Q. What was the penalty inflicted for shedding man's blood ; and why ? Ans. Gen. ix. 6.

Note. With Noah was established the first ordinance of civil magistracy. To them, accordingly, belong the power to inflict penalties, in proportion to the magnitude of offenses, Rom. xiii. 4 : and in no case of willful murder is it their prerogative to exculpate the criminal, Prov. xxviii. 17. Query. Is not dueling *willful murder* ?

21 Q. Did God accept of the offerings made by Noah ; and what determination followed ? Ans. Gen. viii. 21, 22.]

22 Q. What promise [or *covenant*] did God make to [~~or with~~] Noah ? Ans. Gen. ix. 13—15.

23 Q. What was the seal of this covenant ? Ans. Gen. ix. 12—17. See *Chart, upper Vignette.*

[24 Q. Who and what were included in the benefits of the covenant made with Noah ? Ans. Gen. ix. 8—11.]

25 Q. Was there no rainbow before the flood ?

Ans. It is probable that there was no rain before the flood ; for the earth was watered daily by a thick mist, Gen. ii. 5, 6 ; and then there could be naturally no rainbow, for this is made by the sunbeams shining upon falling rain.

SECTION II.

OF NOAH'S SONS, SHEM, HAM, AND JAPHETH.

LESSON III.

The Dispersion.

First. Of SHEM.

26 Q. Who were Noah's three sons ? Ans. Gen. ix. 18, 19, and x. 32. See *Chart, Noah, No. 2.*

[27 Q. What is said of them in the commencement of the ninth chapter? Ans. v. 1, 2.

28 Q. How long did Noah live after the flood; and what was his age when he died? Ans. Gen. ix. 28, 29. *See Chart, chron. dep. II. Ep.*

29 Q. By whom was the earth peopled after the death of Noah? . Ans. Gen. ix. 19.]

30 Q. Did mankind freely divide themselves after the flood into several nations? Gen. xi. 4.

31 Q.* How did God scatter them abroad into different nations? Ans. Gen. xi. 7—9.

[32 Q. In what year of the world was SHEM born? Ans. A. M. 1558. *See Chart, chron. II. Ep.*]

33 Q. Who were the offspring and posterity of Shem? Ans. Gen. x. 21, 22.

[34 Q. What portion of country did they inhabit? Ans. Gen. x. 30. *See Chart, map No. 1, Hist. and Geog. Rem. No. 2.*

35 Q. When did *Elam*, *Ashur*, and *Arphaxad*, locate themselves; and what nations sprang from them? Ans. *See Chart, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

36 Q. In what year of the world was Arphaxad born? Ans. A. M. 1658.

37 Q. What were the names of Arphaxad's son and grandson? Ans. Gen. x. 24. *See Chart, Shem, No. 4.*

38 Q. Of whom was *Eber* or *Heber* the forefather? Ans. The Hebrews. *See Chart, as above.*

39 Q. What were the names of his two sons? Ans. Gen. x. 25. *See Chart, as above.*

40 Q. When was Peleg born? Ans. A. M. 1757. *See Chart, chron. II. Ep.*

41 Q. Did any thing remarkable occur in the days of *Peleg*? Ans. Gen. x. 25.

* It was thought expedient to introduce the 15th and 16th questions of the London copy, which are the 30th and 31st of this work; and which refer to the *dispersion*, in the beginning of sec. ii., as most suitable to the proper arrangement of the history.

42 Q. Of what *Arabian families* was *Joktan*, the ancestor? Ans. Gen. x. 26—29. See *Chart, his descendants, as above.*

Note. The Arabian families are not inserted on Map No. 1; several of them are not known. But of those which follow, from *Sheleph*, came the “*Selapenes*, in south Arabia; *Hazar-maveth*, of Hadramaut; *Jerah*, near the last; *Uzal*, Sanaa in south Arabia; *Sheba*, the Sabeans, in south Arabia; *Ophir*, probably in Oman, of south Arabia; *Havilah*, of Haulan; and *Jobab*, the Jobabites, between Hadramant and Oman.” (Alexander’s Geog. of the Bible.)

43 Q. Where did *Lud* and *Aram* locate; and what nations sprang from them? Ans. *Lud* probably peopled part of Ethiopia. Of *Aram*, see *Chart, map No. 1, Hist. and Geog. Rem. and Gene. Tree.*

44 Q. How many sons had *Aram*? Ans. Gen. x. 23. See *Chart, Shem, No. 4.*

45 Q. Where did they settle; and what nations sprang from them? Ans. See *Chart, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

LESSON IV.

The Dispersion, continued.

Second. OF HAM.

46 Q. In what year of the world was *HAM* born? Ans. A. M. 1560. See *Chart, I. Ep.*

47 Q. Who were the posterity of *Ham*? Ans. Gen. x. 6, &c. See *Chart, Ham, No. 5.*

[48 Q. What territory of country did they people? Ans. See *Chart, map No. 1, Hist. and Geog. Rem. No. 2.*

49 Q. Where did *Cush* locate himself? and what nation sprang from him? Ans. See *Chart, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

50 Q. How many sons had he; and what were their names? Ans. Gen. x. 7. See *Chart, Ham, No. 5.*

51 Q. Where did they settle; and what were the nations which sprang from them? Ans. See *Chart,*

map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.

52 Q. Name the two sons of *Raamah*; and the places of their settlement; and their respective nations? Ans. Gen. x. 7. *See Chart, Ham, No. 5, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

53 Q. Where did *Mizraim* settle; and what nation sprang from him? Ans. *See Chart, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

54 Q. How many sons had he; and what were their names? Ans. Gen. x. 13, 14. *See Chart, Ham, No. 5.*

55 Q. Where were they located; and what were their respective nations? Ans. *See Chart, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

56 Q. Out of whom came *Philistim*? Ans. Gen. x. 14. *See Chart, Ham, No. 5.*

57 Q. Where did *Phut* settle; and what nation sprang from him? Ans. *See Chart, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

58 Q. How many sons had *Canaan*; and what were their names? Ans. Gen. x. 15—19. *See Chart, Ham, No. 5.*

59 Q. What country did they inhabit; and what nations sprang from them? Ans. *See Chart, map No. 1 and 2, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

LESSON V.

The Dispersion, continued.

Third. OF JAPHETH.

60 Q. In what year of the world was JAPHETH born? Ans. A. M. 1556. *See Chart, chron. I. Ep.]*

61 Who were the posterity of Japheth? Ans. Gen. x. 2. *See Chart, Japheth, No. 3, and Gene. Tree.*

[62 Q. What territory of country was settled by Japheth and his descendants? Ans. Gen. x. 5. *See Chart, map No. 1, and Hist. and Geog. Rem. No. 2.*

63 Q. Where did Gomer settle; and what nation sprang from him? Ans. *See Chart, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

64 Q. Give the names of Gomer's three sons, with their respective locations? Ans. Gen. x. 3. *See Chart, Japheth No. 3, map No. 1, and Hist. and Geog. Rem. No. 2.*

65 Q. What nations sprang from them? Ans. *See Chart, Gene. Tree.*

66 Q. Where did Magog, Madai, and Javan settle; and what nations sprang from them? Ans. *See Chart, Japheth No. 3, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

67 Q. How many sons had Javan? Ans. Gen. x. 4. *See Chart, Japheth No. 3.*

68 Q. Where did they settle; and what nations sprang from them? Ans. *See Chart, map No. 1, Hist. and Geog. Rem. No. 2, and Gene. Tree.*

69 Q. What countries were settled by Tubal, Meshech, and Tiras? Ans. *See Chart, map No. 1, Hist. and Geog. Rem. No. 2.*

70 Q. What nations sprang from them? Ans. *See Chart, Gene. Tree.*

71 Q. Wherein did Ham, the father of Canaan, do amiss? Ans. Gen. ix. 21, 25. .

Note. It is probable that Canaan joined with his father Ham in the mockery of his grandfather Noah, and therefore he was cursed; and, besides, this gave early notice to the Israelites, that the Canaanites, whose land God gave them to possess, were a people under an ancient curse. [The fulfillment of this prophetic curse began to be accomplished when the Gibeonites, or Hivites, Josh. ix. 3, 7, were detected in their hypocrisy, in beguiling the Israelites into a covenant of peace with them. v. 23, and 1 Kings ix. 20, 21. That this curse is in a course of fulfillment to the present day, may be seen from the enslaved and degraded condition of the African race,

the descendants of Ham. It is not to be doubted, however, that an infinitely heavier curse is reserved for those who, as agents, have imposed the galling yoke of slavery upon the necks of Ham's posterity.

72 Q. When did this event take place? Ans. A. M. 1663. See *Chart, II. Ep.*

73 Q. What did Shem and Japheth do on this occasion? Ans. Gen. ix. 23, 26, 27.]

74 Q. Did God preserve the true religion in any of their families? Ans. Gen. ix. 26.

Note. Though the knowledge of the true God and religion were chiefly preserved in the family of Shem, yet it is evident that some branches of Ham's family, and probably of Japheth's too, preserved it for some hundreds of years; for Melchizedek, a king of the Canaanites in Abram's time, was a priest of the most high God; and Abimelech, a king of the Philistines, feared God, and had a sense of religion; and both these are derived from Ham. See *Chart, Ham, No. 5.*

[75 Q. In what year of the world was *Salah* born? Ans. A. M. 1693; *Eber*, or *Heber*? Ans. A. M. 1723; *Peleg*? Ans. A. M. 1757; *Reu*? Ans. A. M. 1787; *Serug*? A. M. 1819; *Nahor*? Ans. A. M. 1849; *Terah*? Ans. A. M. 1878.

76 Q. In what year of the world did *Peleg* die? Ans. A. M. 1996; *Nahor*? Ans. A. M. 1997; *NOAH*? Ans. A. M. 2006; *Reu*? Ans. A. M. 2026; *Serug*? Ans. A. M. 2049; *TERAH*? Ans. A. M. 2083.

77 Q. In what year of the world was *ABRAM* born? Ans. A. M. 2008.

Note. The sacred narrative, as is generally supposed, justifies the opinion that the "one language" and "one speech," mentioned in v. 1, of the eleventh chapter, was the *Hebrew*, the language originally given of God to Adam, and preserved in the family of Eber or Heber, the progenitor of the Hebrew nation, subsequent to the *dispersion*. With the birth of *Peleg*, commenced the confusion of tongues, ch. x. 25. Journeying from the east, probably with *Nimrod* at their head, chap. x. 8—10, the inhabitants of the earth settled in the plains of Shinar, and projected the building of "a city and tower," which

resulted in the accomplishment of the very end which they intended to prevent; viz. their **DISPERSION**.

From question 31st of this chapter to the end, is given an account of this dispersion; showing not only the general **Geographical** divisions of Japheth, Shem, and Ham, with their descendants, but their *particular locations*, and the origin of their respective *nations*.

In order to preserve a connection in the history from **NOAH** to **ABRAM**, the pupil has only to trace the line of genealogy through Shem to **Terah**, with whom Noah was cotemporary. *Terah* was born A. M. 1878; and *Noah* died A. M. 2006: *Abraham* was born A. M. 2008; and *Terah* died A. M. 2083, 77 years after the death of Noah. *See Chart, chron. dep. I. Ep.* The ensuing history, therefore, will commence with *Abraham*.]

CHAPTER III.

OF ABRAM AND LOT, ISHMAEL AND ISAAC, ESAU AND JACOB, AND THEIR POSTERITY—OF JOSEPH—BONDAGE OF THE ISRAELITES—THE EXODUS.

PERIOD III.

[Extending from Abram's vocation, A. M. 2083, to the Exodus, or departure of the Israelites from Egypt, embracing a period of 430 years; A. M. 2513.]

PART I.

From the calling of Abram, A. M., 2083, to the carrying away of Joseph into Egypt, A. M. 2275, embracing a period of 192 years.

SECTION I.

OF ABRAM AND LOT.

LESSON I.

The Calling of Abram.

1 Q. Who was the most famous man of Shem's posterity in these early ages? Ans. Gen. xi. 27.

2 Q. What was the first remarkable thing recorded of Abram? Ans. Gen. xii. 1—4.

[*Note.* The design of the calling of Abram from the midst of an idolatrous people, as here described, is expressed Ex. xix. 6. God's promise to him, as mentioned in v. 3, first clause, is repeated Gen. xxvii. 29, Ex. xxiii. 22, and Num. xxiv. 9: and the manner in which that part of the promise embraced in the latter clause of v. 3, ch. xii., was fulfilled, is explained, Mark xvi. 15. See also Gen. xxi. 10—12, and Gal. iii. 16, 29, iv. 22—31.

3 Q. When did this event take place? Ans. A. M. 2083. See *Chart, III. Ep.*

4 Q. What were the names and number of Terah's sons? Ans. Gen. xi. 26, 28. *See Chart, as above.*

5 Q. What was the name of Haran's son; and the place of his (Haran's) death? Ans. *See Chart, as above.* Gen. xi. 28.

6 Q. Whom did ABRAM and Nahor marry? Ans. Gen. xi. 29. *See Chart, as above.*

Note. Iscah, who is said, v. 29, to be the daughter of Haran, is the same with Sarai, Abram's wife. In ch. xx., where Abram, in the presence of Abimelech the Philistine king, calls Sarai his *sister*, reference is made to Iscah, as above, to prove this identity of persons. Abram calls her sister, though a *niece*, in the same sense that he elsewhere calls Lot brother, though his *nephew*. Gen. xiv. 12, 16.

7 Q. Where; and at what age did Terah die? Ans. Gen. xi. 32. *See Chart, chron. dep. II. Ep.]*

8 Q. Whence did Abram come; and whither did he go? Ans. Gen. xi. 31, and xii. 5. Heb. xi. 8, 9.

[9 Q. Where did Abram reside at this time? Ans. Gen. xii. 4.

10 Q. What was his age when he left Haran? Ans. *See Chart, chron. dep. III. Ep. and map No. 2.* Gen. xii. 4.

Note. This remarkable instance of Abram's obedience to the divine command, is beautifully described by the Apostle Paul. Heb. xi. 8—10.

11 Q. What occurred on his arrival at Sichem? Ans. Gen. xii. 7. *See Chart, map No. 2.*

12 Q. Whither did he go after leaving Sichem; and in what did he engage? Ans. Gen. xii. 8. *See Chart, map No. 2.*

13 Q. For what reason did he leave Canaan; and whither did he go? Ans. Gen. xii. 10. *See Chart, map No. 2.*

14 Q. When did this event take place? Ans. A. M. 2085. *See Chart, chron. III. Ep.*

Note. The features of the country embracing *Canaan* and *Egypt*, may be seen in map No. 3.

15 Q. As they were about to enter *Egypt*, what did Abram say to Sarai? Ans. Gen. xii. 11—13.

Note. This instance of a want of *faith* and *confidence* toward God, on the part of Abram, serves to illustrate the weakness of human nature, even when possessed of the influence of the most pre-eminent grace. The words of Christ to his disciples, Mark iv. 40, might have been well applied to him on this occasion: "*Why are ye so fearful? How is it that ye have no faith?*" He had forgotten that "the fear of man bringeth a snare." Prov. xxix. 25. The nature and magnitude of his sin, may be inferred from ch. xii. 18, 19, com. with ch. xx. 2, 9—13.

16 Q. What treatment did they receive when they entered into *Egypt*? Ans. Gen. xii. 14—16.

Note. The kings of *Egypt* at this time were named Pharaoh, which name they retained for many subsequent generations. Ex. ii. 5. 1 Kings iii. 1.

17 Q. What was the consequence of Pharaoh's having taken Abram's wife? Ans. Gen. xii. 17. See Ps. cv. 13—15.

18 Q. What did Pharaoh say of Abram's conduct; and how did he treat him and his wife? Ans. Gen. xii. 18—20.

19 Q. To what place did Abram return after he left *Egypt*? Ans. Gen. xiii. 1—4. See *Chart, map No. 2.*

LESSON II.

Lot leaves Abram, &c.

20 Q. Who came with Abram into *Canaan*? Ans. Gen. xiii. [1.] 5.

[21 Q. What is now said of the temporal substance of Abram and Lot? Ans. Gen. xiii. 3—5.

Note. Their immense wealth serves to illustrate what is recorded, Ps. cxii. 2, 3; Prov. iii. 9, and x. 22.]

22 Q. Did they continue to dwell together? Ans. Gen. xiii. 1—9.

[23 Q. What particular circumstance hastened their separation? Ans. Gen. xiii. 7.

Note. The reason why mention is made of the *Canaanite* and *Perizzite*, in connection with the strife between the herdsman of Abram and Lot, as dwelling in the same place, is to show the evil of exposing religion to the ridicule of the ungodly, from the want of a due regard to uprightness of conduct on the part of those who profess it. See Neh. v. 9.

24 Q. What was the conduct of Abram towards Lot on this occasion? Ans. Gen. xiii. 8, 9.

25 Q. What countries did they occupy subsequent to their separation? Ans. Gen. xiii. 3—6. See *Chart, map No. 2.*

26 Q. When did this event take place? Ans. A. M. 2086. See *Chart, III. Ep.*

27 Q. Where did Lot sojourn? Ans. Gen. xiii. 10—12.

[*Note.* Several things worthy of remark are suggested, in view of this selection made by Lot. He located himself in the midst of the society of the wicked, Ezek. xvi. 49, against which we are solemnly warned, Ps. i. 1; though he seems not to have been infected by the general corruption, 2 Pet. ii. 6, 7. And it teaches us, that in all our removals of residence, we should have respect to the character of the society with which we must associate. See Ruth i. ch.]

[28 Q. Did the Lord now renew his promise to Abram? Ans. Gen. xiii. 14—17.

29 Q. Whither did Abram remove from Bethel? Ans. Gen. xiii. 18. See *Chart, map No. 2.*

Note. *Kirjath-arba* was the first name of this place. Gen. xxiii. 2. Josh. xiv. 15.

30 Q. What kings are mentioned in the commencement of this chapter; and with whom did they wage war? Ans. Gen. xiv. 1, 2. For Chedorlaomer, see *Chart, Shem, No. 4*; the other three, *Ham, No. 5*; the other kings, *Ham, No. 5*.

31 Q. Were the territories of the kings last named contiguous to each other? Ans. Gen. xiv. 3. See *Chart, map No. 2*.

32 Q. What occasioned the war between these kings? Ans. Gen. xiv. 4.

33 Q. What nations were destroyed by Chedorlaomer, previous to his engagement with the kings of the plain? Ans. Gen. xiv. 5—7. See *Chart, map No. 2*.

34 Q. Where did the two contending parties join battle? Ans. Gen. xiv. 8. See *Chart, map No. 2*.

35 Q. What kings were victorious; and to what circumstance was it owing? Ans. Gen. xiv. 10.]

36 Q. What calamity befell Lot here? Ans. Gen. xiv. 12.

[37 Q. Did Abram hear of Lot's calamities; and how? Ans. Gen. xiv. 13.

38 Q. When did this event take place? Ans. A. M. 2090.] See *Chart, III. Ep.*

39 Q. What did Abram do on this occasion? Ans. Gen. xiv. 14—16. See *Chart, map No. 2*.

[*Note.* The prophet Isaiah, ch. xli. 2, 3, makes a most beautiful allusion to this signal victory of Abram over Chedorlaomer.]

40 Q. When Abram returned from the slaughter of the kings, what honor was done him? Ans. Gen. xiv. 18—20.

[41 Q. Who was this MELCHIZEDEK? Ans. Gen. xiv. 18. See *Chart, Ham, No. 5*. Ps. cx. 4. Heb. v. 6, 10, 11; vi. 20; vii. 1—8.

Note. Melchizedek, in an *historical* sense, was a type of CHRIST. Being "without father, without mother, without descent, (or pedigree,) having neither beginning of days nor

end of life," he was "made like unto the Son of God." Heb. vii. 3. As it regarded his natural birth, he was doubtless like other men. All that is here intended is, to show the entire silence of Scripture, as to any account of the regular order of his genealogy. And in this sense the Messiah, "who is without father as *man*, and without mother as *God*," is historically typified in this personage. The type is appropriate, as Christ is 'a priest after the power of an *endless life*."

42 Q. By whom were tithes presented, and by whom received? Ans. Heb. vii. 4. For the law of tithes, subsequently given to the Israelites, see Num. xviii. 20—32.]

43 Q. What civility did the king of Sodom show Abram? Ans. Gen. xiv. 21, &c.

LESSON III.

Destruction of Sodom, &c.

44 Q. What became of Sodom afterwards? Ans. Gen. xix. 24. See *Chart, upper Vignette*.

45 Q. Was there nobody to plead with God to spare them? Ans. Gen. xviii. 23—33.

46 Q. When did this event take place? Ans. A. D. 2107. See *Chart, III. Ep.*

47 Q. Previous to the destruction of the cities of the plain, whom did *Lot* entertain, upon their arrival in Sodom at even? Ans. Gen. xix. 1—3. See *Chart, map No. 2*.

48 Q. What was the conduct of the Sodomites toward these strangers? Ans. Gen. xix. 4, 5. See Prov. iv. 16.

Note. This was an evidence of the truth of what the Lord declared concerning them. Ch. xviii. 20. See Judg. xix. 22. Rom. 26, 27.

49 Q. Was the expedient adopted by Lot to restrain the fury of the Sodomites, justifiable? Ans. Gen. xix. 8.

50 Q. Did they refuse this offer; and what ensued?
 Ans. Gen. xix. 9—11. See 2 Kings vi. 18. Acts xiii. 11.

51 Q. What was Lot then directed to do? Ans.
 Gen. xix. 12. The wicked often escape for the sake
 of the righteous. Ch. xxxix. 5. Josh. v. 22. 1 Kings
 xi. 34. Acts xxvii. 24.

52 Q. How did Lot's sons-in-law treat his admoni-
 tions? Ans. Gen. xix. 14.]

53 Q. How did Lot escape? Ans. Gen. xix. 15, &c.

54 Q. How many of his family escaped this judg-
 ment? Ans. Gen. xix. 14.

[55 For what indulgence did Lot petition; and was
 it granted? Ans. Gen. xix. 18—23.

Note. Lot's *reply* and *petition* to the angel both imply that
 he regarded him as a divine person.

56 Q. By what name was this city subsequently
 known; and where was it located? Ans. Gen. xix.
 22. See *Chart, map No. 2.*

57 Q. What destruction followed; and what was
 its extent? Ans. Gen. xix. 24, 25, and xiv. 2, 3.
 Hosea xi. 8, and *Chart, map No. 2.*

58 Q. What became of Lot's wife? Ans. Gen.
 xix. 26. [Lk. xvii. 31, 32. Heb. x. 38. Prov. xiv. 14.]
See Chart, upper Vignette.

[59 Q. What did Abraham do the next day; and
 what is intimated as the ground of Lot's preservation?
 Ans. Gen. xix. 27—29.

60 Q. What appearance did the destroyed cities now
 assume? Ans. Gen. xix. 28.

61 Q. Why did Lot leave Zoar; and where did he
 remove? Ans. Gen. xix. 30. Jas. i. 8.

62 Q. Who followed him to the cave; and what
 circumstance occurred there? Ans. Gen. xix. 30—
 36.]

63 Q. Was Lot a religious man? Ans. 2 Pet. ii.
 7, 8.

64 Q. Did he maintain his righteous character ever afterwards? Ans. Gen. xix. 30, &c.

65 Q. Had Lot any children by this sinful action? Ans. Gen. xix. 37, 38. *See Chart, Lot, No. 6, and Gene. Tree.*

SECTION II.

OF HAGAR AND ISHMAEL—ISAAC, &c.

LESSON I.

Their Banishment.

1 Q. Thus ends the history of Lot and Sodom ; let us return now to Abraham : in what part of the country did he dwell? Ans. Gen. xx. 1. *See Chart, map No. 2.*

2 Q. Who was Abimelech? Ans. Gen. xx. 2. xxi. 22, 23.

[3 Q. What did Abraham say of his wife at this place? Ans. Gen. xx. 2, first clause 3—8, 9—18.

Note. The reason why God no more reveals himself to man by dreams, see 2 Pet. i. 19. This is the second instance of Abraham's denying his wife. See ch. xii. 11—20. And note under Q. 15 of this chapter.]

4 Q. What did Abimelech do at Abraham's coming? Ans. Gen. xx. 2, 6, 11.

5 Q. How came Abimelech to take Abraham's wife? Ans. Because she was a beautiful woman, and Abraham did not call her his wife, but his sister ; and by this means he exposed her to be taken by other men, Gen. xx. 2.

6 Q. What sons had Abraham? Ans. Gen. xxv. 9.

7 Q. What was Ishmael? Ans. Gen. xvi. 15. *See Chart, Abraham, No. 6.*

[8 Q. What was the origin of Hagar, Sarai's handmaid? Ans. Gen. xxi. 1. *See Chart, Ham, No. 5.*

Note. This Hagar probably became connected with Abraham's family, during his abode in Egypt. Chap. xii. 16. This instance of polygamy was not sanctioned either by the original institution of marriage, or by express divine command. Lev. xviii. 18. Matt. xix. 6—8. Abraham was doubtless premature in yielding to this suggestion of Sarai. Prov. xix. 2.

9 Q. How many years had Abram resided in Canaan, when Hagar became his wife? Ans. Gen. xvi. 3.]

10 Q. How came Abram to take his maid to be his concubine? Ans. Gen. xvi. 1, 2.

[11 Q. What effect had this marriage upon Abram's family? Ans. Gen. xvi. 4—6. See 1 Sam. i. 5, 6. In what terms did Sarai remonstrate with Abram? Ans. Gen. xvi. 5.

Note. That she had no reason for such a complaint, see Prov. xxviii. 10. To this complaint Abram makes a judicious reply. Prov. xv. 1. 1 Pet. iii. 7. Though perhaps he surrendered too much in leaving Hagar at the entire disposal of her mistress.

12 Q. How was Hagar treated by Sarai, and what followed? Ans. Gen. xvi. 6.

13 Q. Whither did she flee, by whom was she found, and what direction was given her? Ans. Gen. xvi. 7—9. See Chart, map No. 2.

Note. From the directions given to Hagar to return to her mistress, we infer that her flight from Sarai was premature. See also Prov. xxvii. 8. Eccl. x. 4.

14 Q. What promise did the angel make to her, and what was to be the name and character of her son? Ans. Gen. xvi. 10—12.

Note. Who this angel was, see v. 13, and ch. xxii. 15—18. Ex. iii. 3—6. The promise here made to Hagar concerning Ishmael was repeated, ch. xvii. 20, and xxi. 13. He finally died in the presence of all his brethren. Ch. xxv. 18.

15 Q. What modern nation, from the similarity of their character to the above prediction, is supposed to have descended from Ishmael? Ans. *See Chart, Gene. Tree.*

Note. The allegorical characters of Sarah and Hagar will be found, Gal. iv. 22—25.

16 Q. In what year of the world was Ishmael born? Ans. A. M. 2094. *See Chart, chron. II. Ep.*

17 Q. Who incurred the displeasure of Sarah, and in what way? Ans. Gen. xxi. 9.

Note. The allegorical character of these words of Sarah are explained, John viii. 35, and Gal. iv. 30.

18 Q. Was Abraham pleased with Sarah's proposal, and how was he informed of his duty? Ans. Gen. xxi. 11, 12.

19 Q. What is further said concerning these two sons? Ans. Gen. xxi. 12, 13.

20 Q. Did Abraham obey this divine command? Ans. Gen. xxi. 14.]

21 Q. What became of Ishmael? Ans. Gen. xxi. 9, &c.

22 Q. Did Ishmael perish in the wilderness? Ans. Gen. xxi. 16—20, and xxv. 16.

[23 Q. What is said of the occupation, abode, and marriage of Ishmael? Ans. Gen. xxi. 20, 21. *See Chart, map No. 2.*

Note. In this was fulfilled the prophecy concerning Ishmael, Gen. xvi. 12.

24 Q. In what manner and for what reason was a covenant ratified at this time between Abraham and Abimelech? Ans. Gen. xxi. 22—30.

Note. The wisdom of Abraham in making this covenant with Abimelech, may be inferred from ch. xxvi. 15—22.

25 Q. What name did Abraham now give to this place, what was its import, and where situated? Ans. Gen. xxi. 31. See *Chart, map No. 2.*

26 Q. Did Abraham continue long at Beer-sheba, and what did he do there? Ans. Gen. xxi. 33, 34.]

LESSON II.

Isaac promised—his birth, &c.

[27 Q. What expression of the divine favor was shown to Abram after his return from the slaughter of the kings? Ans. Gen. xv. 1.

28 Q. Of what did Abram seem to complain, and what was the reply and the promise? Ans. Gen. xv. 2, 3, 4, 5.

29 Q. Did Abram believe this, and was his faith accepted? Ans. Gen. xv. 6.

30 Q. How did God confirm Abram's faith of the promise? Ans. Gen. xv. 7—17.

Note. We are not to infer that Abram disbelieved God, because he asked for a sign. There is a difference between the want of a sign to *produce* faith, and the want of evidence to *confirm* it. The former was the case with Zacharias; Luke i. 18—20; the latter with Abraham. See also, Judg. vi. 36—40. 2 Kings xx. 8—10. Is. vii. 11.

The design of dividing the beasts "in the midst," v. 10, is explained Jer. xxxiv. 18—20. The Levitical law in the sacrifice of birds, the same as above. Lev. i. 17.

The sleep which fell on Abram at this time was supernatural. 1 Sam. xxvi. 12. And the "horror of great darkness," v. 12, was emblematical of the bondage of the Israelites in Egypt. Ps. cv. 23—25.

31 Q. What is said of the future condition of Abram's seed, and the punishment of the nation who should afflict them? Ans. Gen. xv. 13, 14. See Ex. v. and ch. vii—xii. v. 29.

32 Q. What, concerning himself and the fourth generation of his seed? Ans. Gen. xv. 16. See Ex. xii. 29—39.

33 Q. For what purpose were they to be so long detained in Egypt? Ans. Gen. xv. 16, last clause, compared with Matt. xxiii. 31—33.

34 Q. What occurred at the setting of the sun? Ans. Gen. xv. 17.

Note. This “smoking furnace” has reference to the afflictions of the people of God in Egypt. Deut. iv. 20. Jer. xi. 4. And “the burning lamp” personifies their God in covenant, who should appear to their deliverance. Judg. vi. 21. Is. xlii. 1.

35 Q. What covenant did God that day make with Abram and his seed, and by what nations was the promise in Canaan then occupied? Ans. Gen. xv. 18—21. See Chart, map No. 2.

Note. In the reign of Solomon over all Israel, this promise was fully accomplished. 1 Kings iv. 21. 2 Chr. ix. 26. Neh. ix. 7, 8.

36 Q. How old was Abram when God again renewed his covenant with him, and what was embraced therein? Ans. Gen. xvii. 1, 2, 3, 4—8.]

37 Q. What further favors did Abraham receive from God? Ans. Gen. xv. xvii. and xviii. James ii. 23. [Gen. xvii. 5, xxxii. 28. 2 Sam. xii. 25. Acts xiii. 9. Rev. ii. 17.]

38 Q. What is written concerning Sarai, Abraham’s wife? Ans. Gen. xvii. 15—17. Heb. xi. 11.

Note. Some learned men have supposed, that the addition of the *Hebrew* letter *h* to the names of Abraham and Sarah, signifies a new relation of God, whose name is *Jah*; others think it to be a part of the word Hamon, which signifies a *multitude*; because God promised many nations to spring from them when he changed their names, Gen. xvii. 5, 16.

[39 Q. What was Abraham’s conduct on this occasion, and what evidence of deep concern did he evince for the welfare of Ishmael? Ans. Gen. xvii. 17, 18.

40 Q. What reply was given both concerning Isaac and Ishmael? Ans. Gen. xvii. 19—21.

41 Q. In what did Abraham engage after the Lord departed from him? Ans. Gen. xvii. 23.

42 Q. How old were Abraham and his son Ishmael when they were circumcised? Ans. Gen. xvii. 24, 27.

43 Q. When did this event take place? Ans. A. M. 2107. *See Chart, III. Ep.*

44 Q. Where did the Lord next appear to Abraham? Ans. Gen. xviii. 1. *See Chart, map No. 4.*

45 Q. Who were the three persons who stood by him, and how were they entertained? Ans. Gen. xviii. 2.

Note. From this instance of entertaining "angels un-awares," is founded the admonition of the Apostle, Heb. xiii. 2.

46 Q. After whom did they inquire, and what promise was given to her? Ans. Gen. xviii. 9, 10.

47 Q. What effect had this promise upon Sarah? Ans. Gen. xviii. 11, 12.

48 Whom did Abraham discover the person to be who spoke to him concerning his wife? Ans. Gen. xviii. 13, 14.

49 Q. In what light are we to view the conduct of Sarah on this occasion? Ans. Prov. xxviii. 13.

50 Q. Was Sarah rebuked for her conduct? Ans. Gen. xviii. 15.]

51 Q. Who was Isaac's mother? Ans. Gen. xxi. 1, &c. Rom. ix. 7, 8.

52 Q. Why is Abraham called the father of the faithful, *i. e.* of the believers? Ans. Rom. iv. 11, 12.

53 Q. What were the three chief promises which God gave Abraham?

Ans. (1) That he should have a son, when he was a hundred years old. (2) That his children should possess the land of Canaan, when he had not ground enough to set his foot on there. And (3) That all the families of the earth should be blessed in him and his

offspring, when he was but a private person, Gen. xvii. 8, 16, 17, and xii. 3. Acts vii. 5.

54 Q. What did this last promise mean? Ans. Gal. iii. 8, 16.

55 Q. What did God appoint to Abraham for a token of these promises and this covenant, and of his own acceptance with God? Ans. Gen. xvii. 7—10. Rom. iv. 11.

[56 Q. What was the consequence of neglecting this ordinance? Ans. Gen. xvii. 14.]

57 Q. What was the religion of Abraham?

Ans. The same with the religion of Adam after the fall, in chap. i, Q. 46, and the religion of Noah, with the addition of circumcision, and the expectation of Canaan, to be given to his seed, as a type of heaven; and a trust in the promise of the Savior who should spring from him, and bless all nations.

Note. This was called the ABRAHAMICAL DISPENSATION, but it was confined to the family of Abraham, in the literal sense of it, with those temporal precepts and promises of *Circumcision* and the *Inheritance of Canaan*. Though in the spiritual sense of it, it reaches to every good man; and thus Abraham is their father, Rom. iv. 16, 17.

LESSON III.

Isaac offered, &c.

58 Q. How did Abraham further and most eminently show his obedience to God? Ans. Gen. xxii. 12.

Note. The design of God in tempting Abraham, was to prove the genuineness of his faith. (Deut. viii. 2, xiii. 3. 2 Chron. xxxii. 31.) There is, therefore, no contradiction between this and other similar passages, and that of James i. 13.

Mount Moriah was subsequently distinguished as the site for the temple of Jerusalem. 2 Chron. iii. 1. See Chart, map No. 4.

Abraham's telling the young men that he and his son would both return to them, (v. 5,) when he expected to slay his son Isaac, explained, Heb. xi. 19. The whole of this transaction was typical of that greater sacrifice, the Lord Jesus Christ. John xix. 17, 18. Abraham's faith was rendered the more conspi-

cuous on this occasion, from what is recorded, ch. xvii. 16, xxi. 5—12. Deut. xxxii. 27.

[59 Q. In what year of the world did this event take place? Ans. A. M. 2133. *See Chart, III. Ep.*]

60 Q. And did he offer him in sacrifice? Ans. Gen. xxii. 13.

[61 Q. How was he prevented from actually slaying his son, and what was offered as his substitute? Ans. Gen. xxii. 13.

Note. This substitute prefigured the use of animal sacrifices among the Jews, while it also served as a type of Christ, the Paschal Lamb of God. Ex. xii. 3, 6. 1 Pet. i. 19, 20.

62 Q. What new name did Abraham give to this place; and what was communicated to him when the angel appeared the second time? Ans. (1.) Gen. xxii. 14. (2.) v. 15—18.

Note. Respecting this oath, see Heb. vi. 13, 14. The apostles Paul and James both allude to this instance of Abraham's faith and obedience; the former, to show his justification before God; the latter, before men. Rom. iv. 2. James ii. 21—23. For the *practical* import of this event, see Ps. xxxiv. 19.

63 Q. Did Abraham and the young men again return to Beer-sheba? Ans. Gen. xxii. 19. *See Chart, map No. 2.*

64 Q. What intelligence did he then receive concerning his brother *Nahor*, and what is said of his family? Ans. Gen. xxii. 20—24. *See Chart, Shem, No. 4.*

65 Q. At what place did Sarah die, what was her age, and when did her death take place? Ans. Gen. xxiii. 1, 2. A. M. 2145. *See Chart, map No. 2.*

66 Q. Of whom did Abraham purchase the cave of Machpelah as a place of interment for his dead, and where was it located? Ans. Gen. xxiii. 3—18. v. 9, 17. *See Chart, map No. 4.*

Note. *Echron* was a Hittite, Chart, Ham, No. 5, a nation descended from Heth, son of Canaan. Ch. x. 15. Ex. iii. 8.

The land purchased by Abraham from Ekron, had already been promised him: why, therefore, pay 400 shekels of silver for it? See ch. xiv. 23. 2 Sam. xxiv. 20—25.

N. B. A *shekel* of silver was equal to 2s. 7d. sterling.

LESSON IV.

Isaac's Marriage.

Abraham being now 140 years of age, com. ch. xxi. 5, with xxv. 20, sent his eldest servant, Eliezer of Damascus, ch. xv. 2, to Mesopotamia, to obtain a wife for Isaac.]

67 Q. What is recorded concerning Isaac, ~~their~~ son?
Ans. Gen. xxiv. 63.

68 Q. Who was Isaac's wife, [and in what year of the world was he married? Ans. A. M. 2148.] Gen. xxiv. 3, 4, 51, &c.

[*Note.* Abraham's precaution in selecting a wife for his son, was founded upon the principle embraced in the prohibition, Ex. xxxiv. 16. In this respect, Isaac imitated the example of his father, in selecting a wife for Jacob. Gen. xxviii. 1, 2. It appears that even Abraham's own kindred were not entirely free from idolatry. Ch. xxxi. 20. Josh. xxiv. 2.

69 Q. What passed between Abraham and his servant? Ans. Gen. xxiv. 4, 6, 8.

70 Q. Whither went the servant, at what place did he stop, and at what time? Ans. Gen. xxiv. 10, 11. xi. 31. xxix. 4. See *Chart, map No. 2.*

71 Q. In what did he here engage, and what ensued? Ans. Gen. xxiv. 15, first clause. Ex. ii. 16. 1 Sam. ix. 11.

72 Q. Who was *Rebekah*, and what interview was held at their meeting? Ans. (1.) Gen. xxiv. 15, 16. (2.) 17—25. ch. xxii. 23. See *Chart, Shem and Abraham, No. 5 and 6.*

73 Q. In what way did Eliezer express his gratitude for this signal providence? Ans. Gen. xxiv. 26, 27.

74 Q. Whither went *Rebekah* at this time, and what did she do? Ans. Gen. xxiv. 28.

75 Q. With what reception did the servant meet from Laban, what did he relate to him, and what follows? Ans. Gen. xxiv. 29—33. 33—48. 49—51. For Laban, see *Chart, Shem, No. 4.*

76 Q. What next ensued? Ans. Gen. xxiv. 52—54. 55—58. 59—61.

77 Q. At what place was Isaac at this time, and what were the circumstances connected with his meeting Rebekah? Ans. Gen. xxiv. 62—67. See *Chart, map No. 2.*

78 Q. Whom did Abraham marry after the death of Sarah, what was the issue of this marriage, and when did it take place? Ans. Gen. xxv. 1—4. A. M. 2150. See *Chart, Abraham, No. 6.*

Note. The *Midianites* descended from Midian; ch. xxxvii. 28; Bildad the *Shuhite* from Shuah; Job. ii. 11. For an account of *Jethro* and Job, see *Chart as above.*

79 Q. Who inherited all the property of Abraham? Ans. Gen. xxv. 5.

Note. This had been promised before to Isaac. Gen. xv. 4. Christ was typified therein. John iii. 35. Heb. i. 1—5.

80 Q. How did Abraham dispose of the sons of the concubines, whither did he send them, and what were they subsequently called? Ans. (1.) Gen. xxv. 6. (2.) Judg. vi. 3. See *Chart, map No. 2.*

Note. The names of Abraham's concubines were *Hagar* and *Keturah*. These were legal wives, but were not entitled to any of the inheritance for themselves or children. See preceding question.

81 Q. At what age did Abraham die, and by whom and where was he buried? Ans. Gen. xxv. 7, 8, 9, 10. See *Chart, chron. dep. III. Ep. and map No. 2.*

82 Q. What is said of Isaac after his father's death? Ans. Gen. xxv. 11.

83 Q. How many sons had Ishmael; and what were their names? Ans. Gen. xxv. 13—16. *See Chart, Abm., No. 6.*

Note. In this was the prophecy respecting Ishmael fulfilled, as recorded Gen. xvii. 20.

84 Q. At what age did Ishmael die? Ans. Gen. xxv. 17. *See Chart, chrp. dep. III. Ep.*

85 Q. At what age did Isaac marry? Ans. Gen. xxv. 20.

86 Q. What unhappy circumstance accompanied this marriage; what prayer did Isaac utter, and with what success? Ans. Gen. xxv. 21.

Note. The conduct of Abraham and Isaac differed under similar trials. The former murmured; ch. xv. 2. The latter *prayed*; ch. xxv. 21.

87 Q. What two *nations* were to spring from Rebekah? Ans. Gen. xxxvi. 19, and xxxii. 28.

Note. For the accomplishment of the prediction made in v. 23, see 2 Sam. viii. 14, 15. The prophet Malachi speaks of them, ch. i. 1—4. And Paul mentions the names of the two children, Rom. ix. 10—13. Of what the struggling spoken of v. 22, was figurative, see Gen. iii. 15, and Rom. vii. 23.]

88 Q. What children had Isaac? Ans. Gen. xxv. 25, 26.

[89 Q. In what year of the world did SHEM die? Ans. A. M. 2158.]

SECTION III.

OF ESAU AND JACOB, AND THEIR POSTERITY.

LESSON I.

Of Esau and Jacob, and their Posterities.

[1 Q. What was Isaac's age at the birth of his two sons? Ans. Gen. xxv. 26. *See Chart, Isaac, No. 6.*

2 Q. In what year of the world were they born ?
Ans. A. M. 2168.

3 Q. When did ABRAHAM die ? Ans. A. M. 2183.
Eber or *Heber* ? Ans. A. M. 2187.]

4 Q. What was Esau ? Ans. Gen. xxv. 31, 33.

5 Q. What was Jacob ? Ans. Gen. xxvii. 27.

[6 Q. To which of the brothers was Isaac partial, and why ? Ans. Gen. xxv. 28.

7 Q. What circumstance led to Isaac's removal from Gerar ; and whither did he go ? Ans. Gen. xxvi. 1—3, and 6. See *Chart, map No. 2.*

Note. It appears that Isaac in the first place intended to go to Egypt, v. 2. *Abimelech* was a name common to the kings of this country. Ps. xxxiv. title.

8 Q. What promise made to Abraham is renewed to Isaac, and for what reason ? Ans. Gen. xxvi. 3—5.

9 Q. Of what act of duplicity was Isaac here guilty ; and in what way was he detected ? Ans. Gen. xxvi. 7—11. See note, ch. iii. Sec. i. Q. 14.

10 Q. Did the Lord favor Isaac with prosperity in his temporal concerns ; and what effect had this upon the Philistines ? Ans. Gen. xxvi. 12—14.

11 Q. How did the Philistines manifest their envy ; and what did Isaac do ? Ans. Gen. xxvi. 15—17.

12 Q. What is said of the wells dug by Abraham, and those dug by Isaac ? Ans. Gen. xxvi. 18, 19—22.

13 Q. Whither did Isaac now remove ; and what event took place while there ? Ans. Gen. xxvi. 23—25. See *Chart, map No. 2.*

14 Q. What covenant was made between him and Abimelech, and how was it ratified ? Ans. Gen. xxvi. 26—31.

15 Q. What name was subsequently given to this place ? Ans. Gen. xxvi. 33. See *Chart, map, No. 2.*

16 Q. At what age did Esau marry, what were the names of his two wives, and how were his parents affected by it ? Ans. Gen. xxvi. 34, 35. See *Chart, Ham, No. 5.*

17 Q. What did Isaac require of Esau when old and dim of sight, and why? Ans. Gen. xxvii. 1—4.

Note. The blessing designed by Isaac for Esau, see v. 26—29.]

LESSON II.

Esau and Jacob, and their posterities, continued.

18 Q. By what treachery did he [Jacob] obtain the blessing; and when did this event take place? Ans. Gen. xxvii. A. M. 2245.

[*Note.* Though the agency of Rebekah in supplanting Esau was severely reprehensible, Job xiii. 7, xii. 16, Prov. xvii. 28, yet the prediction, ch. xxv. 23, was fulfilled, and the divine purpose respecting Jacob and Esau was accomplished. Rom. ix. 10, 11. Jacob, through fear of a curse, Deut. xxvii. 18, at first objected, yet finally complied with the rash persuasions of his mother. Eccl. v. 2.]

[19 Q. What passed between Isaac and his son Jacob, when he appeared before him? Ans. Gen. xxvii. 18—25.

20 Q. Did he obtain the blessing? Ans. Gen. xxvii. 26—29.

Note. This blessing had respect to Jacob and his seed, Deut. xi. 11. xxxiii. 13, 28, 29, both in a temporal and spiritual sense; the *first* of which received its accomplishment in the subjugation of the nations to him, 2 Sam. viii. 14, and 1 Kings iv. 21; the *second*, Dan. vii. 14, com. with Matt. xi. 27.

21 Q. In what way was Jacob led to a discovery of this deception; and how was he affected by it? Ans. Gen. xxvii. 31—33.]

22 Q. What was the conduct of Esau, when he found he was supplanted by his brother? Ans. Gen. xxvii. 34, 36, 38.

23 Q. What said Isaac in reply; and did he bless Esau also? Ans. Gen. xxvii. 35, 37, 39, 40.

Note. "Thou shalt break his yoke from off thy neck," fulfilled, 2 Kings viii. 20—22.

24 Q. How did Esau take this? Ans. Gen. xxvii. 41—43.

[*Note.* This enmity of Esau was ever retained by his posterity towards the Israelites. Ezek. xxv. 12. Amos i. 11. Obad. i. 10—16.

25 Q. Were Esau's designs frustrated, and how? Ans. Gen. xxvii. 42—46.

Note. Rebekah's fear of sustaining the loss of *both* her sons, in the event of the death of Jacob by the hand of Esau, was predicated of the law established, Gen. ix. 5, 6. 2 Sam. xiv. 6, 7. Acts xxviii. 4.

26 Q. What circumstance proved a source of domestic trouble to Rebekah, and how was it evinced? Ans. Gen. xxvii. 46.

27 Q. What charge did Isaac give to Jacob; and with what blessing was it accompanied? Ans. Gen. xxviii. 1—4.

Note. This was but the *confirmation* of a blessing already given to Jacob, in connection with which some important duties are now enjoined, which in scripture generally go hand in hand. Is. i. 18—20. Matt. xii. 28—30.

The name by which the Divine Being was known to the patriarchs, was "GOD ALMIGHTY." Ch. xvii. i. xxxv. 11. xlviii. 3. Subsequently he was known by the name, JEHOVAH. Ex. vi. 3.]

28 Q. Whither did Jacob go? Ans. Gen. xxviii. 2, 5—10.

Note. Jacob's name hereafter, comes *first* in order; he having obtained both the birthright and the blessing, v. 5, last clause.

[29 Q. What did Esau now do, and for what reason? Ans. Gen. xxviii. 6—9. For *Mahatath*, see *Chart, Ish., No. 6, and Esau.*

30 Q. Where did Jacob remain all night on his way to Padan-aram; and what did he do there? Ans. Gen. xxviii. 11. See Matt. viii. 20.]

31 Q. What did he meet with in going thither?
Ans. Gen. xxviii. 12—14.

Note. In this vision, which was *supernatural*, "the angels" represent the "host" of God. Gen. xxxii. 1, 2. It illustrates the superintending providence of God over those who love him. 2 Chron. xvi. 9. Is. xli. 10. It also prefigures the second advent of Christ. John i. 51.

[32 Q. What did Jacob say and do when he awoke? Ans. Gen. xxviii. 16, 17.

Note. Jacob refers to this vision, ch. xlviii. 3. The use of "oil" on this and other occasions of a similar kind, was emblematic of joy. 1 Sam. x. 1. Heb. i. 9.

Luz was the name by which this place was first known; but Jacob now calls it Beth-el, v. 19. See *Chart, map No. 2.*

33 Q. What vow did Jacob here make? Ans. Gen. xxviii. 20—22.

Note. Peculiar manifestations of divine mercy demand of us particular vows of Christian fidelity. Num. xxi. 1—3. 1 Sam. i. 11. These vows should be made to God alone, Ps. l. 14; and they should be made *deliberately*, and with a fixed purpose to *pay* them. Eccl. v. 2, 4, 5. Jacob's vow was of this description, and is worthy of our imitation. See ch. xxxv. 1—15.

34 Q. At what place did Jacob finally arrive; with whom did he meet; and what conversation ensued?
Ans. (1.) Gen. xxix. 1—3. (2.) 4—8. See *Chart, map No. 2.*

35 Q. What other event took place at this time?
Ans. Gen. xxix. 9—12.]

LESSON III.

Esau and Jacob, and their posterities, continued

36 Q. What did he [Jacob] do in Laban's house?
Ans. Gen. xxix. 15—27.

[*Note.* It was customary at this period the bridegroom to furnish the bride with a dowry. Ch. xxx. 2. Ex. xxii. 16, 17. Hence the service required of Jacob for Rachel and Leah.

Laban in this affair was doubtless guilty of the most palpable deception, Ps. xii. 2: but Jacob by this occurrence might have been reminded of the deception which he practiced upon his father in supplanting Esau. Gen. xxvii. 18—25.

37 Q. In what year of the world did this take place? Ans. A. M. 2245.] *See Chart, chron. III. Ep.*

38 Q. How long did he live there? Ans. Gen. xxx. and xxxi. 41.

[39 Q. Who were given to Leah and Rachel as handmaids? Ans. Gen. xxix. 24, 29. *See Chart, Shem, No. 4, Ab. Is. and Ja., No. 6.*

Note. It does not appear that at this time there was any express law prohibiting *polygamy*.

40 Q. For which of his wives had Jacob a particular affection? Ans. Gen. xxix. 30, 31.

Note. The term *hate*, in this place, means to love in a *less* degree. Deut. xxi. 15. Luke xiv. 26.

41 Q. How many sons had Jacob? Ans. Twelve. Gen. xxxv. 22. Acts vii. 8. Num. i.

42 Q. What were their names? Ans. Gen. xxxv. 23—26. *See Chart, Jacob, No. 6.*

[43 Q. What particular mark of the divine favor was conferred upon Leah? Ans. Gen. xxix. 31—35. *See Chart, Ab. Is. and Ja., No. 6.*

44 Q. What is now recorded of Rachel? Ans. Gen. xxx. 1—8. *See Chart, as above.*

Note. This expedient was probably suggested to her by the example of Sarah. Ch. xvi. 2. Her *impatience*, however, was marked by evident tokens of the divine displeasure. Ch. xxxv. 18.

45 Q. Did Leah follow the example of Rachel? Ans. Gen. xxx. 9—12. *See Chart, as above.*

46 Q. By what means did Leah obtain her desire from Rachel; and what followed? Ans. Gen. xxx. 14—16; 17—21. *See Chart, as above.*

Note. The mandrake was a sort of *flower* or *fruit* peculiarly fragrant or delicious, and for which Rachel had a passionate fondness.

47 Q. What was the name of Rachel's first son ; and what did she say at his birth ? Ans. Gen. xxx. 22—24. *See Chart, as above.*

48 Q. What conversation passed between Jacob and Laban after the birth of Joseph ? Ans. Gen. xxx. 25—34.

49 Q. What means did Laban adopt to prevent a mixture of goats, &c. ? Ans. Gen. xxx. 35, 36.

50 Q. How did Jacob promote the rapid increase of his cattle ? Ans. Gen. xxx. 37—43. *See ch. xxxi. 12.*

51 Q. What was the conduct of Laban and his sons towards Jacob at this time ; and what divine command is now given him ? Ans. (1.) Gen. xxxi. 1, 2. (2.) 3. *See Prov. xxvii. 4. Eccl. iv. 4.*

LESSON IV.

Esau and Jacob, and their posterities, continued.

52 Q. What does Jacob now say to his wives ; and what do they reply ? Ans. (1.) Gen. xxxi. 4—13. (2.) 14—17.

53 Q. What precaution did Jacob use in leaving Laban ; whither did he direct his course ; and what did he carry with him ? Ans. (1.) Gen. xxxi. 19, 20. (2.) 21. (3.) 18. *See Chart, map No. 2.*

Note. The images, or *teraphim*, which Rachel stole from her father, were used at that time as *symbolic* representations of the supreme object of religious worship, the great *ГЕHOVAH* of Israel. They probably bore some resemblance to the cherubim, but less, as to size, and were employed only for private uses. In view of Rachel's motive in this clandestinely taking away these images, ch. xxxv. 2, her conduct was severely reprehensible : the sin, however, lay principally at the door of Laban, in multiplying them, and thus giving encouragement to the practice of idolatry. *See Josh. xxiv. 2. Judg. xvii. 4, 5. 1 Sam. xix. 13.*

54 Q. When Laban heard of their flight, what did he do; and how was his intended evil design against Jacob frustrated? Ans. Gen. xxxi. 21—24.

55 Q. At what place did he find Jacob; what did he say to him; and what was Jacob's reply? Ans. (1.) Gen. xxxi. 25. (2.) 26—30. (3.) 31, 32.

Note. The charges alledged by Laban against Jacob were false, and all his professions of intended kindness, the effusions of hypocrisy. Prov. xxvi. 23—25. There is an apparent want of prudence in what Jacob said of the man who may have stolen the gods.

56 Q. Did Laban search for the teraphim; and with what success? Ans. Gen. xxxi. 33—35.

Note. It is natural to suppose that Laban would have been cured of his idolatry, when he saw the objects of his worship suffered themselves to be stolen. See Prov. xxvii. 22.

57 Q. What effect had this upon Jacob; and what did he do? Ans. Gen. xxxi. 36—42.

58 Q. What reply did Laban make; and what did he now propose? Ans. Gen. xxxi. 43, 44.

59 Q. Did Jacob accede to this proposition; and how was the covenant ratified? Ans. Gen. xxxi. 45—47.

60 Q. What names were given to the monuments of stones raised by Jacob and Laban on this occasion? Ans. Gen. xxxi. 47.

61 Q. What were the terms of this covenant? Ans. Gen. xxxi. 48—53.

62 Q. What ensued? Ans. Gen. xxxi. 54, 55.

Note. Laban's name does not again occur in Scripture. Prov. x. 7.

63 Q. Whom did Jacob meet after he left Gilead; at what place; and what did he say of them? Ans. Gen. xxxii. 1, 2. See Ps. xxi. 11. Heb. i. 14, and *Chart, map No. 2.* ✱

64 Q. To whom and where did Jacob now send messengers; what were they commanded to say; and

what answer did they return? Ans. (1.) Gen. xxxii. 3. (2.) 4, 5. (3.) 6. *See Chart, map No. 2.* *

Note. This country was given to Esau as a possession. Deut. ii. 5, 22.

65 Q. What effect had this upon Jacob; and what did he do to appease the wrath of his brother? Ans. Gen. xxxii. 7—23. *See Chart, R. Jabbok, map No. 2.* .

Note. The judicious measures adopted by Jacob on this occasion, were admirably adapted to accomplish the object in view. He prayed, v. 9—12; he divided the people, flocks, &c., into companies, as was best suited to their mutual preservation, v. 7, 8; and he sent Esau presents, &c., v. 13—21. Prov. xvi. xviii. 16—21. Eccl. x. 4. Ps. l. 15.]

66 Q. What did Jacob meet with in his return to Canaan? Ans. Gen. xxxii. 24, &c.

[*Note.* The touching of the hollow of Jacob's thigh, and its consequent effect, is an evidence that it was the angel of the covenant with whom Jacob wrestled, the design of which was similar to that expressed 2 Cor. xii. 7—9. The sense in which Jacob is said to have power with men, defined ch. xxv. 31. xxvii. 33—36. xxviii. 4.] *

67 Q. Why was Jacob called Israel? Ans. Gen. xxxii. 28. Hos. xii. 4.

[68 Q. In what year of the world did Rachel die? Ans. A. M. 2249.]

LESSON V.

Esau and Jacob, and their posterities, continued.

[69 Q. What name did Jacob give to this place, and why; and what custom originated among the Jews from the shriveling or dislocating of his thigh? Ans. (1.) Gen. xxxii. 29. (2.) 31, 32. *See Chart, map No. 2.*]

70 Q. How did his [Jacob's] brother Esau meet him? Ans. Gen. xxxii.

Note. For the reason of this great change in Esau's conduct towards his brother, see Prov. xvi. 7, and xxi. 1; and 1 Sam. xxiv. 9—22. And this doubtless produced such ecstasy of feeling in Jacob, as led to the expression concerning Esau's face, v. 10; which expression is without doubt to be viewed as altogether exceptionable.

[71 Q. What propositions did Esau then make; and what did Jacob reply? Ans. Gen. xxxiii. 12—15.]

72 Q. Whither did Esau and Jacob go when they separated? Ans. Gen. xxxiii. 16, 17. See *Chart, map No. 2.*

Note. It appears it was Jacob's intention at first to go to Seir; v. 14, last clause.]

73 Q. Who were the most famous [of the twelve sons of Jacob] in sacred history? Ans. *Levi, Judah, and Joseph.*

[74 Q. Where did Jacob go from Succoth; and what did he do there? Ans. Gen. xxxiii. 18—20. See *Chart, map No. 2.*

75 Q. Who wished to obtain Dinah for a wife; and how was she treated by him? Ans. Gen. xxxiv. 1—3. For *Dinah*, see *Chart, Ab. Is. and Ja., No. 6.* For *Shechem*, *Ham, No. 5.*

76 Q. How did Shechem make known his wishes to Jacob? Ans. Gen. xxxiv. 4, 6.]

77 Q. What is there remarkable concerning Levi, [whose history is here brought to view?] Ans. Deut. xvii. 9, and xxxiv. 25—29.

78 Q. But did not Levi [with his brother Simeon] do a very wicked thing in killing the Shechemites? Ans. Gen. xxxiv. [30, 31.]

79 Q. How did Jacob bear this? Ans. Gen. xxxiv. 30, and xlix. 5.

Note. Jacob had acted more judiciously by retaining in his own hands the management of this concern, instead of surrendering it into the hands of his infuriated sons. 1 Tim. iii. 4. Prov. xxii. 24. They had neither the honor of religion nor

the glory of God in view in what they did, v. 25; nor was it their prerogative to *offer*, much less *confer* upon, the Shechemites, the seal of God's covenant. Matt. vii. 6. Acts viii. 21.

80 Q. Was this curse executed? Ans. Josh. xxi.

[81 Q. Whither was Jacob now commanded to go; and for what reason? Ans. Gen. xxxv. 1—8. See *Chart, map No. 2.*

82 Q. What command is given to his household in reference to the strange gods that were among them; and did they comply? Ans. Gen. xxxv. 2—4. See 1 Cor. v. 7, 8.

Note. These strange gods, or *teraphim*, were those stolen by Rachel from her father Laban, ch. xxxi. 19; together with those which were probably taken with the spoils of the city of the Shechemites, by the sons of Jacob.

83 Q. How were the Canaanites deterred from falling upon Israel for the murder of the Shechemites? Ans. Gen. xxxv. 5.

84 Q. Where did Jacob arrive; and what did he do there? Ans. Gen. xxxv. 6, 7. See *Chart, map No. 2.*

85 Q. What death occurred at Beth-el; and what name originated from it? Ans. Gen. xxxv.

LESSON VI.

Esau and Jacob, and their posterities, continued.

86 Q. What happened to Jacob while there? Ans. Gen. xxxv. 9—13.

87 Q. By what name and memorial was the place distinguished? Ans. Gen. xxxv. 14, 15.

Note. In the time of Jeroboam, king of Judah, this place was polluted with idols. 1 Kings xii. 28, 29.

88 Q. What event took place at Ephrath, or Bethlehem? Ans. Gen. xxxv. 16—19, 20.

Note. This place was subsequently distinguished as the birthplace of the REDEEMER. Matt. ii. 1. The pillar erected by Jacob as a memorial of Rachel, is mentioned, 1 Sam. x. 2, seven hundred and fifty years after.

89 Q. Where did Israel (or Jacob) now journey; and of what sinful conduct was his first-born son Reuben guilty? Ans. Gen. xxxv. 21, 22.

Note. For this flagrant act, Reuben was subsequently deprived of the birthright. See ch. xlix. 4. 1 Chron. v. 1

90 Q. How many sons had Jacob; and what were their names? Ans. Gen. xxxv. 22—26. See *Chart. Ab. Is. Ja.*, No. 6.

91 Q. At what place was Isaac, when visited by his son Jacob? Ans. Gen. xxxv. 27.

Note. In the time of Joshua and Caleb, this place was known by the name of Hebron. Josh. xiv. 15. xv. 1.

92 Q. What was the age of Isaac at his death; and by whom was he buried? Ans. Gen. xxxv. 28, 29. See *Chart, chron. III. Ep.*

Following this is an account of the genealogy of Esau's descendants; the object of which is, not only to elucidate many parts of subsequent scripture history, but to show the exact accomplishment of many preceding prophecies.

93 Q. How many wives had Esau; and of what nations were they descended? Ans. Gen. xxvi. 34. For *Adah*, or *Bashemath*, Gen. xxvi. 34, *Judith*, and *Aholibamah*, see *Chart, Ham*, No. 5. For *Mahalath*, or *Bathshemash*, *Ab. Is. Ja.*, No. 6.

94 Q. Whither did Esau remove; and for what reason? Ans. Gen. xxxvi. 6, 7. See *Chart, map* No. 2.

Note. It seems probable that, until after the death of ISAAC, Esau remained in the neighborhood of Jacob. This explains the apparent contradiction between ch. xxxiii. 16, and xxxvi. 6—8.

95 Q. What was the name of Esau's eldest son? Ans. Gen. xxxvi. 10, 15.

Note. This Eliphaz is supposed to be the same with the friend of Job mentioned chap. iv. 1.

96 Q. By what distinguished titles were most of Esau's descendants known? Ans. Gen. xxxvi. 15, 31. *See Chart, Esau, No. 6.*

97 Q. What nation sprang from Esau? Ans. Gen. xxxvi. 43. For the kings, dukes, and other descendants of Esau, *see Chart, Esau, No. 6.*

98 Q. What is there remarkable relating to JUDAH? Ans. Gen. xxxviii.

[99 Q. Whither did Judah go, after Joseph was sold? whom did he marry there; and what was the issue of this marriage? Ans. Gen. xxxviii. 1—5. *See Chart, Judah, No. 8, and map No. 4.*

100 Q. What is recorded of his two eldest sons? Ans. Gen. xxxviii. 6—10.

101 Q. What was then done with Tamar; and what followed? Ans. Gen. xxxviii. 11, 12—26.

Note. See the law concerning the marriage of a deceased brother's widow among the Israelites, predicated of this circumstance. Deut. xxv. 5. Judah's intentions in this proposal are disclosed, v. 14, 26, and evince both a want of sincerity and of chastity.

102 Q. What were the names of the twin children of Judah by Tamar? Ans. Gen. xxxviii. 27—30.

Note. The design of the sacred penman, in inserting the name of Pharez, is to show that he was included in the line of the genealogy of Christ. *See Chart*—where the line should be carefully traced from ADAM to PHAREZ.]

103 Q. Did God forgive this sin? Ans. Gen. xlix. 10.

SECTION IV.

OF JOSEPH.

PART II.

From the carrying away of Joseph into Egypt, A. M. 2276, to his death, A. M. 2369; embracing a period of 93 years.

LESSON I.

Joseph sold, &c.

[104 Q. What is now said of JACOB's affection for JOSEPH and his brethren's enmity to him? Ans. Gen. xxxvii. 1, 2, 3—11.

Note. For the nature of these dreams, see Job xxxiii. 15, 16. These, together with Jacob's partiality for Joseph, excited the envy of his brethren towards him. Jacob's rebuke, v. 10, was not the result of angry feelings; but, apprehending their prophetic import, v. 11, he speaks thus with a view to allay that criminal excitement prevalent among his other sons.

105 Q. Whither was Joseph sent to his brethren; and for what purpose? Ans. Gen. xxxvii. 12—14, 15—17. *See Chart, map No. 2.*

106 Q. What conspiracy was raised against him by his brethren; through whose agency; and in what way was it prevented? Ans. (1.) Gen. xxxvii. 18—20. (2.) 21—24. *See ch. xlii. 21.*

107 Q. In what year of the world was Joseph born? Ans. A. M. 2259. *See Chart, chron. dep. III. Ep.]*

108 Q. What is there remarkable said of JOSEPH? Ans. Gen. xxxvii. 27, and xlii. 6. Acts vii. 9, 10.

[109 Q. After he was cast into the pit, what proposition was made by Judah; and what circumstance suggested this plan? Ans. Gen. xxxvii. 25—27.

110 Q. Was this proposal acceded to; to whom was he sold; for how much; and whither was he carried? Ans. Gen. xxxvii. 28. *See Chart, map No. 3.*

Note. This whole transaction was typical of the promised MESSIAH. See Matt. xxvi. 14—16; xii. 40. 1 Pet. iii. 21, 22.

111 Q. When did this event take place? Ans. A. M. 2276. *See Chart, chron. III. Ep.]*

112 Q. Why did they sell him? Ans. Gen. xxxvii. 3, 4.

[113 Q. What effect had this upon Reuben, who was absent when it transpired? Ans. Gen. xxxvii. 29, 30.

114 Q. What means did they then use to cover their guilt? Ans. Gen. xxxvii. 31, 32.]

115 Q. What was his first station in the land of Egypt? Ans. Gen. xxxix. [2—]

[116 Q. What is said of Potiphar's prosperity; and to what circumstance was it owing? Ans. Gen. xxxix. 3—6. See Gen. xxx. 27. Acts xvii. 24—28.

117 Q. With what evidence are we furnished of Joseph's chastity? Ans. Gen. xxxix. 7—12.

118 Q. When did this event take place? Ans. A. M. 2286. *See Chart, chron. III. Ep.*

119 Q. What false charge was at this time alledged against him; and what was the consequence? Ans. Gen. xxxix. 13—20.

120 Q. Did the Lord forsake him while under this trial? Ans. Gen. xxxix. 21—23. See Psalm cv. 17—22.

121 Q. Who were confined in the same prison with Joseph; and what marks of favor did he receive? Ans. Gen. xl. 1—4.

122 Q. What happened to the butler and the baker; how were they affected by their dreams; and what did they do? Ans. (1.) Gen. xl. 5—8. (2.) 8—11, 16, 17.

123 Q. Did Joseph interpret those dreams; and were they verified? Ans. (1.) Gen. xl. 12, 13. (2.) 18, 19, 20—22.

124 Q. What request did Joseph make of the chief butler, when he interpreted his dream; and did he comply? Ans. (1.) Gen. xl. 14, 15. (2.) 23.

Note. Joseph, though an innocent man, was cast into prison: so was the prophet Jeremiah, ch. xxxviii. 6. John the Baptist, Matt. xiv. 10. Peter, Acts xii. 4. Paul and Silas. Acts xvi. 24.

125 Q. What was the period of Joseph's confinement in prison; and what were the circumstances of his release? Ans. (1.) Gen. xli. 1. (2.) 1—7. (3.) 8. (4.) 9—14.

Note. The river mentioned, v. 2, 3, was the NILE, the *only* river of Egypt, (see Chart, map No. 3,) and sometimes called *Sihor* or *Shihor*. Is. xxiii. 3. 1 Chron. xiii. 5. This river annually inundated the surrounding country: hence the "kine" are represented as coming out of the river. For the effect of east winds in those countries, see Ezek. xvii. 10. Hosea xiii. 15.]

LESSON II.

Joseph's promotion, &c.

126 Q. What was the occasion of his advancement? Ans. Gen. xli. [v. 15, 16, 17—24, 25.—31.]

[127 Q. Why did Joseph "double" the dream unto Pharaoh; and what advice is annexed? Ans. Gen. xli. 32—36. Ps. cv. 22.]

128 Q. And did this raise Joseph to be the ruler of Egypt? Ans. Gen. xli. 39. [37, 38, 39—44.]

[129 Q. In what year of the world did this take place? Ans. A. M. 2288. See *Chart, chron. III. Ep.* ISAAC died the same year.

130 Q. What new name was now given to Joseph; and with whom was he allied in marriage? Ans. Gen. xli. 45, 46. For *Pharaoh*, *Potiphera*, and *Asenath*, see *Chart, Ham*, No. 5.

131 Q. What provision did Joseph now make in view of the approaching famine? Ans. Gen. xli. 47—49.

132 Q. What were the names of Joseph's two sons? Ans. Gen. xli. 50, 52. See *Chart, Jacob*, No. 6.

133 Q. To what extent did the famine prevail; when did it commence; and what was done for the relief

of those both at home and abroad? Ans. Gen. xli. 53—57. A. M. 2296. *See Chart, chron. III. Ep.*

134 Q. Were Joseph's brethren among the number of those who came to Egypt to purchase corn; and when did they first go down to Egypt? Ans. A. M. 2297. Gen. xlii. 1—3, 5.

Note. Benjamin was not permitted to accompany his brethren, v. 4.

135 Q. What office did Joseph now fill in Egypt; and in what posture did his brethren present themselves? Ans. Gen. xlii. 6.

Note. This was a fulfillment of Joseph's first dream, ch. xxxvii. 7.]

136 Q. How did Joseph carry himself towards his brethren in his advancement? Ans. Gen. xlii. 7, 19, 21.

[*Note.* Joseph had now been separated from his brethren about twenty years. Com. ch. xxxvii. 2, with xli. 46; to which add the seven years of plenty in Egypt.]

137 Q. Did he revenge himself upon them? Ans. Gen. xlv.

[138 Q. How did his brethren attempt to vindicate themselves; what did he reply; and what method did he adopt to prove them? Ans. (1.) Gen. xlii. 10—13. (2.) 14—20.

Note. Joseph's swearing "by the life of Pharaoh," was a violation of the principle laid down in Matt. v. 34—37.

139 Q. What was the substance of the conference now held among his brethren; and had they any suspicions that they were understood? Ans. Gen. xlii. 21, 22, 23.

Note. The Egyptians spake a language different from that of the Hebrews. Ps. lxxxi. 5. Joseph spake to them in this language by an interpreter, to prevent their recognition of him as their brother. These acknowledgments resulted from a deep sense of guilt.

140 Q. What effect had this tragical scene upon Joseph ; and what did he do to Simeon and his other brethren ? Ans. Gen. xlii. 24, 25.

141 Q. What occurred to one of the brethren at the inn ; what consternation ensued ; and what did they relate to their father on their return ? Ans. (1.) Gen. xlii. 26, 27. (2.) 28. (3.) 29—35.

142 Q. What answer did Jacob return to his sons ; and what proposal did Reuben make notwithstanding ; and with what success ? Ans. (1.) Gen. xlii. 36. (2.) 37, 38.

143 Q. How was Jacob finally prevailed upon to send Benjamin to Egypt ? Ans. Gen. xliii. 1—11.

Note. What parental affection this ! The peremptory refusal of his sons to return to Egypt unless accompanied by Benjamin, and the extremity of the case, arising from the prevalence of the famine, alone induce the aged and venerable patriarch to consent to part with his youngest son ; connected with which was the adoption of the most efficient measures to procure the good favor of the governor towards him.

Jacob's experience had previously taught him the pacifying nature of gifts, ch. xxxii. 13—21 ; to which he now adds the patriarchal benediction. Their return to Egypt was the second year after the commencement of the famine, ch. xlv. 6.

144 Q. What orders were given to the steward of Joseph's house respecting them on their arrival in Egypt ; what were their apprehensions of Joseph's motive in bringing them thither ; and how did they betray their fears ? Ans. (1.) Gen. xliii. 15—17. (2.) 18. (3.) 19—22.

145 Q. How were their fears removed ; and what transpired when Joseph returned to his house ? Ans. (1.) Gen. xliii. 23—25. (2.) 26—34.

146 Q. As Joseph's brethren were again about to leave the city, what did he command his steward to do ? Ans. Gen. xlv. 1, 2.

147 Q. What, after they were gone ; and when overtaken, how did they vindicate themselves against the charge of theft ? Ans. (1.) 3—6. (2.) 7—10.

148 Q. What did they now do, in order to detect the guilty person ; and what occurred after their return to Joseph's house ? Ans. (1.) Gen. xlv. 11—13. (2.) 14—17.

149 Q. By whom was Joseph addressed in behalf of his brethren ; and what was the substance of his speech ? Ans. Gen. xlv. 18—34.

Note. This speech of Judah is a most admirable specimen of plain, pathetic, effective eloquence. Prov. xxv. 11. Joseph might have protracted this trial of his brethren ; but, with all his native fortitude of soul, he yields to the resistless energy of this address, and proceeds to the disclosure which follows.

150 Q. Relate the manner in which Joseph makes himself known to his brethren, and the effect it produced upon them ? Ans. Gen. xlv. 1, 2, 3.

151 Q. While overwhelmed with astonishment at this unexpected disclosure, what did Joseph further say to his brethren ? Ans. Gen. xlv. 4—8.

Note. This transaction serves to illustrate and confirm the harmony of the **DIVINE SOVEREIGNTY** with *human agency* in the affairs of men, without destroying their accountability. 2 Sam. xvii. 14. Acts ii. 23. Is. x. 5—15.

152 Q. What effect had this intelligence upon Pharaoh and his house ; and what did he propose to Joseph ? Ans. Gen. xlv. 16—20.]

LESSON III.

Joseph's clemency towards his brethren.

153 Q. How did he manifest his forgiveness of them ? Ans. Gen. xlv. 4—7.

[154 Q. In what year of the world did this take place ? Ans. A. M. 2297.. See *Chart, chron. III. Ep.*

[155 Q. Against what does he admonish them before they separate ; and upon their return to Canaan, how is the aged patriarch affected by tidings of these things ? Ans. Gen. xlv. 24, 25, 26.

156 Q. How was Jacob's incredulity removed ; and what did he then say ? Ans. Gen. xlv. 27, 28.

157 Q. After the family commenced their journey to Egypt, at what place did they stop ; in what did they there engage ; and what did the Lord reveal to Jacob ? Ans. (1.) Gen. xlv. 1. (2.) 2—4. *See Chart, map No. 2 and 3.*

158 Q. What is said of their mode of traveling ; and what of the names and number of Jacob's family ? Ans. (1.) Gen. xlv. 5—7. (2.) 8—27. *See Chart, Jacob, No. 6.*

Note. Jacob had but *one* daughter, v. 15. Those who entered with him into Egypt numbered sixty-six ; and Joseph, with his wife and two sons already there, Ex. i. 5, made the number seventy ; v. 27.

The design of this genealogy, as here and elsewhere given, is to illustrate the faithfulness of God in fulfilling his covenant engagement with Abraham, Isaac, and Jacob ; (1.) by increasing the number of seventy souls to "*a great nation* ;" (2.) by preserving distinct the *priesthood* in the line of Levi ; (3.) the "*scepter*" in the line of Judah ; (4.) the distribution of the *conquered countries* among the tribes ; and (5.) to preserve entire *the line of the genealogy of CHRIST* from ADAM.

159 Q. Whom did Jacob send to Joseph to prepare the way for his entrance into Goshen ; and what passed between the venerated patriarch and his son, on his arrival there ? Ans. (1.) Gen. xlv. 28. (2.) 29, 30. *See Chart, map No. 3.*

160 Q. What did Joseph now determine to do, and what did he instruct his brethren to reply to Pharaoh when questioned about their occupation ; and for what reason ? Ans. (1.) Gen. xlv. 31, 32. (2.) 33, 34.

161 Q. By whom was Pharaoh informed of the arrival of Jacob's family into Goshen ; and how many of his sons were present at the time ? Ans. Gen. xlvii. 1, 2.

162 Q. What inquiry did Pharaoh make of the five brethren ; what was their reply ; and what did the king then say to Joseph ? Ans. (1.) Gen. xlvii. 3. (2.) 3, 4. (3.) 5, 6.

163 Q. Who was subsequently introduced to Pharaoh; and what conversation ensued? Ans. Gen. xlvii. 7—10.

164 Q. What did Joseph now do with and for his father and brethren? Ans. Gen. xlvii. 11, 12.

165 Q. What is said of the state of the famine and of the moneys collected out of Egypt and Canaan? Ans. Gen. xlvii. 13, 14.

166 Q. What proposal did Joseph make to the people as a means to procure bread when their money failed; and did they comply? Ans. (1.) Gen. xlvii. 15, 16. (2.) 17.

167 Q. What proposal did the people make to Joseph, the second year; and was it accepted? Ans. (1.) Gen. xlvii. 18, 19. (2.) 20, 21.

168 Q. What stipulation was then made for the occupancy of Pharaoh's lands; and were they acceded to? Ans. (1.) Gen. xlvii. 23, 24, 26. (2.) 25.

169 Q. Who were exempted from the above stipulations? Ans. Gen. xlvii. 22, 26.

170 Q. How long did Jacob (or Israel) survive after he came to Egypt; what charge did he give to Joseph previous to his death; and did he comply? Ans. (1.) Gen. xlvii. 27, 28. (2.) 29, 30. (3.) 31.

171 Q. What did Israel relate to Joseph, who came to visit him for the last time; and what did he say respecting Joseph's two sons, and his future offspring? Ans. (1.) Gen. xlviii. 1—4. (2.) 5, 6. For *Manasseh* and *Ephraim*, see *Chart, Joseph*, No. 6.

Note. To the *first-born* belonged a double portion of the inheritance. Deut. xxi. 17. That "double portion," therefore, in the division of the conquered countries among the tribes, would have been allotted to Reuben, had it not been forfeited at the shrine of a criminal passion; ch. xxxv. 22. It is now given, (though more than four hundred years before the actual conquest of that country,) to Joseph's two sons, *Ephraim* and *Manasseh*, whom Jacob had adopted as his own; v. 5, and 1 Chron. v. 1. The reason why Ephraim, though the younger, is named first, see v. 19.

172 Q. What did Israel relate to Joseph respecting Rachel, his mother; and what conversation ensued concerning his two sons? Ans. (1.) Gen. xlviii. 7. (2.) 8—12. For *Ephrath*, see *Chart*, map No. 4.

173 Q. What objection did Joseph make to the manner in which Israel imposed his hands upon the heads of Ephraim and Manasseh; and what was his reply? Ans. (1.) Gen. xlviii. 13, 14, 17, 18. (2.) 19.

174 Q. What were the peculiar blessings pronounced upon the lads? Ans. Gen. xlviii. 15, 16, 20.

Note. Joseph's blessing was included in the blessings of his sons, v. 20.]

LESSON IV.

Jacob's death, &c.

175 Q. Did Jacob die in Egypt? Ans. Gen. xlix. 33, and l. 13.

[176 Q. What did he further communicate to Joseph previous to his death? Ans. Gen. xlviii. 21, 22.

Note. This portion of ground given to Joseph was near Samaria, or Sychar. John iv. 5. Jacob is elsewhere said to have *purchased* this piece of ground. Josh. xxiv. 32. The probability is, that when Simeon and Levi destroyed the Shechemites, Gen. xxxiv. 25—29, the neighboring people dispossessed him of it, and he subsequently regained it by the "sword" and "bow."

177 Q. For what purpose was ISRAEL'S sons called around him? Ans. Gen. xlix. 1, 2.

Note. Israel now addresses his sons *prophetically*; which prophecies relate more particularly to their respective posterities than to themselves.

178 Q. What is said of *Reuben*; and how is his prophetic character designated? Ans. Gen. xlix. 3, 4.

Note. To him belonged the birthright: the manner of its forfeiture has been already considered. (See sec. iii. q. 89, and note.) It is remarkable, that in all his tribe there is not a

judge, prince, or person of eminence, except on account of their rebellion, as *Dathan* and *Abiram*. See *Chart, Reuben, No. 7*. And his tribe was among the first carried into captivity. 2 Kings xv. 27—29. See *Chart, map No. 5*.

- 179 Q. What is said of *Simeon* and *Levi*; and to what circumstance in their conduct does Israel here allude? Ans. Gen. xlix. 5, 6, 7; ch. xxxiv. 25—29.—

Note. See the fulfillment of the prediction respecting them, Josh. xix. 9; xxi. 1—8. See *Chart, Simeon and Levi, No. 7, and Hist. Rem. map No. 4*.

- 180 Q. What is said of *Judah*? Ans. Gen. xlix. 8—12.

Note. The tribe of Judah was distinguished above all others; Num. ii. 2—9; vii. 12. Josh. xv. 1—12. Judg. i. 1, 2; and with him continued the regal scepter until SHILOH or the MESSIAH came. The 11th and 12th verses refer to the luxuriant soil of the lot apportioned to Judah.

- 181 Q. What was the blessing pronounced upon *Zebulun*? Ans. Gen. xlix. 13.

Note. This tribe possessed great maritime advantages. See *Chart, Zebulun, No. 8, and map No. 4*. Deut. xxxiii. 19.

- 182 Q. What is said of *Issachar*? Ans. Gen. xlix. 14, 15.

Note. This tribe, little known in subsequent history, was industrious, unambitious, submissive, and greatly attached to peace. See *Chart, Issachar, No. 8, and map No. 4*.

- 183 Q. What of *Dan*? Ans. Gen. xlix. 16—18.

Note. See the import of this prediction fulfilled in the characters of Dan's descendants, Judg. xiv. xv. xvii. xviii. See *Chart, Dan, No. 10, and map No. 4*.

- 184 Q. What of *Gad*? Ans. Gen. xlix. 19.

Note. Until the time of David, this tribe was frequently subdued by the Ammonites and Moabites. Judg. x. 8. But during his reign they prospered. 1 Chron. v. 11—22. See *Chart, Gad, No. 11, and map No. 4.*

185 Q. What of *Asher*? Ans. Gen. xlix. 20. Deut. xxxiii. 24, 25.

186 Q. What of *Naphtali*? Ans. Gen. xlix. 21.

Note. They were to be valiant in war, affable in peace. Judg. iv. 6, 10, v. 18. See *Chart, Naphtali, No. 10, and map No. 4.*

187 Q. What of *Joseph*? Ans. Gen. xlix. 22—26.

Note. The posterity of Joseph was to possess a luxuriant soil, abundance of wealth, and a numerous progeny. Josh. xvii. 14—17. Joseph was a *type* of Christ; Judah, his *progenitor*.

188 Q. What of *Benjamin*? Ans. Gen. xlix. 27.

Note. This tribe was exceedingly fierce in war. Judg. iii. 15—29, and xx. See *Chart, Benjamin, No. 9, and map No. 4.*

189 Q. What became of the families of Israel after Joseph's death? Ans. Ex. i. 13, 14, 16, 22.

[190 Q. What charge did Israel deliver to his son before his death? Ans. Gen. xlix. 28—32.

191 Q. What next ensued; and what was Israel's age at his death? Ans. Gen. xlix. 33, and xlvii. 28. See *Chart, chron. dep.*

192 Q. In what year of the world did he die? Ans. A. M. 3215. See *Chart, chron. III. Ep.*

193 Q. What evidences of Joseph's affection for his father was given at his decease; and what was done to the body? Ans. (1.) Gen. l. 1, and xlvi. 4. (2.) cl l. 2, 3.

Note. For the process of embalming, see 2 Chron. xvi. 14. Lk. xxiv. 1. John xix. 39, 40.

194 Q. Did the Egyptians sympathize with Joseph in this mournful event; and what request did Joseph make of Pharaoh; and did he acquiesce? Ans. (1.) Gen. l. 3. (2.) 4, 5. (3.) 6.

195 Q. Of whom and of what was the funeral procession formed; at what place did they tarry for seven days; and for what purpose? Ans. (1.) Gen. l. 7—9. (2.) 10. See *Chart, map No. 4.*

196 Q. What new name did this place derive from this event; and what is said of the fulfillment of Israel's command to his sons respecting his interment? Ans. (1.) Gen. l. 11. (2.) 12, 13.

197 Q. Did the procession again return to Egypt; and what was the substance of the message sent to Joseph by his brethren? Ans. (1.) Gen. l. 14. (2.) 15—18.

198 Q. How was Joseph affected in view of these things; and what was his reply? Ans. (1.) Gen. l. 17, last clause. (2.) 19—21.

Note. Joseph's expression, "Am I in the place of God?" explained, Deut. xxxii. 35. Rom. xii. 19. It is not to be inferred that the design of God, in sending Joseph to Egypt, renders the design of his brethren in selling him the less inexcusable. See Acts ii. 22, 23; iii. 13—15; xx.

199 Q. How many generations of Joseph's descendants existed previous to his death? Ans. Gen. l. 23.

200 Q. Did Joseph, as well as his father, profess any hope of his family and kindred returning from Egypt in following times? Ans. Gen. l. 24, 25.

Note. This assurance was predicated of the promise mentioned in ch. xv. 13—16, and was an act and evidence of Joseph's *faith*. Heb. xi. 22.]

201 Q. What age was Joseph when he died; what was done to the body; and what charge did he previously give his brethren respecting it? Ans. (1.) See *Chart, chron. IV. Ep.* (2.) Gen. l. 26. (3.) i, last clause.

Note. This injunction was complied with about one hundred and forty-four years after. Ex. xiii. 19. Josh. xxiv. 32. See also, concerning the bones of his brethren, Acts vii. 15, 16.

202 Q. When did this event take place? Ans. A. M. 2369. See *Chart, chron. III. Ep.*]

THE HISTORY OF JOB.*

1 Q. Who was Job? Ans. Job i. 1—13. *For the land of Uz, see Chart, Map No. 1.*

2 Q. In what year of the world is Job supposed to have lived?

Ans. In or before the days of Moses; because there is not the least intimation of any transactions of God with Israel in the whole book of Job.

Note. “The book of Job derives its name from the person whose history it records. It contains an account of the singular piety, riches, afflictions, and restoration of that extraordinary character, who lived in Idumea, on the borders of Arabia and Egypt. Job is supposed to have been the Jobab, 1 Chron. i. 44, a great grandson of Esau, and that he lived several years before, or about the time of Moses. Many commentators, however, place him above a hundred years earlier than the times of Abraham, and with much probability, accounting him to have been a connecting link in the church of God between Noah and Abraham. The book of Job is believed to have been written by Job himself, and to have been perfected in the form in which we possess it by Moses. Unless we except the book of Genesis, Job is the most ancient writing in the world.”

3 Q. What particular act of piety is related concerning him in his prosperous state? Ans. Job i. 4, 5.

4 Q. What were the afflictions that fell upon Job? Ans. Job i. 6—19.

* Though the history of Job is not immediately connected with the chain of events which precede and follow, yet, as the period in which he flourished is thought to have been *before* the period of Moses, it is inserted in this place, in order to preserve in the mind more distinctly the chronological order of events. The same plan will be adopted with the histories of *Jonah, Jeremiah, Daniel, and Esther*. They are printed in the smaller type, so as to prevent all interference with the regular history.

5 Q. Was the devil suffered to vent his malice upon the person of Job? Ans. Job ii. 6, 7.

6 Q. What was the design of God in these providences toward Job? Ans. Job xxiii. 10.

7 Q. What was the behavior of Job under this trial? Ans. Job i. 20—22, and ii. 10.

8 Q. What was a further aggravation of Job's distress? Ans. Job ii. 9, 10.

9 Q. Had Job any comforters? Ans. Job ii. 11.

10 Q. How long did his patience continue in this perfect exercise of it? Ans. Job ii. 13.

11 Q. Wherein did any impatience of Job first appear? Ans. Job iii. 1—16.

12 Q. What were the sentiments of Job's three friends on this mournful occasion; and how did they behave towards him? Ans. Job iv. &c.

13 Q. How did Job answer to their charges? Ans. Job ix. &c.

14 Q. Wherein did Job fail in his duty towards God in this matter? Ans. Job vi. &c.

15 Q. How was the controversy between Job and his friends compromised at last? Ans. Job xxxii. &c.

16 Q. What was the foundation of Elihu's argument on this occasion? Ans. Job xxxiii. and xxxvi. &c.

17 Q. How did God himself manifestly engage in deciuing this controversy? Ans. Job xxxviii. &c.

18 Q. What effect had this upon his servant Job? Ans. Job xlii. 1—6.

19 Q. How did God deal with the three friends of Job? Ans. Job xlii. 7, 8.

20 Q. What tokens of approbation and favor did God show to Job? Ans. Job xlii. 10—17.

SECTION V.

OF THE BONDAGE OF THE ISRAELITES IN EGYPT—OF
MOSES AND AARON,¹ &c.

PART III.

Of the occurrences which intervened, from the death of Joseph A. M. 2369, to the departure of the Israelites from Egypt, A. M. 2513, as introductory to that event; embracing a period of 144 years.

LESSON I.

The cruelty of Pharaoh.

[203 Q. How many souls entered with Israel (or Jacob) into Egypt; and what is related of them after the death of Joseph? Ans. (1.) See chap. iii. sec. iv. q. 158, and note. (2.) Ex. i. 1—7.

Note. The Israelites, for the first two hundred and fifteen years from the vocation of Abraham, numbered only seventy souls; but when they left Egypt, two hundred and fifteen years after, their warriors amounted to six hundred thousand! Add to these, others, both male and female, aged and young, and the number probably amounted to near two millions of souls! What a miraculous increase of the ancient covenant people of God! Gen. xv. 5.

204 Q. What account is given of the new king of Egypt? Ans. Ex. i. 8—10. See Ezra iv. 12—16. Esth. iii. 8. Acts xvi. 19—21; xvii. 7.

Note. This king forgot the “poor wise man,” who “by his wisdom delivered the city.” Eccl. ix. 15. What says Christ concerning such? Matt. vii. 23. “There is no wisdom, nor understanding, nor counsel against the Lord.” Prov. xxi. 30.

205 Q. What was the first step of the Egyptian king towards inflicting upon the Israelites his oppressive bondage; and what the result? Ans. (1.) Ex. i. 11. (2.) 12. Acts vi. 7.

206 Q. How was the cruelty of the Egyptians further exercised over the Israelites? Ans. Ex. i. 13, 14.

Note. It appears evident that the children of Israel were in some degree guilty of the sin of idolatry while in Egypt. Josh. xxiv. 14. Ezek. xx. 8. This probably was one cause of their sufferings. But the principal design of these afflicting providences was, to create within them a perfect hatred to the name and nation of Egypt, and to encourage them in their advances towards Canaan.

207. Q. What other act of barbarity did the wicked king then devise; were his orders obeyed; and why not? Ans. (1.) Gen. 15, 16, 22. (2.) 17. (3.) 18, 19. For a full drawn portrait of Pharaoh, see Rev. xii. 3, 4.

208 Q. How were Shiphrah and Puah rewarded for their fidelity to God? Ans. Ex. i. 20, 21.]

209 Q. Who delivered the Israelites from the slavery of Egypt? Ans. Ex. iii. 1—10, and xii. 31. Josh. xxiv. 5, 6.

210 Q. Who was Moses? Ans. Ex. ii. 1—10.

[211 Q. In what year of the world was he born? Ans. A. M. 2433. See *Chart, chron. III. Ep.*

212 Q. What were the names of Moses' parents, an account of whose marriage is now given? Ans. Ex. vi. 20. See *Chart, Levi, No. 7.*

Note. The marriage of a father's sister is subsequently forbidden. Lev. xviii. 12.

213 Q. What was at first done with the infant Moses; and for what reason? Ans. Ex. ii. 2. Acts vii. 20. Heb. xi. 23.]

214 Q. How was he in danger of drowning? Ans. Ex. i. 22, and ii. 3.

215 Q. How was he saved? Ans. Ex. ii. 5, 6, 9.

216 Q. When did this event take place? Ans. A. M. 2433.

[217 Q. Was the child returned to Pharaoh's daughter; and what name did she give it; and why? Ans. Ex. ii. 10.

Note. Moses being educated in the court of Pharaoh, was the more amply qualified for his future mission.]

218 Q. Did he continue a courtier in Egypt? Ans. Ex. ii. 11—14.

[*Note.* Moses at this time was "full forty years old." Acts vii. 23. See Paul's beautiful episode of this transaction, Heb. xi. 24—26. The conduct of Moses in slaying the Egyptian, and that of Phinehas in slaying Zimri and Cozbi, Num. xxv. 7—13, are similar in their character and design, and shared alike the sanction of heaven.]

219 Q. Whither did he flee? Ans. Ex. ii. 14, [15,] and iii. 1. See *Chart, map No. 3, and Hist. Rem.*

[*Note.* The *Midianites* were descendants of Midian, the most distinguished son of Abraham by Keturah. Gen. xxv. 2. He in the first place settled his descendants in the country east of Palestine and the Edomites, in the desert of Arabia. In Jacob's time they united with the *Ishmaelites*; Gen. xxxvii. 25, 27, 28, 36; and were also nearly allied to the *Moabites*. Gen. xxxvi. 35. Num. xxii. 3, 4, 7. These constituted some of the most formidable and inveterate enemies of the Israelites. The land of Midian, in the neighborhood of the mountains of Sinai and Horeb, Ex. iii. 1; xviii. 6, and to which Moses fled, was doubtless peopled by a *colony* of the descendants of Midian, as above alluded to, and from which both JETHRO and JOB descended. These Midianites were friendly to the children of Israel, as will appear in the sequel of this history.

220 Q. When did this event take place? Ans. A. M. 2473. See *Chart, chron. III. Ep.*

221 Q. What transpired between Moses and the daughters of Reuel, (or Jethro, ch. iii. 1;) and how was he introduced into his house? Ans. (1.) Ex. ii. 15—17. (2.) 18—20.

222 Q. What next ensued; and what was the name of Moses' son? Ans. Ex. ii. 21, 22. See *Chart, Kohath, No. 7.*

Note. Moses remained in Midian forty years. Acts vii. 30.

223 Q. What was the condition of the Israelites at the death of the king of Egypt; and what token of the

divine mercy is afforded them in answer to their prayers? Ans. (1.) Ex. ii. 23. (2.) 24, 25.

224 Q. In what was Moses engaged at this time; and whither did he go? Ans. Ex. iii. 1. *See Chart, map No. 3.*

Note. It is supposed that this was "the mountain" to which Lot was directed to flee, at the destruction of Sodom. Gen. xix. 17—19. Hence it is called "the mountain of God." It still retained its name in the time of the prophet Elijah. 1 Kings xix. 8.]

LESSON II.

Moses' mission, &c.

225 Q. How did God appoint him [Moses] to deliver Israel? Ans. Ex. iii. 1—18.

[226 Q. What miraculous appearance did Moses discover in the mount; and what did he resolve to do? Ans. Ex. iii. 2, 3.

Note. Who this "angel" was, see v. 6. The burning bush was emblematic of the afflictions of God's people, v. 7.

227 Q. How did the Lord address Moses; and what was the effect produced upon him? Ans. Ex. iii. 4—6.

Note. Christ refers to this passage to prove the final resurrection of the dead. Lk. xx. 37, 38.

228 Q. What did the Lord ~~text~~ say to Moses concerning his people and himself? Ans. Ex. iii. 7—10.

229 Q. What did Moses reply; and what answer was given? Ans. Ex. iii. 11, 12.

Note. The evidence which Moses here gives of humility, and a sense of personal inefficiency to accomplish this great work, are characteristics of the most exalted piety. See also 1 Sam. xviii. 18. Is. vi. 5—8. Jer. i. 6. God's promise of his *presence* with Moses in his mission to Egypt, is the "token" here given; and it was addressed to his *faith*, not to his *senses*. Is. vii. 14: xxxvii. 30. Lk. ii. 12.

230 Q. After what did Moses inquire of the Lord, in order to remove a certain anticipated difficulty in the exercise of his mission; and what was the reply? **Ans.** (1.) Ex. iii. 13. (2.) 14.

Note. The appellation, "I AM THAT I AM," is synonymous with JEHOVAH; which appellation is ascribed to CHRIST. Jno. viii. 58. Heb. xiii. 8. Rev. i. 8.

231 Q. What is further said to Moses; and what concerning the elders and people of Israel? **Ans.** Ex. iii. 15—18.

Note. The promise referred to in v. 7, is recorded chap. xv. 14.

232 Q. When did this event take place? **Ans.** A. M. 2513. *See Chart, chron. IV. Ep.]*

233 Q. What was his office afterwards? **Ans.** Ex. xxxii. 34. Deut. xxxiii. 4, 5. John i. 17.

[**234 Q.** What were Moses and the elders commanded to say to Pharaoh; and what effect did the Lord declare it would produce upon him? **Ans.** Ex. iii. 18, 19.

235 Q. What consequences were to follow, both as it regarded Pharaoh and the Israelites? **Ans.** Ex. iii. 20—22.

236 Q. What was the second difficulty anticipated by Moses; and what miracles were wrought to remove it? **Ans.** Ex. iv. 1—9.

237 Q. What the third; and how was that answered? **Ans.** Ex. iv. 10—12.

Note. No religion can be authentic which is not confirmed by miracle. Ch. vii. 9. Mk. xvi. 17, 18. John x. 37, 38.

138 Q. Did Moses still plead an excuse; and what ensued? **Ans.** (1.) Ex. iv. 13. (2.) 14—17.

239 Q. What did Moses now do; and how was he encouraged to prosecute his mission? **Ans.** (1.) Ex. iv. 18, 20. (2.) 19.

240 Q. What was Moses commanded to do upon his arrival into Egypt ; and what was to be the result ?
 Ans. (1.) Ex. iv. 21, 23. (2.) 21, last clause.

Note. It is a principle immutably fixed in the moral government of God over his creatures, that obduracy of heart is the result of rebellion of will. Gen. vi. 3, and q. 10 note, of ch. ii.

241. Q. What transpired at the inn, on their way to Egypt ? Ans. Ex. iv. 24—26.

Note. Zipporah's evident disregard and contempt for the religion of Moses, was most probably the ground of his neglect to circumcise his son, and the consequent displeasure of the Almighty towards him.]

LESSON III.

Aaron's birth, &c.

242 Q. Who was Aaron ? Ans. Ex. iv. 14.

[243 Q. In what year of the world was he born ?
 Ans. A. M. 2430. See *Chart, chron. III. Ep.*]

244 Q. What was Aaron's office afterwards ? Ans. Ex. xxviii. 1. Heb. v. 1, 4.

[245 Q. What command did the Lord give to Aaron ; and what ensued when he met his brother ?
 Ans. Ex. iv. 27, 28. For Aaron, see *Chart, Kohath, No. 7.*

246 Q. What did they then do ; and what was the result ? Ans. (1.) Ex. iv. 29, 30. (2.) 31.]

247 Q. How did Moses and Aaron prove to Pharaoh, and to the people, that God had sent them upon this errand ? Ans. Ex. iv. 1—10.

[248 Q. What was the consequence of their first appearance before the king ? Ans. Ex. v. 1, 2.

249 Q. What was their reply to the king ; and how did he answer them ? Ans. (1.) Ex. v. 3. (2.) 4, 5.

250 Q. What were the "taskmasters" now commanded to do ; did they comply ; and what was the result ? Ans. (1.) Ex. v. 6—9. (2.) 10—12. (3.) 13, 14.

251 Q. Did the officers of Israel complain to Pharaoh for the want of straw; and what did he answer them? Ans. (1.) Ex. v. 15, 16. (2.) 17, 18.

252 Q. What did they then say to Moses and Aaron, whom they met "in the way?" and what followed? Ans. (1.) Ex. v. 19—21. (2.) 22, 23.

253 Q. What did the Lord say to Moses in reply; did he rehearse this in the hearing of his brethren; and with what effect? Ans. (1.) Ex. vi. 6—8. (2.) 9.

254 Q. What said Moses, when he was again commanded to go to Pharaoh; and what charge accompanied it? Ans. (1.) Ex. vi. 10—12. (2.) 13.

Note For the genealogy of the persons whose names follow in this chapter, see *Chart, Kohath, No 7*. The design of its introduction in this place is to show that Moses and Aaron were *Hebrews*, and that they descended from *Levi*, the third son of Jacob, in the line of *Kohath*.

255 Q. In the further prosecution of this extraordinary mission, what connection of character was Moses to sustain to Pharaoh, and Aaron to him? Ans. Ex. vii. 1.

Note. The words, "I have made thee a god to Pharaoh," illustrates John x. 34, 35. Compare also ch. xiii. 28, with Ps. lxxxii. 6.

256 Q. What effect was to follow this repeated mission to Pharaoh; and what was the conduct of Moses and Aaron in view of it? Ans. (1.) Ex. vii. 2—5. (2.) 6.

257 Q. What were the respective ages of the two brothers at this time? Ans. Ex. vii. 7. See *Chart, chron. dep. III. Ep.*

258 Q. What were Moses and Aaron to do, provided Pharaoh demanded of them a miracle? Ans. Ex. vii. 8, 9.

259 Q. What was the first miracle? Ans. Ex. vii. 9—12.

[260 Q. What did Pharaoh do when he saw the miracle wrought by Moses and Aaron; and what success followed? Ans. Ex. vii. 11, 13.

Note. The names of the principal Egyptian magicians concerned in these enchantments, were *Jannes* and *Jambres*. 2 Tim. iii. 8. Their rods were as *really* converted into serpents, as was the rod of Moses and Aaron, both being the effect of the same supernatural agency. The pre-eminence of the latter over the former, however, consisted, not in the actual change of the rod into a serpent, but in causing the rods of their competitors, similarly changed, to be swallowed up by it. But Pharaoh exposed otherwise. Through that hardness of heart which was the result of pride and impenitence, he attributed the miracle *apparently* wrought by the magicians, in the change of their rods into serpents, to their *exclusive* agency.]

261 Q. What did Moses and Aaron do further to deliver that people?

Ans. Upon Pharaoh's refusal to let the people of Israel go, they brought ten miraculous plagues upon the king, and upon all the land, by the authority and power of God. Ex. vii. viii. ix. x. xi. and xiv. 10, &c Ps. cv. 26, &c.

LESSON IV.

Plagues inflicted, &c.

262 Q. What were these ten plagues?

Ans. (1.) Water turned into blood. (2.) Frogs. (3.) Lice. (4.) Flies. (5.) Murrain among cattle. (6.) Boils and blisters on man and beast. (7.) Thunder, lightning, and hail. (8.) Locusts. (9.) Thick darkness. (10.) The first-born slain.

[263 Q. What is said of the *first* plague which was to be inflicted upon Pharaoh the next morning, provided he refused to let the people go? Ans. Ex. vii. 14—18.

264 Q. Was this plague inflicted; and what did Pharaoh now do? Ans. (1.) Ex. vii. 19—21. (2.) 22, 23.

265 Q. As the plague continued seven days, how did the Egyptians procure water? Ans. Ex. vii. 24, 25.

266 Q. What of the *second* plague threatened upon Pharaoh for his obstinacy; and in what way was it removed? Ans. (1.) Ex. viii. 1—6, 7. (2.) 8—11. (3.) 12—14.

267 Q. Was the above change in Pharaoh's conduct permanent? Ans. Ex. viii. 15.

268 Q. What of the *third* plague; what the success of the magicians in their enchantments; and what did they say to the king? Ans. (1.) Ex. viii. 16, 17. (2.) 18, 19. (3.) 19.

Note. The acknowledgment made by the magicians, we conceive to be a confirmation of the remarks made in the note appended to q. 260. It is probable that the magicians in the case of these miracles, until now, labored under the same deception as did Pharaoh.

269 Q. What of the *fourth* plague; and was it to be confined to the Egyptians? Ans. (1.) Ex. viii. 20, 21. (2.) 22, 23, 24.

Note. It does not appear that either the *preceding* or *subsequent* plagues extended to the Hebrews.

270 Q. What did Pharaoh now say to Moses; and what did he reply? Ans. (1.) Ex. viii. 25. (2.) 26, 27.

271 Q. Is the king now willing to let them sacrifice in the wilderness; did Moses again intreat the Lord in his behalf; and what ensued? Ans. (1.) Ex. viii. 28. (2.) 29, 30. (3.) 31, 32.

272 Q. What of the *fifth* plague; and to what extent did it prevail among the cattle? Ans. Ex. ix. 1—7.

273 Q. What of the *sixth* plague; and were the magicians affected by it? Ans. Ex. ix. 8—11.

274 Q. What is now said of Pharaoh; what was the *seventh* plague threatened; and was it inflicted? Ans. (1.) Ex. ix. 12. Is. xlviii. 4. (2.) 13—18, 22—26.

275 Q. What were the Egyptians now commanded to do; and who among them complied? Ans. (1.) Ex. ix. 19. (2.) 20, 21.

276 Q. Was the plague again removed at Pharaoh's request; and did he fulfill his engagement? Ans. (1.) Ex. ix. 27, 28, 29—33. (3.) 34, 35.

277 Q. What was the design of these judgments upon Pharaoh? Ans. Ex. x. 1, 2.

278 Q. What is said of the eighth plague; and what did Moses say concerning its ravages? Ans. Ex. x. 3—6.

279 Q. Did Pharaoh's servants remonstrate with him, and to what effect? Ans. Ex. x. 7.

280 Q. What did Moses reply to Pharaoh, when he said, "Who are they that shall go?" and what was the answer? Ans. (1.) Ex. x. 8. (2.) 9. (3.) 10, 11.

281 Q. Was the plague of locusts finally inflicted; and did Pharaoh again ask Moses to intreat the Lord for their removal? Ans. (1.) Ex. x. 12—15. (2.) 16, 17.

LESSON V.

Plagues inflicted, &c.

282 Q. How were the locusts removed; and where is the Red Sea, into which they were cast? Ans. Ex. x. 19. See Chart, map No. 3.

283 Q. What is said of the ninth plague? Ans. Ex. x. 21—23.

284 Q. Did Pharaoh now consent to let the Israelites go; and was his proposal respecting "the flocks and herds" accepted by Moses? Ans. Ex. x. 24—26.

285 Q. What is further related of Pharaoh? Ans. Ex. x. 27—29.

286 Q. What of the tenth plague and its effects? Ans. Ex. xi. 1, 4—10.

287 Q. Were Moses and the Israelites esteemed by the Egyptians; and what were the former commanded to do? Ans. Ex. xi. 2, 3.

288 Q. What is said to Moses and Aaron respecting "the month" spoken of in chapter xii. 1, 2? See *Contents, table of Heb. Times, &c.*

289 Q. What were they commanded to say to the Israelites? Ans. Ex. xii. 3.

Note. The passover is now instituted, A. M. 2513. See *Chart, chron.*

This lamb was a type of the sacrifice of Christ. 1-Pet. 1. 19. 1 Cor. v. 7.

290 Q. How was the lamb to be disposed of, if more than sufficient for one house; and what qualities must it possess? Ans. Ex. xii. 4, 5.

291 Q. How many days elapsed, before it was to be sacrificed; and at what hour of the day? Ans. Ex. xii.; com. 3 and 5 verses.

Note. The hour on which the lamb was slain, being from three o'clock to sunset, corresponds with the hour of Christ's crucifixion.

292 Q. What was the design of sprinkling the blood upon the door-posts? Ans. Ex. xii. 11—13.

Note. Neither of these observances were ever after repeated on those solemn occasions.

293 Q. How was it to be prepared; and what was the manner of eating it? Ans. Ex. xii. 8—11.

294 Q. By what name was this institution known; and why? Ans. Ex. xii. 11, last clause.

295 Q. What did the Lord say he designed to accomplish among the Egyptians that night; and what was the token given of their security? Ans. Ex. xii. 12, 13.

296 Q. What directions were given in reference to subsequent celebrations of the passover; and what was the penalty in case of neglect, &c.? Ans. Ex. xii. 14, 15. See 1 Cor. v. 8.

297 Q. When and how were the holy convocations to be observed? Ans. Ex. xii. 16.

298 Q. What was the law and penalty respecting the eating of unleavened bread? Ans. Ex. xii. 17—20.

299 Q. Were these things communicated to the Israelites; and what were they commanded respecting their children? Ans. Ex. xii. 21—27.

300 Q. Was the command obeyed; and what took place at midnight? Ans. Ex. xii. 29.

Note. The righteous retribution of heaven was now awarded to Pharaoh, for his cruelty in slaying the Hebrew male children Ch. i. 22.]

301 Q. Were Pharaoh and his people willing to release the Israelites at last? Ans. Ex. xii. 36.

[302 Q. Did the Israelites immediately leave Egypt; and what particular circumstance evinced their haste in departing? Ans. Ex. xii. 34.

303 Q. When did this event take place? Ans. A. M. 2513. See *Chart, chron. IV. Ep.*

This event completes the period embraced in the third chapter.]

CHAPTER IV.

FROM THE EXODUS, OR DEPARTURE OF THE ISRAELITES FROM EGYPT, A. M. 2543, TO THE DEDICATION OF SOLOMON'S TEMPLE, A. M. 3000; EMBRACING A PERIOD OF 487 YEARS.

PART I.

From the departure of the Israelites from Egypt, to the giving of the law at Sinai, three months after.

SECTION I.

THE ISRAELITES LEAVE EGYPT—THEY CROSS THE RED SEA—PHARAOH AND HIS ARMY, PURSUING THEM, ARE DROWNED—THE ISRAELITES ASSEMBLE AROUND MOUNT SINAI.

LESSON 1.

The Israelites leaving Egypt.

1 Q. How great was the number of the Israelites that went out of Egypt? Ans. Ex. xii. 37.

[2 Q. By what event was their departure from Egypt particularly distinguished? Ans. Ex. xii. 35, 36.]

Note. The conduct of the Israelites in this transaction appears perfectly consistent and justifiable, when we consider that no contract existing on their part obliged the return of the *borrowed* articles. They left the Egyptians immensely in their debt, having received no remuneration for the faithful services of about 140 years. And from the manner in which they left Egypt, Ex. xii. 34, many of their household utensils must have remained in the hands of the Egyptians, and perhaps more than an equivalent for the borrowed articles.]

3 Q. Which way did the Israelites bend their journey? Ans. Ex. xiii. 18, 21. [Ex. xii. 37.]

[4 Q. Who and what accompanied them? Ans. Ex. xii. 37, 38. Num. xxxiii. 5. See, also Chart, map No. 3.

Note. Says the psalmist, "He brought them forth with silver and gold, and there was not one feeble person among their tribes." Ps. cv. 37. But the "mixed multitude subsequently proved a great snare to them." Num. xi. 4. 1 John ii. 19.

5 Q. What had they for food at the commencement of their travels? Ans. Ex. xii. 39.

6 Q. How long had the Israelites now been in Egypt? Ans. Ex. xii. 40—42.

Note. In this is typified the deliverance of God's church and people from the power of darkness and

7 Q. What new laws were instituted for the celebration of the passover? Ans. Ex. xii. 43—49

Note. For the typical import of the last clause of v. 46 see John xix. 33—36.

8 Q. Were they faithfully observed, and was the passover celebrated on the same night of their deliverance from Egypt? Ans. (1.) Ex. xii. 50. (2.) Commandments 6—12, 29; with 34, 41, 42. 51.

9 Q. What appropriation did the Lord then require of his people; and for what reason? Ans. xiii. 1, 2 v. 15. ch. xii. 12, 13.

10 Q. What further command was enjoined upon them; and with what design? Ans. (1.) Ex. xiii. 3—7. (2.) 8—10.

11 Q. Did the law of appropriation include beasts as well as men; in what way were they respectively to be redeemed; and what the penalty of neglect? Ans. (1.) Ex. xiii. 11, 12. (2.) 13. Num. iii. 46. 47, and xviii. 16.

Note. See the law subsequently instituted respecting the Levites and the first born, Num. iii. 5—13. Concerning the overplus number of the first born, see v. 40—51

12 Q. What command was given to parents respecting their children? Ans. Ex. xiii. 14—16.

13 Q. By what route were the children of Israel led from Egypt; and for what reason? Ans. Ex. xiii. 17, 18. *See Chart, map No. 3.*

14 Q. Whose bones were carried with them from Egypt; and why? Ans. Ex. xiii. 19. *See chap. iii. sec. iv. q. 201, and note.*

15 Q. Whither did they journey from Succoth; and how were they subsequently conducted through the wilderness? Ans. (1.) Ex. xiii. 20. *See Chart, map No. 3.* (2.) Ex. xiii. 21, 22. Num. xxxiii. 6.

16 Q. Where were the Israelites now commanded to return and encamp; and for what reason? Ans. Ex. xiv. 1—9. Num. xxxiii. 7. *See Chart, map No. 3. See Ezek. xxviii. 22. Rom. ix. 22, 23.]*

17 Q. But did not Pharaoh and his army pursue them after they were gone? Ans. Ex. xiv. 5. and xv. 9. [Jer. xxxiv. 12—17. Lk. xi. 24—26. 2 Pet. ii. 20.]

18 Q. What effect had a view of Pharaoh's army upon the Israelites; what did they say to Moses; and what was his reply? Ans. (1.) Ex. xiv. 10. (2.) 11, 12. 13, 14. v. 30.]

19 Q. How did the people of Israel, who came out of Egypt, get over the Red Sea? Ans. Ex. xiv. 10, 16, 21, 29.

[*Note.* The exact place where the Israelites crossed the Red Sea, is fixed by Dr. Mansford 20 miles below Suez. *See Chart, map No. 3.* At this place the gulf was three leagues broad, and the water 14 fathoms deep. These circumstances rendered this astonishing miracle worthy of the AUTHOR and its object.]

20 Q. What became of the Egyptians that followed them? Ans. Ex. xiv. 28, [v. 19, 20, 21—23, 24, 25, 26—28. Ps. lxxvii. 16—19.]

[21 Q. What effect did this wonderful deliverance produce upon the Israelites; and what ensued? Ans. (1.) Ex. xiv. 29—31. *See Ps. lxxvii. 11—20.* (2.)

Ex. xv. 1—21. See also Judg. v. 1—31. 2 Sam. xxii.

Note. This song of the Israelites is supposed to be the most ancient specimen of poetry in existence. As it was given by inspiration from God, the sublimity of style in which it is executed remains unrivaled; and it appears to have been designed as the prototype of the song to be celebrated by the redeemed in heaven. Rev. xv. 3. We are taught by it, that God is as well pleased with the praises, with the prayers of his people.

22 Q. How were the surrounding nations to be affected by a knowledge of this event? Ans. Ex. xv. 14—16: verified Num. xxii. 5; and Josh. 11, 9.

Note. The Philistines at this time inhabited Palestina. See Chart, map No. 3.

23 Q. Did this event tend to increase the confidence of the Israelites, as it regarded their future possession of Canaan? Ans. Ex. xv. 17—19.

24 Q. Did the women participate in the celebration of this event? Ans. Ex. xv. 20, 21. See 1 Sam. xviii. 6; and Mic. vi. 4.]

LESSON II.

Journeyings of the Israelites, &c

25 Q. Whither did the children of Israel go then? Ans. Ex. xiii. 21. xv. 22. Num. x. 33, 34.

26 Q. How did the people of Israel, who had seen all these wonders, behave themselves in their travels? Ans. Ex. xv. 23, 24, and xvi. 2, 3.

27 Q. How long was it before they came to the place that God had promised them? Ans. Num. xiv. 32, 33. See Ps. lxxviii.

28 Q. What did they eat all this time? Ans. Ex. xvi. 4, 5, 35. Deut. viii. 3.

29 Q. What did they drink in the wilderness? Ans. Ex. xv. 25, 26, 36. 1 Cor. x. 4. Num. xx. 11. Neh. ix. 15.

30 Q. What did they do for clothes during these forty years? Ans. Deut. xxix. 5.

[31 Q. Into what wilderness were they now conducted; and of what were they deprived for three days?

Ans. (1.) Ex. xv. 22. (2.) Num. xxxiii. 8. See *Chart, map No. 3.*

32 Q. Whither did they next go; and what occurred there? Ans. Ex. xv. 23—25. Num. xxxiii. 8. See 2 Kings ii. 20—22. See *Chart, map No. 3.*

33 Q. What covenant was here renewed to them; whither did they then go; and what did they find there? Ans. (1.) Ex. xv. 26. (2.) 27. Num. xxxiii. 9.

Note. At Elim there were twelve wells of water, and seventy palm-trees; among the Israelites there were twelve patriarchs and seventy elders; Gen. xlix. 1—28. Num. xi. 16, and CHRIST had twelve apostles and seventy disciples. Matt. x. 1. Lk. x. 1.

34 Q. Whence did they journey from Elim; when did they arrive there; and of what sin were they guilty? Ans. Ex. xvi. 1—3. Num. xxxiii. 10, 11. See *Chart, map No. 3.*

35 Q. In what way were their wants supplied at this time; and what rule was to be observed in reference thereto? Ans. Ex. xvi. 4, 5.

36 Q. How did Moses and Aaron vindicate themselves against the charge preferred by the Israelites, v. 3? Ans. Ex. xvi. 6—8: verified v. 13, 14.

Note. This vindication on their part was necessary, because of the constant disposition of the Israelites to attribute to them the sole agency of their deliverance from Egypt, and of their consequent calamities.

37 Q. What were the people now commanded to do; and what was to follow? Ans. Ex. xvi. 9, 10.

38 Q. What promise did the Lord make to Moses in behalf of the people; and was it fulfilled? Ans. (1.) Ex. xvi. 11, 12. (2.) 13, 14.

39 Q. What was the appearance of the article mentioned, v. 14; and what was it called? Ans. Ex. xvi. 14, 15. Compare v. 15 with John vi. 31—33.

40 Q. What did Moses say of it; and what rules were prescribed for gathering and eating it? Ans. (1.) Ex. xvi. 15. (2.) 16--19. See 2 Cor. viii. 14, 15.

Note. An omer contained about three quarts wine measure.

LESSON III.

Journeys of the Israelites, continued.

41 Q. What was the consequence of violating the command, v. 19? Ans. Ex. xvi. 20. See Matt. vi. 25. Heb. xiii. 5.

42 Q. How often was it gathered; what complaint was entered by the rulers against the people; and what was Moses' answer? Ans. (1.) Ex. xvi. 21. (2.) 22. (3.) 23--26.

43 Q. What mark of the divine displeasure attended a violation of the command given in v. 26? Ans. Ex. xvi. 27--30.

44 Q. To what was the appearance and taste of the manna compared; with what design were they commanded to gather a certain portion of it; and where was it deposited? Ans. (1.) Ex. xvi. 31. Num. xi. 8. (2.) 32. (3.) 33, 34.

Note. This was subsequently placed in "the ark of the covenant," or testimony. Heb. ix. 4.

45 Q. For how long a time did the Israelites eat of this manna? Ans. Ex. xvi. 35.

46 Q. Where did they encamp after leaving the wilderness of Sin; and of what sin were they then guilty? Ans. (1.) Ex. xvii. 1. (2.) 2, 3. Num. xxxiii. 10--14. See Chart, map No. 3.

Note. The word of command for the resumption of their travels was signified to the children of Israel by "taking up the cloud from over the tabernacle," after its erection by Moses according to the pattern showed him in the Mount. Ex. xl. 36, 37. Previous to this, perhaps something of a temporary nature was used as its substitute. Ex. xxxiii. 6, 7. See note to q. 50, under the article tabernacle, less. iv. of sec. 1.

47 Q. What passed between the Lord and Moses concerning this event; and what was he commanded to do? Ans. Ex. xvii. 4—6. Deut. xxxii. 13.

Note. For the typical import of this "Rock," see 1 Cor. x. 4.

48 Q. Did Moses comply with this injunction; what names originated from this circumstance; and what their import? Ans. Ex. xvii. 6, 7. See *Chart, map No. 3.*

49 Q. Between whom was a battle fought at Rephidim? Ans. Ex. xvii. 8—10.

Note. The Amalekites descended from Amalek, son of Eliphaz, and grandson of Esau. Gen. xxxvi. 12. These attacked the Israelites without the least provocation, and in the most cowardly and cruel manner. Deut. xxv. 17, 18.

50 Q. What vigorous efforts were made to withstand them; and in whose favor and by what means was the victory decided? Ans. (1.) Ex. xvii. 9, 10. (2.) 11—13.

51 Q. For what purpose was this event recorded; and what was predicted concerning the future destiny of the Amalekites? Ans. Ex. xvii. 14.

Note. This was fulfilled in the time of David. 1 Sam. xxvii. 8, 9.

52 Q. What other memorial distinguished this event; by what name was it known; and what its import? Ans. Ex. xvii. 15, 16.

53 Q. What persons came out to meet Moses in the wilderness; and at what place was he at that time? Ans. (1.) Ex. xviii. 1—4. (2.) 5, 6. For *Jethro, &c.* see *Chart, Abraham, No. 6, (Midianites) and Kohath, No. 7, and map No. 3.* Ex. iii. 1, 12.

54 Q. What occurred at their meeting; how was Jethro affected with the narration given him by Moses; and what did he say? Ans. (1.) Ex. xviii. 7. (2.) 8, 9 (3) 10, 11.

55 Q. What religious ceremony was observed; who officiated on the occasion; and what distinguished guests honored Jethro with their presence? Ans. Ex. xviii. 12.]

LESSON IV.

Jethro's advice to Moses, &c.

56 Q. Did Moses govern all this people himself? Ans. Ex. xviii. [17--23.]

[57 Q. Did Moses comply therewith; and what is further said of Jethro? Ans. (1.) Ex. xviii. 24--26. (2.) 27. v. 1--3. See chap. iii. sec. iv. q. 219, and note.

58 Q. Where did the Israelites encamp after leaving Rephidim? Ans. Ex. xix. 1, 2. Num. xxxiii. 15. See Chart, map No. 3.

59 Q. Upon the summit of what mountain did the Lord address Moses; and what was said to him? Ans. Ex. xix. 3--6. Deut. xxxii. 11, 12. Titus ii. 14. 1 Pet. ii. 5--9. Rev. i. 6.

Note. It will be perceived, that as this covenant of preference particularly (though not exclusively) to the inheritance of Canaan, it was in its character *national*. The spiritual blessings of the covenant to be transmitted to the "kingdom of priests" and the "holy nation," v. 6, explained Jer. xxxi. 31--33. Heb. viii. 6, 7. For the reason why they were chosen in preference to any other people, Deut. vii. 6--8.

60 Q. How was this communication received by the people? Ans. Ex. xix. 7, 8.

61 Q. In what manner was the Lord to appear to them; and what preparatory directions were given them by Moses? Ans. (1.) Ex. xix. 9. (2.) 10--13, 14, 15.

Note. The expression, "and Moses sanctified the people," v. 14, explained, Gen. xlix. 7. Ex. xix. 10. 10. Moses merely directed; God sanctified.

62 Q. In what awfully solemn manner did the Lord appear to the people on the third day ; and what effect followed ? Ans. Ex. xix. 16. Acts vii. 53. Gal. iii. 19. Heb. xii. 21.

63 Q. Where were the people stationed at this time ; and what is the description given of the Mount ? Ans. (1.) Ex. xix. 17. (2.) 18. Deut. iv. 15.

64 Q. Did Moses now venture to speak to God ; and where was he commanded to go ? Ans. Ex. xix. 19, 20.

65 Q. What charge was delivered both to priests and people, and what did Moses reply ? Ans. Ex. xix. 21---23.

Note: Moses supposed that what the people had already seen would be abundantly sufficient to deter them from approaching the Mount. In the midst of these awfully sublime displays of the Divine Being, and the effect produced upon his own mind, he appears for the moment to have lost sight of the desperate wickedness and deceitfulness of the human heart.

66 Q. What further direction did Moses receive on the Mount : and what did he then do ? Ans. Ex. xix. 24, 25.]

Following this, is the annunciation of the moral, ceremonial, and judicial laws.

67 Q. You told me that Moses was a lawgiver to the Jews, or people of Israel ; pray how came he by those wise and holy laws which he gave them ? Ans. Exod. xxiv. 12---18. Deut. ix. 9, 18.

Note. The people of Israel were not all called *Jews*, till after the return from the captivity of Babylon, the chief part of those who returned being of the tribe of Judah. Yet in all other histories, the Israelites are so universally called *Jews*, that I have sometimes used this name even in the earlier part of their history. It is plain, that Moses was twice with God on Mount Sinai, and that forty days each time ; for Moses coming down, and finding the idolatry of the golden calf, broke the tables of the law which God wrote first ; and God called him up a second time, and wrote the law on new tables. See Deut. x. 1---5, 28.

68 Q. What token was there that Moses had been with God? Ans. Exod. xxxiv. 29--35.

69 Q. What sort of laws were those which Moses gave the Jews?

Ans. MORAL laws, CEREMONIAL laws, and JUDICIAL laws, and all by God's appointment, Exod. xxiv. 12, &c. Isa. xxxiii. 22.

70 Q. What was the religion of the Jews, or Israelites?

Ans. The same with the religion of Adam after his fall, of Noah, and Abraham, in chap. i. q. 30, iii. sec. ii. q. 57, with these additions given by Moses.

Note. This is called the JEWISH, or MOSAICAL, or LEVITICAL DISPENSATION: and herein God may be considered under three characters.

1. As the *universal Creator of all men*, and as the *Lord God and Ruler of the souls and consciences of all*, and of the Jews, as a part of mankind. And under this character he required of the Jews all the duties of the *Light of Nature*, or the *Moral Law*, which obliged all mankind as well as them, and that under every dispensation.

2. He may be considered as the *God of Israel*, or the Jews, as a church outward and visible: whom he had separated from the rest of the nations to be a peculiar people to himself; and so he prescribed to them peculiar forms of worship, and special ceremonies and rites of religion, as tokens of their duty and his grace.

3. He may be considered as the *proper King* of the *Israelites*, as a nation, and as they were his subjects; and so he gave them judicial or political laws, which relate to their government, and the common affairs of the civil law. But these three sorts of laws are not kept so entirely distinct as not to be intermingled with each other. It is all indeed but one body of laws, and given properly to that one people under different dispensations. And on this account it is sometimes hard to say under which head some of these commands of God must be reduced. Some commands relating to their houses and garments, their ploughing and sowing, and the prohibition of particular sorts of food, are naturally ranked under their *political laws*: and yet there is plainly something ceremonial or religious designed or included in them. Again, that which we call the *Moral Law*, or the *Ten Commands*, is for the most part the *Law of Nature*, but it has something of a positive institution, ceremonial or ritual, in it. This is very plain in

the fourth command of the seventh day sabbath ; but in this catechism it was not proper to enter into too nice inquiries on this subject. The three branches of this distinction of the Jewish laws in the main are evident enough, though they happen to be intermingled in some instances.

SECTION II.

OF THE DISPENSATION OF THE MORAL, CEREMONIAL, AND JUDICIAL OR POLITICAL LAWS OF MOSES, FROM THE ENCAMPMENT OF THE ISRAELITES AT MOUNT SINAI, THREE MONTHS AFTER THE EXODUS, TO THE DEATH OF MOSES A. M. 2553 ; EMBRACING A PERIOD OF FORTY YEARS

First. OF THE MORAL LAW

LESSON I.

The Ten Commandments.

1 Q. Which was the moral law given to the Jews

Ans. All those commands which relate to their behavior, considered as men, and which lie scattered up and down in the books of Moses ; but they are as it were reduced into a small compass in the Ten Commandments.

[*Note.* These precepts are generally distinguished thus. "The Law"—"The Moral Law"—"The Ten Commandments"—"The Decalogue"—The *existence* of this "Moral Law" is coeval with the existence of sin. Rom. v. 13. Christ gives us a *brief* summary of the whole Law in Matt. xvii. 37—40. It is divided into two parts, or "tables ;" the one containing the first *four* commandments, and treats of those duties which we owe to God ; the other the last *six*, and refers to those duties which we owe to *men*. Lk. x. 29—37. These Laws, as they reveal the perfections of the LAWGIVER, are in themselves perfect ; and consequently require of man *perfect obedience*. Ps. xix. 7. They are "*exceeding broad* ;" Ps. cxix. 96 ; prohibiting the commission of sin *directly*, and teaching us to avoid all occasions of sin in ourselves or others. They are *spiritual* ; Rom. vii. 14 ; reaching to the thoughts, words, and actions of life. Matt. v. 28. And these laws are all addressed to us individually. "Thou art the man." 2 Sam. xii. 7.]

2 Q. How were these ten commands first given them? Ans. Exod. xix. 18, 19, and xx. 1—18.

3 Q. Where was this moral law more especially written? Ans. Exod. xxiv. 12, xxxii. 15, 16, and xxxiv. 1.

4 Q. What did the first table contain?

Ans. Their duty towards God in the next four commandments. See Exod. xx. 3—11. Deut. v. 6—22.

[5 Q. What was the *first* commandment? Ans. Ex. xx. 3.

Note. *Atheism* and *idolatry* are the sins here prohibited

6 Q. What, the *second* commandment? Ans. Ex. xx. 4--6. Deut. iv. 15--19.

Note. This commandment points out the true *object* and *mode* of worship, predicated of the jealousy of HIM who enforces it, by the penalty which follows in the same verse. This passage is reconciled with Ezek. xviii. 20 thus: the former speaks of those children who *imitate* the wickedness of their father; the latter of those who *do not*. Both unite in admonishing parents to bring up their "children in the nurture and admonition of the Lord."

7 Q. What, the *third* commandment? Ans. Ex. xx. 7.

Note. This prohibits all irreverent uses *of*, or appeals *to*, the name of God. The lawfulness of oaths in certain cases is inferred from 2 Cor. i. 23, and Heb. vi. 16.

8 Q. What, the *fourth* commandment? Ans. Ex. xx. 8--12.

Note. Concerning the original institution, object, and change of the Jewish sabbath, see *note* to chap. i. q. 15. The term sabbath signifies *rest*; the nature of which excludes all labor aside from works of *necessity* and *mercy*.]

9 Q. Is God's resting from his works of creation on the seventh day, the only reason why the Jews were required to keep the sabbath, or day of rest?

Ans. This latter part of the fourth commandment, namely, the reason of the sabbath, taken from the creation, and God's resting on the seventh day, is entirely omitted in the rehearsal of the ten commands in the fifth of Deuteronomy: and instead of it the Jews are required to observe this command of the sabbath or holy rest, for another reason, namely, because they were slaves in Egypt, and God gave them a release and rest from their slavery. Deut. v. 15. Though it is possible both reasons of this command might be pronounced from mount Sinai, and only that mentioned in Exodus be written on the tables of stone.

10 Q. What did the second table contain?

Ans. Their duty towards man in the last six commandments, Exod. xx. 12--17. Deut. v. 16--21.

[11 Q. What, the *fifth* commandment? Ans. Ex. xx. 13. See Eph. vi. 2.

Note. The duties of children belong to all the various relations of life of which they are capable, as well as to parents, Lev. xix. 32. Rom. xiii. 1--7. The particular duties of *children* to their parents may be seen, Lev. xix. 3. Mal. i. 6. Eph. vi. 1. The duties of *parents* to their children, Prov. xxii. 6, and xxiii. 13, 14. Deut. vi. 7. 2 Cor. xii. 14.

12 Q. What, the *sixth* commandment? Ans. Ex. xx. 13. 1 John iii. 15.

Note. All animals slain merely to gratify a brutish cruelty, is here prohibited. Suicide and dueling are also forbidden; Job xiv. 14; and the taking of life in any way except when forfeited, as Gen. ix. 6, and Rom. xiii. 2, 4; or in the instance of a *just* war, or in *self-defense*.

13 Q. What, the *seventh* commandment? Ans. Ex. xx. 14. Matt. v. 28. Eph. v. 4.

Note. This commandment prohibits polygamy, illegal divorce, incest, fornication, adultery, &c.

14 Q. What, the *eighth* commandment? Ans. Ex. xx. 15.

Note. Extortion, usury, robbery, theft, fraud, slothful pauperism, &c. are here prohibited.

15 Q. What, the *ninth* commandment? Ans. Ex. xx. 16. Zech. viii. 16, 17.

• *Note.* Lying, perjury, slander, misrepresentations and exaggerations of the truth are here prohibited. See Mrs. Ople on lying.

16 Q. What, the *tenth* commandment? Ans. Ex. xx. 17. Heb. xiii. 5.

Note. Discontent, envy, and particularly gambling and lotteries are here prohibited. Rom. vii. 7, and Gal. iii. 10.

17 Q. What effect did the thunderings, lightnings, &c., produce upon the people? Ans. Ex. xx. 18. 19. Heb. xii. 19, 20.

18 Q. What reply did Moses make to the people, and what did he then do? Ans. Ex. xx. 20. 21.

19 Q. What directions were now given to Moses and the people? Ans. Ex. xx. 22—24.

20 Q. Of what materials and what the construction of the altar which Moses was commanded to build? Ans. Ex. xx. 25, 26. Subsequently the materials were of a different kind. (Ch. xxx. 1—5.)

21 Q. Were these ten commands given to the Jews only, or are they given to all mankind?

Ans. Almost everything contained in these commands is taught by the light of nature, and obliges all mankind: the honor that is done them in the New Testament intimates this also. But there are several expressions in these laws by which it plainly appears, they were peculiarly appropriated and suited to the Jewish nation in their awful proclamation at Mount Sinai.

22 Q. Wherein does it appear so plainly that these laws, as given at Mount Sinai, have a peculiar respect to the Jews?

Ans. This is evident in the preface, where God engages their attention and obedience. by telling them,

that "he was the Lord their God, who brought them out of the land of Egypt." This appears also in the fourth command, where the *seventh day* is the appointed sabbath for the Jews : and in Deut. v. 15, God gives this reason for the sabbath, that "He brought them out of Egypt with a mighty hand." It is yet further manifest in the fifth commandment, where the promise of "long life in the land," literally refers to the land of Canaan which God gave that people : "that thy days may be long in the land which the Lord thy God giveth thee." Yet, as is before intimated, the citation of them by the apostles in the New Testament as rules of our duty, doth plainly enforce the observation of them so far on the consciences of Christians.

Second. OF THE CEREMONIAL LAW OF THE JEWS.

1 Q. What was the ceremonial law ?

Ans. All those commands which seem to have some religious design in them, especially such as related to their cleansing from any defilement, and their peculiar forms of worship.

Note. I have hinted before, that several of the political laws which were given to the Jews by God as their King have something ceremonial in them ; and they were designed to be emblems, types, or figures, of some spiritual parts of religion. There was also some part of their *ceremonies* of purification and their rites of religious worship which have a political aspect, and were prescribed by God as King of their nation. But I choose to rank all their purifying rites, and their rules of worship, rather under this head of the *ceremonial* or *religious* laws, because their forms of purification do more plainly and eminently typify or represent to us how much care the people of God should take to be separated and purified from every sin, and from the communion of sinners ; and the Jewish rites of worship represent to us, by way of type or emblem, that spiritual and evangelic worship which should be paid to God especially under the New Testament, as the Lord of souls and consciences ; as well as those blessings of the gospel, which are brought in by Christ and the Holy Spirit, are represented hereby.

LESSON II.

Of the ceremonies of purification

2 Q. What were the chief rites or ceremonies appointed for *purification* or *cleansing* among the Jews?
 Ans. Heb. ix. 10, 19, 22. Lev. xv. xvi. and xiii. 33. Numb. vi. 19. Exod. xl. 9.

(1.) *Washing* [or *sprinkling*] *with water*. Heb. ix. 10. Lev. xv.

[3 Q. What animal was offered in sacrifice, in order to prepare the purifying water, called "the water of separation?" Ans. Num. xix. 1—10.

4 Q. How was the process completed? Ans. Num. xix. 17. &c.

5 Q. To what purposes was it to be applied? Ans. Num. xix. 11—16. xxxi. 23, 24.

6 Q. In what manner was it to be applied? Ans. Num. xix. 18. Ps. li. 7.

Note. For the typical signification of this purifying water, see Zech. xiii. 1. 2 Cor. vii.¹. Heb. ix. 13, 14.]

(2.) *Sprinkling with water or blood*. Heb. ix. 19—22. Lev. xvi.

[7 Q. Upon what occasions, and for what purposes was this blood to be applied? Ans. Lev. xvi. 11—14. 15—19. and iv. 5, 6.

Note. Its typical import explained, Heb. ix. 7—16. Rom. iii. 24—26.]

(3.) *Anointing with holy oil*. Ex. xl. 9.

[8 Q. Of what was this holy oil compounded? Ans. Ex. xxx. 22—25.

9 Q. To what purposes was it applied? Ans. Ex. xxx. 26—32, 33. See 2 Cor. i. 21, 22.

(4.) *The incense of holy perfume*.

10 Q. Of what was this article compounded? Ans. Ex. xxx. 34, 37, 38.

11 Q. To what use was it applied? Ans. Ex. xxx. 7—9, 36. xxxv. 15, and xxxvii. 29.]

(5.) *Shaving the head.* Lev. xiii. 33. Num. vi. 19.

LESSON III.

Ceremonies of purification, continued

12 Q. What were those things or persons among the Jews which were required to be purified?

Ans. All persons, houses, buildings, garments, or other things which were set apart for the service of God; and all such as had been defiled by leprosy, by touching human dead bodies, or the carcass of any unclean animal, or by other ceremonial pollutions. See Lev. xi. xii. xiii. xiv. and xv. Exod. xl. 9—15. Numb. viii. 6. and xix. 9, &c.

(1.) *All persons.*

[13 Q. Was the *high priest* subjected to those ceremonial purifications? Ans. Lev. xvi. 4. Ex. xxx. 30.]

14 Q. Were they likewise to be applied to the *people* generally? Ans. Lev. xvi. 24—26. Num. xix.]

15 Q. How were the persons or things of the *Gentiles* to be purified for the use of the Israelites? Ans. Numb. xxxi. 20—24. Deut. xxi. 12.

(2.) *Houses, buildings, &c.*

[16 Q. What was the process of purifying *dwelling houses*? Ans. Lev. xiv. 33—53. Deut. vii. 26.]

(3.) *Garments, or other things which were set apart for the service of God.*

[17 Q. How were *garments, &c.*, purified? Ans. Lev. xiii. 47—59.]

(4.) *All such as had been defiled by leprosy, by touching human dead bodies, or the carcass of any unclean animal, or by other ceremonial pollutions.* See Lev. xi. xii. xiii. xiv. and xv. Ex. xl. 9—15. Num. viii. 6. and xix. 9, &c. For the manner in which these ceremonial purifications were effected, the pupil must consult the above chapters.

18 Q. Were there not some things which could not be purified at all by any ceremonies?

Ans. All the several nations of Canaanites, and the males among other Gentile captives in war, who had refused the offer of peace, were judged so unclean and polluted, that they were all to be destroyed, Deut. vii. 1—4. Josh. vi. 21. vii. 26. and x. 28, 30, 32, 40, &c. Deut. xx. 13—17; and the houses and garments of the Israelites where the leprous spots could not be taken away, were to be destroyed also, Lev. xiii. 57. and xiv. 45. and those Israelites in whom the leprosy prevailed were to be shut out of the camp as unclean, Lev. xiii. 45, 46.

[19 Q. What other captives of the Gentiles were excluded, and for what reason? Ans. Deut. xx. 10—13.]

20 Q. In what cases was it impossible to cleanse the houses or raiment of the Israelites? Ans. Lev. xiii. 57. and xiv. 45.

21 Q. Were the Israelites themselves ever excluded on account of their leprosy? Ans. Lev. xiii. 45, 46.]

22 Q. Were there any crimes of real immorality or impiety which could be taken away by any of these outward ceremonies or purification? Ans. Heb. ix. 13. and x. 4.

23 Q. How then were the sins of the Jews cleansed or pardoned; I mean, their real immoralities and impurities against God, as the Lord of consciences? Ans. Ex. xxxiv. 6, 7. Deut. iv. 29—31. Is. lv. 7, &c.

24 Q. Did these outward rites of purification then do nothing towards the removal of their moral defilements or sins? Ans. Heb. ix. and x.

Note. The following question perhaps might come in properly after the account of sacrifices; but having here inquired whether the ceremonies of *purification* did any thing toward the removal of the moral defilement of sin, I thought it as proper to introduce it here as a kind of objection against the foregoing answers.

25 Q. But were there not some Jewish sacrifices and methods of purification and atonement appointed

for some real immoralities and wickedness, as when a man had committed a trespass against the Lord, by lying to his neighbor, by cheating or robbing him, or by swearing falsely, when he had found any thing that was lost, and withheld it from the owner? Lev. vi. 1—7. Is it not said, "He shall bring his trespass, offering to the Lord, and the priest shall make an atonement for him before the Lord, and it shall be forgiven him?"

Ans. This *trespass-offering* would set him right indeed, in the sight of God, as King of the nation against whose political laws the man had committed this trespass; but it never was designed to free him from the guilt of his sin in the sight of God as the Lord of conscience, unless he repented of this sin in his heart, and trusted in the mercy of God so far as it was revealed on that day; for it is a certain truth, that "the blood of beasts cannot take away sins," Heb. x. 4.

LESSON IV.

Of the holy persons.

26 Q. Having finished the rites of purification, let us inquire now what were the most remarkable things relating to their forms of public worship?

Ans. These five; namely, *holy persons*, *holy places*, *holy things*, *holy times*, and *holy actions*.

27 Q. What mean you by calling these holy? Ans. Numb. xvi. 5. Lev. xxi. 8. and xxii. 15.

28 Q. Who might be called the *holy persons* among the Jews or Israelites? Ans. (1.) Lev. xxi. 1, 6. (2.) Num. iii. 6. viii. 14. (3.) vi. 2, 8.

(1.) The PRIESTS.

[29 Q. Into how many classes was the PRIESTHOOD divided? Ans. Into *superior* and *inferior*.

30 Q. By what name was the superior office of the priesthood distinguished? Ans. Acts xxiii. 4.]

31 Q. Who were appointed to be priests? Ans. Lev. xvi. 32. and xxi. 17. Exod. xxix. 30. Num. iii. 3, 4, 10, 32. iv. 16. xvi. 40. and xx. 25, 26,

[32 Q. Was there no exception to this order of succession in the high priesthood, among the sons of Aaron? Ans. Lev. xxi. 17.]

33 Q. How were they made priests? [Ans. (1.) Ex. xxix. 4. Lev. viii. 6. (2.) Ex. xxviii—xxix. 5—9. Lev. viii. 7—9, 13. (3.) Ex. xxix. 7. Lev. viii. 12, 30. (4.) Ex. xxix. 10. Lev. viii. 14—17. (5.) Ex. xxix. 15, 19. Lev. viii. 18—29. Ex. xxix. 23, 24. Lev. vi. 20—22. (6.) Ex. xxix. 36. Lev. viii. 32, 33.]

Note. This was the form of priestly inauguration in the time of Moses, &c. Subsequently, it was otherwise. It consisted merely of what follows: (1.) Ex. xxix. 30, 35. (2.) Ex. xxix. 36. (3.) Ex. xxix. 29. And (4.) Ex. xxix. 31. And for the inferior priests, it was thought sufficient if they were without blemish, and were of the family of Aaron, and had previously studied for five years. Num. viii. 24. and iv. 3. Jonathan the Asmonean, thought a mere investiture of the high priest's habit was sufficient to entitle him to this dignity; but Jonathan the son of Hyrcanus, declined the acceptance of it the second time, from Agrippa king of the Jews, because of its transcendent dignity, and consequent responsibility.

The ages when the high priests first began to officiate, were from 25 to 30 years. After the captivity, however, this also underwent a change; and while some fix the period at 20 years Josephus asserts that Aristobulus, son of Hyrcanus, was appointed to the office when only 17 years old.]

31 Q. What was the business of the priests? Ans. Lev. i. 5, 7, 8. and ii. 2. Num. xvi. 40. Exod. xxx. 7.

35 Q. What was the office of the high priest? Ans. Acts xxiii. 4, 5. Lev. xvi. Num. iii. 4, 6. Deut. xvii [Num. vi. 23—27. Zech. iii. 6, 7. Lev. x. 8—11.]

36 Q. Was there any work which the priests performed in common with the high priest? Ans. Deut. xvii. 8—13. and xxi. 5. Num. vi. 23. Mal. ii. 7. [Num. iii. 4—6.]

Note. The priests were appointed to give the sense of the law in civil as well as religious concerns, because the same God who was the object of their worship was also the King of their nation.

[37 Q. Were any of the duties of the high priests performed also by the inferior priests? Ans. (1.) Deut. xvii. 8—11. (2.) Deut. xxi. 5. Num. vi. 23. (3.) Mal. ii. 7.

38 Q. What was the work of the priests generally, aside from that assistance which they were to render the high priest? Ans. (1.) Lev. i. 1—5, 7, 8. (2.) Lev. ii. 2. Num. xvi. 40. (3.) Ex. xxx. 7.]

(2.) The NAZARITES.

39 Q. Who were the Nazarites?

Ans. Men or women of any tribe who separated or devoted themselves to the Lord for a time by a particular vow, Num. vi.

[Note. These Nazarites did not belong to any one particular tribe, but were scattered throughout the whole congregation of Israel.]

40 Q. What were the rules of a Nazarite's vow of separation? Ans. Num. vi. 5, 6, 9, &c.

41 Q. How was this point to be finished or ended? Ans. Num. vi. 13, 18.

(3.) The LEVITES, &c.

42 Q. Who were the Levites? Ans. Num. iii. 41. and viii. 13—19.

Note. These Levites included the whole tribe of *Levi*, except the family of Aaron.

43 Q. Why did God claim all the first born of Israel? Ans. Num. viii. 14—18.

44 Q. What was the business of the Levites? Ans. Num. viii. 19. and iii. 4, 6.

45 Q. In what particular services did they engage?

Ans. (1.) *While in the wilderness.* Num. iv. 4—15. iii. 25, 26. iv. 24, 28. iii. 31. iii. 36, 37. iv. 31, 32.

(2.) *Upon their entrance into Canaan.* Here part of them still attended the tabernacle and ark, and part were distributed among the several cities allotted to them. Josh. xxi. 13—19. 1 Chron. vi. 54—60. The latter, though not immediately engaged in the official duties of their office, were supposed ne-

vertheless to have been engaged as teachers of children, while the family of Aaron constituted the ministry. The *priests* being divided into twenty-four courses, the *Levites*, after the completion of the first temple, were divided in the same way. 1 Chron. xxvii. 12, 13. * In 1 Chronicles, there are 24 times 24 courses of the Levites mentioned. The *first* in ch. xxiii. 7—23; the *second* in ch. xxiv. 20—31; and the *third* in ch. xxv. 1. In the temple service, they acted (1.) as porters and guards, 1 Chron. ix. 26. Is. lxii. 6; (2.) as singers or musicians, 1 Chron. vi. 33—38. See also 2 Chron. xvii. 8, 9. xxix. 34. and 5—7. xxx. 27. xxxi. 15—19. 1 Chron. xxiii. 4. xxvii. 17. xii. 26—28.]

46 Q. How were the Levites separated to the service of the sanctuary? Ans. Num. viii. 6—16.

[47 Q. At what age were they admitted to the exercise of their respective functions? Ans. Num. iv. 3. viii. 24, 25. and Ezra iii. 8.

48 Q. Was there any other description of persons engaged in the temple service, aside from those immediately mentioned in the Scriptures?

Ans. In the Jewish writings, mention is made of "the stationary men," or "*Israelites of the station*," and the "*Nethinim*." The object of the appointment of this first class was. (1.) To secure the presence of a respectable number (at least ten) at the hour of worship in the temple; (2.) To act as representatives of absentees from the daily sacrifice; (3.) To conduct Jewish women, guilty of ceremonial defilement, within the reach of the head of the animal to be sacrificed for their atonement, &c. These were divided into 24 courses, the same as were the priests and Levites.

The latter class, or the *Nethinim*, were persons given to the priests and Levites, to perform the servile offices of the tabernacle and temple, Josh. ix. 27. Ezra viii. 20. 2 Chron. ii. 17, 18. Under Joshua, Dan'el, and Solomon, these *Nethinim* were principally composed of the Gibeonites. But after the Babylonish captivity, they were constituted of the Gibeonites, of those under David, and of the Canaanites under Solomon. 1 Kings ix. 20, 21. Ezra. ii. 58. Neh. iii. 26.]

LESSON V.

Of the holy places, particularly the tabernacle

49 Q. Next to the holy persons, let us inquire what were the holy places? Ans. Ex. xxv. 8. 1 Chron. xxii. 19.

(1.) The TABERNACLE.

50 Q. What was a *tabernacle*? See Ex. xxvi.

51 Q. From whom was the *model* for the building of the tabernacle derived? Ans. Ex. xxv. 1—9.

52 Q. Who were appointed to execute and superintend the work? Ans. Ex. xxxi. 1—6; xxxv. 30—35; xxxvi. 1—3; xxxviii. 22, 23; xxxv. 10—19.

53 Q. Of what materials was it made? Ans. Ex. xxv. 3—8.

54 Q. What were its dimensions; and with what were the boards overlaid? Ans. Ex. xxvi. 16—30.

55 Q. Of what materials were the curtains to be made; and what were their uses? Ans. Ex. xxvi. 1—6, 7—14. *For the tabernacle, see front plate, No. II, III.*

Note. The first ten curtains were intended to cover the inside of the sanctuary or tabernacle; the other eleven to cover the outside, to defend it from the weather.]

56 Q. Where did the tabernacle stand when it was reared up? Ans. Ex. xxvii. 9—18. Num. ii. *See front plate, No. I.*

Note. When Moses had received full orders for making this tabernacle, he came down from Mount Sinai, and found the people had been guilty of idolatry, in making a golden calf: then it is said, “he took the tabernacle and pitched it without the camp, and afar from the camp, and called it the tabernacle of the congregation; and every one that sought the Lord, went out to this tabernacle.” This is supposed to be a little occasional tabernacle, made like a small chapel for present worship; for God resided there at the door of it in a cloudy pillar; and Moses went into this tabernacle, and talked with God there, Ex. xxxiii. 6, 7, &c. But when the great tabernacle was finished, according to God’s appointment, it stood not without the camp, as appears in the following question.

57. Q. How was the court of the tabernacle inclosed? Ans. Ex. xxvii. 9—18, and xl. 33.

58 Q. How was the tabernacle covered? Ans. Ex. xxvi. 1—14.

59 Q. Into what rooms was the tabernacle divided? Ans. Heb. ix. 6, 7. [Ex. xxvi. 31—33, and xxxvi. 35, 36.]

60 Q. How was the holy place divided from the most holy? Ans. Ex. xxvi. 31, 32, 34.

[61 Q. What articles of furniture did the *holy place* contain? Ans. (1.) Ex. xxx. 1—6. (2.) Ex. xl. 22, 23. (3.) Ex. xxvi. 35; xl. 24, 25.

62 Q. What the *most holy place*? Ans. (1.) Ex. xxv. 10—15. (2.) Ex. xxv. 17—21; xxvi. 34. (3.) Ex. xxv. 18—22. See Ezek. i. 5—14.

63 Q. What furniture belonged to the court of the tabernacle? Ans. (1.) Ex. xxvii. 1—8; xl. 6, 29 Lev. ix. 24. Num. xvi. 37—40. (2.) Ex. xxxviii. 8 and xxx. 18—21.

64 Q. What tribes encamped around the court of the tabernacle? Ans. Num. ii.

Note. The following is an estimate of all the expenses incurred in the erection of the tabernacle, its court, furniture &c.: (1.) The *gold* weighed 29 talents, and 730 shekels, and allowing 3000 shekels to a talent, at £4 per oz., it was equal to £175,460 sterling; (2.) The *silver* weighed 100 talents 1775 shekels, which, at 5s. per oz., and 3000 shekels to a talent, was equal to £37,721 17s. 6d.; (3.) The *brass**, or rather *copper*, was 70 talents and 24,000 shekels; in all 212,400 shekels, which at 1s. 3d. per lb. amounts to £138 6s. Total sum, £213,320 3s. 6d. sterling. This was exclusive of the workmanship, garments of the priesthood, &c., so that a fair estimation of the whole would be about £250,000 sterling or \$937,500!]

LESSON VI.

Of the temple, &c

(2.) The TEMPLE.

65 Q. What was the temple? Ans. 1 Chron xvii. 5, 11, 12. 1 Kings vi. 1, 2.

* Brass is a modern production. composed of copper, zinc, and lapis calaminaris

[66 Q. Where, and upon the summit of what mount was the temple built? Ans. 2 Chron. iii. 1. See Chart, map No. 4.

Note. This temple, with its walls, when rebuilt, covered nineteen acres, fourteen poles, twenty-eight yards, and five inches of ground.

67 Q. By whom was it first built? Ans. 1 Chron. xvi. 4—10, 11, 12. 2 Chron. iii. 1.

68 Q. What were the dimensions and external appearance of the temple when completed? Ans. 2 Chron. iii. 7.

69 Q. What is said of the "most holy house" and its appurtenances? Ans. 2 Chron. iii. 8—17.

70 Q. What of the "altar of brass," the "molten sea," the "lavers, candlesticks, and table?" Ans. 2 Chron. iv. 1—8.

71 Q. What of the *two courts*, and their furniture of gold and brass? Ans. 2 Chron. iv. 9—22. 1 Kings vi. For the rebuilding of the temple, see Ezra i. 2, 3, 5, and vi. 3, 4. See also Hist. of the Jews, ch. viii.]

72 Q. But besides these holy places, (namely, the tabernacle and the temple,) was not Jerusalem called the holy city? Ans. Neh. xi. 1. 2 Chron. iii. 1. and 1 Kings viii. 1.

LESSON VII.

Of the holy things; viz., altars, garments, sacrifices, &c.

73 Q. What were the holy things? Ans. There was a great number of holy things, made of gold and silver, brass and wood, and fine linen, and other materials, both dry and liquid, which were used in the Jewish worship.

74 Q. What were the chief or most considerable of these holy things? Ans. Ex. xxxi. 7—11.

(1.) THE ARK OF THE COVENANT.

75 Q. What was the ark? Ans. Ex. xxv. 10—16. Deut. x. 1—5. Heb. ix. 4, 5.

Note. The rod of Aaron, which blossomed and brought forth almonds, and the pot of manna, which the Israelites lived upon in the wilderness, were both laid up in the ark for a perpetual memorial of those miraculous events. Ex. xvi. 33, 34. Num. xvii. 10. Heb. ix. 4. Though some learned men rather suppose these were only placed before the ark, and not in it.

76 Q. Enumerate all the articles deposited in the ark? Ans. (1.) Ex. xvi. 32—34. Heb. ix. 4. (2.) Ex. xxv. 16—21. Heb. ix. 4. (3.) Num. xvii. 6—11. Heb. ix. 4. Deut. xxxi. 24—26.

77 Q. Where was the ark deposited? Ans. Ex. xxvi. 33.]

(2.) THE MERCY-SEAT.

78 Q. What was the mercy-seat? Ans. Ex. xxv. 17—21.

Note. A cherub is used in Scripture to denote some angelic power under the figure of some strange animal. It is described always like a living creature with wings, and probably with cloven feet too; but whether it be rather in the shape of an ox, or of a man, the learned are not agreed. Perhaps it was sometimes nearer to one form, and sometimes to the other.

79 Q. To what particular use was it applied? Ans. Ex. xxv. 21., first clause.]

80 Q. Why was the covering of the ark called the mercy-seat?

Ans. Because God dwelt on it as the God of Israel, between the cherubs in a body of light or a bright cloud, and appeared there as a God of mercy, accepting their sacrifices and prayers. Ex. xxv. 22. Lev. xvi. 2. Num. vii. 89. Psalm lxxx. 1. This light was called by the Jews the Shechinah, or the habitation of God and sometimes the glory. Rom. ix. 4.

81 Q. Where were the ark and the mercy-seat placed? Ans. Ex. xxvi. 33, 34.

(3.) THE ALTAR OF INCENSE, the TABLE OF SHEW-BREAD, and the GOLDEN CANDLESTICK.

82 Q. What was the altar of incense? Ans. Ex. xxx. [1—5]

83 Q. What was done here? Ans. Ex. xxx. 7, 8

[84 Q. Where was it placed ? Ans. Ex. xxx. 6.]

85 Q. What was the table ? Ans. Ex. xxv. 23—30.

86 Q. What was put on this table ? Ans. Lev. xxiv. 5, 6.

87 Q. What was the candlestick ? Ans. Ex. xxv. 31.

88 Q. When were these lamps dressed ? Ans. Ex. xxvii. 20. and xxx. 7, 8.

89 Q. Where were the altar of incense, the table of shew-bread, and the candlestick placed ?

Ans. In the holy place.

LESSON VIII.

Holy things, continued

(4.) The ALTAR OF BURNT-OFFERING. and the LAVER.

90 Q. What was the altar of burnt-offering ? Ans. Ex. xxvii. 1—5.

91 Q. What was the use of it ? Ans. Ex. xxxviii. 1

92 Q. What was one of the chief glories of it ? Ans. Lev. ix. 24. and vi. 13.

93 Q. What was the laver ? Ans. Ex. xxx. 18—21.

94 Q. What was the design of it ? Ans. Ex. xxx. 18—21.

95 Q. Where did the altar of burnt-offering and the laver stand ? Ans. Ex. xl. 29, 30.

[96 Q. What other holy things related to the Jewish worship ?

Ans. A variety of instruments and vessels made either of gold, silver, brass, or wood.

97 Q. What instruments were made of *gold* ? Ans. Ex. xxxvii. 16, 23.

98 Q. What of *silver* ? Ans. Num. vii. 13. and xii. 3.

99 Q. What of *brass* ? Ans. Ex. xxxviii. 3, 4. Num. xvi. 17, 18, 37.

Note. These censers are supposed to have been brass, because they were used for kindling fire.

100 Q. What of *the censers*? Ans. Ex. xxxvii. 4, 15, 25.

Note. These instruments were all overlaid with gold, except the staves to bear the altar of burnt-offering, which were overlaid with brass. Ex. xxxviii. 6.]

(5.) THE HOLY GARMENTS OF THE PRIESTS.

101 Q. Having seen the holy things that belonged to the tabernacle, let us now inquire what were the priests' holy garments? Ans. 1 Sam. xxii. 18. Ex xxxix. 1, 27, 41.

102 Q. What were the high priest's chief garments? Ans. Ex. xxviii. 4. *See front plate, No. II.*

Note here, the common priests had such a linen coat and girdle, but not embroidered, and such a mitre of linen, but without a golden plate. Ex. xxviii. 40.

103 Q. What was the *ephod*? Ans. Ex. xxxix. 2, 3.

104 Q. What was the *breast-plate*? Ans. Ex. xxxix. 8, 9, 10. [Ex. xxviii. 15, 16.]

105 Q. What were the names and order of division of the twelve jewels connected with the breast-plate? Ans. Ex. xxviii. 17—20. xxxix. 10—13.]

106 Q. What was engraven on these jewels? Ans. Ex. xxviii. 29. and xxxix. 14.

[*Note.* (1.) The "sardius" was a ruby, or gem, of a splendid red color, mingled with purple; on this was engraven the tribe of REUBEN. (2.) The "topaz," or chrysolite, was of a pale green, mingled with yellow; on this was engraven the tribe of SIMEON. (3.) The "carbuncle" glittered like lightning, or a coal of fire; on this was engraven the tribe of LEVI. (4.) The "emerald," or ancient *smaragdus*, was a brilliant green; on this was engraven the tribe of JUDAH. (5.) The "sapphire," or *lapis-lazuli*, or lazolite of modern chemists, was of a sky-blue color, richly adorned with gold colored *span-gles*, like stars; on this was engraven the tribe of ISSACHAR. (6.) The "diamond," the most splendid of all jewels, was of a purely glittering white; on this was engraven the tribe of

ZEBULUN. (7.) The "ligure," or hyacinth, was of a dull red color, mixed with yellow; on this was engraved the tribe of **DAN.** (8.) The "agate," some-~~times~~ beautifully clouded with dusky, black, brown, or red and ~~white~~; on this was engraved the tribe of **NAPHTALI.** (9.) The "amethyst" is transparent, the color purple; on this was engraved the tribe of **GAD.** (10.) The "beryl," or the *aqua marina* of naturalists, is a pellucid gem of bluish green; on this was engraved the tribe of **ASHUR.** (11.) The "onyx" is semi-pellucid, resembling the color of the human nail; on this was engraved the tribe of **JOSEPH.** (12.) The "jasper," in color, a bright green, occasionally clouded with white, red, or yellow; on this was engraved the tribe of **BENJAMIN.**]

107 Q. What was the urim and thummim on the breast-plate? Ans. Ex. xxviii. 30. Num. xxvii. 21.

Note here, on this ephod were the urim and thummim in the breast-plate, which are sometimes called the oracle, because the high priest, by consulting this in any inquiry of importance, found the mind of God, and told it to the inquirer. But we know not what this urim and thummim were, or by what signs or tokens, or in what manner, the mind of God was made known on or by his breast-plate to the priests, whether the answer was given by a particular lustre on such letters of the breast-plate as spelled out distinct words, or whether by a voice from the ephod, or from the mercy-seat, is not hitherto agreed by the learned, and their conjectures about it are very various and uncertain.

108 Q. What was the *girdle* of the ephod? Ans. Ex. xxviii. 8.

109 Q. What was the *robe* of the ephod? Ans. Ex. xxxix. 22, 23, &c.

110 Q. What was the coat? Ans. Ex. xxviii. 4, 39.

[111 Q. What were the 'breeches? Ans. Ex. xxviii. 42.

Note 1. The "broidered coat" was a strait inside garment, worn next to the body. The "breeches," similar to those now used in the east. The "girdle" went round the body from the breast to the loins. The "robe of the ephod" was worn on the outside of the broidered coat, but below or underneath the ephod. The ephod was intended for the back, extending from shoulder to shoulder, down to the feet, according to Lightfoot, and to the loins, according to Josephus.]

[112 Q. What ~~names~~ were engraven upon the two onyx stones, and for what purpose? Ans. Ex. xxviii. 9—13. xxxix. 6, 7.]

113 Q. What was the mitre? Ans. Ex. xxviii. 36. and xxxix. 28, 30.

• 114 Q. What was engraven on this plate? Ans. Ex. xxviii. 36—38. and xxxix. 28, 30, 31.

[115 Q. What was the extraordinary dress of the high priest, when he entered into the "holy of holies" on the great day of atonement? Ans. Lev. xvi. 4.

Note. These last mentioned garments were by the Jews called "his white garments;" the others, "his garments of gold."

116 Q. Which of these garments of the high priest were worn by the inferior priests? Ans. (1.) Ex. xxviii. 40. (2.) v. 42. (3.) v. 4. 40. (4.) 1 Sam. ii. 18., though inferior to the one worn by the high priest.

Note. These garments were used by the priesthood under the tabernacle and first temple. Under the second, the urim and thummim were never consulted. *Phylacteries* were worn about them constantly, containing written portions of the law Ex. xiii. 3—10, 11—16. Dent. vi. 4—9. and xi. 13—21.]

117 Q. Thus much for the holy garments : now let us hear what are the sacrifices that were appointed, which were also numbered among the holy things?

Ans. All sacrifices were offerings made to God : some were of corn, or wine, or oil; and others were offerings of living creatures, birds, or beasts, which were generally to be slain : but all sacrifices must be perfect in their kind, and without a blemish. Lev. xxii. 19, 20.

Note. There is one single exception to this rule, Lev. xxii. 23, where a bullock or a lamb, which had no other blemish but some small natural imperfection or superfluity, might be offered in the case of a mere *free-will offering*, but in no other cases. The current language of scripture seems every where else so plainly to require sacrifices without a blemish, that some commentators think this text must be explained some other way.

(6) HOLY SACRIFICES.

[118 Q. What were the ~~parts~~ of the Jewish sacrifices or offerings under the ~~ceremonial~~ law?

Ans. [1.] *Burnt-offerings.*

119 Q. What animals were sacrificed at their burnt-offerings? Ans. ~~Bullocks~~, sheep, goats, (including the young of each ~~kind~~, of eight days old,) turtle-doves and young pigeons. Lev. xxii. 27. and i. 14—17.

120 Q. Where was this offering to be made? Ans. Lev. i. 3.

Note. After the temple was built, it was offered in any part of the ~~court~~ of Israel.

121 Q. What was the next thing performed by the owner of the sacrifice? Ans. Lev. i. 4.

122 Q. What was to be done with the blood of the animal? Ans. Lev. i. 5.

123 Q. What next ensued? Ans. Lev. i. 8, 9, 12, 13.

124 Q. What did the law further enjoin in reference to the sacrificed animals? Ans. Lev. ii. 13.

125 Q. What was done with the sinew that shrunk? Ans. Gen. ~~xxxii~~. 32.

Note. These observances relate particularly to the larger animals, such as bullocks, rams, and he-goats, and with the young of the several species.

126 Q. What was the process of offering turtle-doves and young pigeons? Ans. Lev. i. 14—17.

127 Q. Were these burnt-offerings restricted to the *Mosaical dispensation*? Ans. Gen. viii. 20. xxii. 2. Ex. xviii. 2—12.

[2.] *Sin-offerings.*

128 Q. In what cases were sin-offerings observed? Ans. Lev. iv. 2, 13, 22, 27. ix. 2. xii. 6.

129 Q. For whom, and in what manner, were they to be offered? Ans. (1.) Lev. xvi, 15—19. (2.) iv. 3, 13, 22, 27—35. and v. 1—13.

Note. CHRIST, who was typified in these offerings, is often spoken of under that character. Rom. viii. 3. 2 Cor. v. 21. Heb. ix. 28. and xiii. 11.

[3.] *Trespass-offerings.*

130 Q. What was the occasion of trespass-offerings? Ans. Lev. v. 2—5, 17—19.

Note. These and other similar cases were by the Jews denominated *doubtful trespass-offerings*.

131 Q. What was required in cases of things stolen, unjustly gotten, or detained? Ans. Lev. vi. 2—7. Num. v. 5—8.

132 Q. What in case of sacrilege? Ans. Lev. v. 16.

133 Q. What with respect to injury done to a bondmaid? Ans. Lev. xix. 20—22.

134 Q. What in the case of the Nazarite? Ans. Num. vi. 2—21.

135 Q. What in case of leprosy in a person or a house? Ans. Lev. xiv.

Note. These were denominated *certain or undoubted trespass-offerings*.

LESSON IX.

Of holy things, continued. Jewish sacrifices

[4.] *Peace-offerings.*

136 Q. What was comprehended under the general name of peace-offerings?

Ans. Thank-offerings, free-will-offerings, and offerings made in consequence of vows. Lev. vii. 12—16.

137 Q. What animals were to be offered in these cases? Ans. Lev. iii. 1, 6, 12.

138. Was an animal with a blemish admissible in cases of vows and thank-offerings? Ans. Lev. vii. 18—22.

139 Q. Was it otherwise with a free-will-offering? Ans. Lev. xxii. 23.

140 Q. With what ceremonies were these respective offerings accompanied? Ans. Lev. iii. 1—5. viii. 31—34. 19—21. 18—18.

141 Q. Was every peace-offering to be accompanied with a meat-offering, and of what was it to consist? Ans. Lev. vii. 11—13.

142 Q. Was it legal for a stranger to present a meat-offering? Ans. Lev. xxii. 25.

143 Q. How often, and at what festival did the congregation of Israel present this offering? Ans. Lev. xxiii. 15—19.

[5.] *Meat-offerings.*

144 Q. In what consisted the three meat-offerings of the congregation of Israel? Ans. (1.) Ex. xxv. 30. Lev. xxiv. 5—9. (2.) Lev. xxiii. 9—14. (3.) Lev. xxiii. 15—17.

145 Q. What was the *daily* meat-offering of the high priest? Ans. Lev. vi. 20—22.

146 Q. What was the *initiatory* meat-offering of every priest? Ans. Lev. vi. 20—23.

147 Q. What the *sinner's* meat-offering? Ans. Lev. v. 11.

148 Q. What the *jealousy* meat-offering? Ans. Num. v. 15.

149 Q. What the *ordinary* meat-offering? Ans. Lev. ii. 1—3.

150 Q. What the meat-offering baked in an *oven*? Ans. Lev. ii. 4; in a *pan*? v. 5, 6; in a *frying-pan*? v. 7. Of wafers baked in an *oven*? v. 4.

151 Q. What was the meat-offering of first fruits by individuals at the feast of pentecost? Ans. Lev. ii. 14—16. Deut. xxvi. 1—11.

152 Q. By what general rules were these meat-offerings regulated? Ans. Lev. ii. 2, 8, 9, 10. vi. 14—18. x. 12, 13.

[6.] *Drink-offerings.*

153 Q. To what use were drink-offerings applied, and what their respective proportions? Ans. Num. xviii. 7. xv. 4—12, 14.

154 Q. What sacrifices had both a meat and drink offering attached to them? Ans. Ex. xxix. 40. Num.

xxviii. 7, 9. Lev. xxiii. 12, 13. Num. vi. 17. and xv. 3—12.

[7.] *Heave and wave offerings.*

155 Q. What is said of heave and wave offerings?
 Ans. Ex. xxix. 27. Lev. x. 15. Ex. xxix. 22—24.
 Lev. vii. 14. Num. ix. 19—21, 26—28. Ex.
 xxix. 27, 28. Num. xxxi. 28, 36—

LESSON X.

Of holy things, continued. Jewish sacrifices.

156 Q. Where were these sacrifices to be offered?
 Ans. Lev. xvii. 8, 9. Deut. xii. 13.

157 Q. But do we not read of Gideon and Samuel, and David and Elijah, building altars, and offering sacrifices in other places?

Ans. This was not lawful to be done but by prophets and inspired men, or at God's express command

158 Q. How were the sacrifices offered to God?

Ans. In some sacrifices the whole was burnt on the altar; in others a part was burnt, and other parts were given to the priests for their subsistence: and in some sacrifices the persons who offered them were allowed to partake also. See the first seven chapters of *Leviticus*.

159 Q. What was done with the blood of the living creatures that were sacrificed? Ans. See Lev. xvii.

160 Q. What was the design of sacrifices of corn, wine, and oil?

Ans. These were called meat-offerings and drink-offerings, and they were appointed chiefly to give thanks to God for mercy received.

161 Q. What was the design for killing and burning living creatures in sacrifice? Ans. Heb. ix. 7, 13, 22.

162 Q. How could the killing and burning of living creatures make atonement for sin? Ans. See Heb. ix. 1. 1 Pet. i. 19. and ii. 24.

163 Q. With what fire were the sacrifices burnt? Ans. Lev. ix. 24. and vi. 13.

164 Q. Who were those persons that dared to use other fire in worship than what God appointed? Ans. Lev. x.

165 Q. What was their punishment? Ans. Lev. x. 1, 2.

166 Q. What were these various sacrifices to be offered?

Ans. Daily, weekly, monthly, and yearly, and on many special occasions, as God revealed to Moses.

167 Q. What was the *daily* sacrifice? Ans. Num xxviii. 3, &c.

168 Q. What was the design of it?

Ans. To keep the people in remembrance that for their daily sins they needed continual atonement and pardon, and that God required continual thanksgiving for his daily mercies.

169 Q. What were the *weekly*, *monthly*, and *yearly* sacrifices?

Ans. Such as were required on the several holy times, or the festivals and fasts which God appointed.

LESSON XI.

Of holy times and holy actions

170 Q. Having surveyed the holy things of the Jews, let us inquire what were the chief of the holy times or days appointed to them? Ans. See most or all of these holy times prescribed in Lev. xxiii. and the several sacrifices belonging to them, in Num. xxviii. &c.

(1.) *The weekly sabbath.*

171 Q. What was the *'weekly sabbath'*? Ans. Ex. xx. 8, 10. Lev. xxiii. 2, 3. For its original institution, see chap. i. q. 15. and note.

[Note. The sabbath, when first instituted, was *simple* in its nature, and *salutary* in its effects. Ex. xx. 8—10. Lev. xxiii. 2, 3.]

But in our Savior's time, it was by the Jews pressed, under the heavy weight of their *traditions*, till scarcely a vestige of its primitive glory, excellency, or purity remained.]

172 Q. What special public service was done on this day? Ans. Num. xviii. 9. Is. xv. 21.

173 Q. Why was this day sanctified or made holy? Ans. Ex. xx. 11. Deut. v. 15.

(2.) The *new moons*.

174 Q. What was the feast of the new moons?

Ans. Num. x. 10. xxviii. 11. 1 Sam. xx. 5. Psalm lxxxi. 3.

[175 Q. How was this ordinance observed? Ans. Num. xxviii. 11—15. x. 10. 2 Kings iv. 23. Is. lxvi. 23. Ezek. xlvi. 1.]

(3.) The PASSOVER.

176 Q. What was the feast of the *passover*? Ans. Ex. xii. 18, &c.

Note. that the first month of the Jews, for all the most important affairs of life, which are called civil affairs, was *Nisan*, which in part answers to our September, and is the first month after the autumnal equinox, and it was always so to continue for civil affairs, as appears from Ex. xxiii. 16. chap. xxxiv. 22. and Lev. xv. 8—10. But as to ecclesiastical or religious matters, the first month after the vernal equinox, called *Abib*, which answers partly to our March, was designed to be the beginning of the year to the Jews, in memory of their great deliverance from Egypt.

[177 Q. How was it originally instituted? Ans. Ex. xii. 3—11, 46.]

Note. See its typical character explained, 1 Cor. v. 7, 8.]

178 Q. In what manner was the feast of the *passover* kept? Ans. Ex. xii. 3, 8, 19. Num. xxviii. 16, 17.

[179 Q. How many days did it continue? Ans. Lev. xxiii. 5—8.]

180 Q. Was there any particular worship performed on these seven days? Ans. Ex. xii. 16. Num. xxviii. 18, &c. Lev. xxiii. 10.

[181 Q. Was its celebration observed during the first and second temples? Ans. 2. Chron. xxxv. 7. Mark vi. 1.]

(4.) The FEAST OF PENTECOST.

182 Q. What was the feast of *pentecost*? Ans. Lev. xxiii. 15—[Deut. xvi. 9—12. Acts ii. 1. xx. 16. 1 Cor. xvi. 8.]

Note. This was called the feast of weeks, Deut. xvi. 16, compared with Ex. xxiii. 16. It was a sheaf of barley that was offered at the Passover, and two loaves of wheat at pentecost, both of them first-fruits. See Poole's Annotat. on Ex. xxiii. 16.

183 Q. What was the reason of the feast of the pentecost? Ans. Ex. xix. 1, 11.

Note. They went out of Egypt the fourteenth day of the first month, Ex. xii. 17, 18. From thence to the beginning of the second month is forty-six or forty-seven days, when they came to the Mount of Sinai, Ex. xix. 1, 2. Then they purified themselves three days, v. 11, 15, and God gave the law the sixth day; and this feast was called pentecost, which in the Greek signifies fiftieth.

[184 Q. What particular duties were enjoined upon the worshipers at the celebration of this feast? Ans. Lev. xxiii. 21. v. 17. Ex. xxiii. 14—17. Lev. xvi. 1—10. Lev. xxiii. 18, 19, 20.]

185 Q. How is the entrance of the tribes into Jerusalem at the celebration of this feast described? Ans. Ps. cxxii.

186 Q. What interesting event is recorded to have taken place after the death of Christ, at one of the celebrations of this festival? Ans. Acts ii.]

LESSON XII.

Of holy times, &c., continued.

(5.) *The feast of trumpets.*

187 Q. What was the feast of trumpets? Ans. Lev. xxiii. 24. Num. xxix. 1, &c.

[188 Q. What was the manner of its observance? Ans. Lev. xxiii. 24, 25. Num. xxix. 2—5.]

189 Q. How often was it celebrated? Ans. Lev. xxiii. 24.]

190 Q. What are supposed to be the two chief designs of this feast of trumpets?

Ans. (1.) This seventh month having several holy days in it, it was a sort of sabbatic month, or month of sabbaths, and was to be begun with an extraordinary sound of trumpets. (2.) This was counted the first month, and first day of the year for civil matters, as the others were for things religious. It was to be proclaimed by sound of trumpet. See *Isaiah's* Annotat. on Lev. xxiii. 24. and xxv. 9.

Note. As the seventh day was the sabbath, or day of rest from labor, so the seventh month was a sort of sabbatical month; the seventh year a sabbatical year, to let the land rest from tillage; and at or after the seventh sabbatical year, that is, once in fifty years there was a year of jubilee, or release, and rest from servitude or bondage. Lev. xxv. 2. &c.

(6.) The feast of annual expiation or ATONEMENT.

191 Q. What was the great day of atonement?
Ans. Lev. xxiii. 27. and xvi. 29. and Num. xxviii. 28.

[192 Q. What was the time originally appointed for its observance? Ans. Lev. xvi. 29. xxiii. 27, 28. Num. xxviii. 28.]

What is said concerning the qualifications of the priest to officiate on this occasion? Ans. Lev. xvi. 4, 12, 13.]

194 Q. What was to be done on that day?

Ans. This was the day when the high priest, dressed in his richest garments, was to enter into the most holy place with the blood of a peculiar sacrifice, and sprinkle it upon the mercy-seat before the Lord, to make atonement for the sins of the whole nation, and to offer incense on the golden censer. *See several more ceremonies belonging to this day,* Lev. xvi. Let it be observed also, that in the year of jubilee, on this great day of atonement, the trumpet of jubilee was to be sounded throughout the land, to proclaim liberty to all the inhabitants. Lev. xxv. 8—10.

(7.) The feast of TABERNACLES.

195 Q. What was the feast of tabernacles? Ans. Deut. xvi. 13.

196 Q. What was the design of this ceremony? Ans. Lev. xxiii. 39—44.

197 Q. How was this feast observed? Ans. Num. xxix. 12, &c.

[198 Q. What was the mode of observing this feast during the time of the tabernacle? Ans. Lev. xxiii. 39—43. Num. xxix. 12—40.

199 Q. Was it celebrated by Solomon under the first temple; and how? Ans. 2 Chron. v. 3. vii. 9, 10.

Note. The particular manner of its observance at this time is uncertain. During the reign of the wicked kings, little regard was paid to it; but in the time of Nehemiah, it was revived. Neh. viii. 13—18.

The daily service.

201 Q. How was the daily service commenced? Ans. Num. xxix. 38. Num. xxviii. 1—8. and vi. 24—

202 Q. How ended? Ans. Ex. xxix. 38. Num. xxviii. 1—8.

202 Q. What duty was enjoyed upon the Israelites in entering the sanctuary? Ans. Lev. xxv.

(9.) Occasional services.

203 Q. What were the occasional services of the priesthood? Ans. Num. xix. 17, 18. ch. v. 11—31.

LESSON XIII.

Of holy things, &c., continued.

(10.) The sabbatical year.

204 Q. What were the particular regulations respecting the sabbatical year? Ans. (1.) Lev. xxv. 4. Ex. xxiii. 11. (2.) Ex. xxiii. 11. Lev. xxv. 6, 7. (3.) Lev. xxv. 2—22. (4.) Deut. xv. 2, 7—11. (5.) Ex. xxi. Jer. xxxiv. 14. Deut. xv. 12—15, 18. (6.) Deut. xxxi. 10—13.

205 Q. In what year after the Israelites' entrance into Canaan, was the sabbatical year observed? Ans. Lev. xxv. 3, 4. Josh. v. 12.

(11.) The year of jubilee.

206 Q. When was the year of jubilee commemorated, and with what ceremony was it commenced? Ans. Lev. xxv. 10. v. 9.

207 Q. In what respect did the year of jubilee resemble the sabbatical year? Ans. Lev. xxv. 11, 12.

208 Q. What were the other distinguishing characteristics of this year? Ans. (1.) Lev. xxv. 14—17, 23, 24, 25—28. (2.) xxv. 31, 29, 30, 32, 33. (3.) xxv. 39—43. (4.) xxv. 47—55. (5.) Ezek. xvi. 16—18.

(12.) *The feast of purim or lots.*

209 Q. What occasioned the institution of the feast of purim or lots among the Jews? Ans. Gratitude for their signal deliverance from the wicked designs of Haman, to destroy the family and nation of Mordecai. Esth. iii. 7. ix. 2—5.

(13.) *The lesser feasts and fasts of the Jews.*

210 Q. What lesser feasts and fasts of the Jews were annually observed? Ans. (1.) Zech. vii. 1—5. (2.) Jeremiah xli. i. (3.) Zech. vii. 3—5, and viii. 18—23. (4.) Luke xviii. 12. Neh. xii. 27. Ezra vi. 15, 16. (5.) Zech. xii. 12, 14.

Note. The fourth month, or *Tammuz*, corresponds with our June; the fifth month, or *Ab*, corresponds with our July; the sixth month, or *Tisri*, with September; the tenth month, or *Tebeth*, with December.

211 Q. At what hour did their sabbaths and all their feasts begin and end? Ans. Gen. i. 5. Lev. xxiii. 5, 32.

212 Q. At what place were the feasts to be kept? See Deut. xvi. 16. and Pool's Annot. on Lev. xxiii. 24. 2 Kings xxi. 4.

213 Q. How then could all Israel keep these feasts? Ans. Ex. xxiii. 14—17. Deut. xvi. 16.

214 Q. What was the offering they were to bring unto God when they appeared before him at these solemn feasts? Ans. Deut. xiv. 22, 23.

215 Q. Was it not dangerous for them to leave their own dwellings, in towns and villages, which bordered on their enemy's country? Ans. Ex. xxxiv. 23, 24.

216 Q. Having this account of holy persons and places, things and times, let us now inquire what were the *holy actions*?

Ans. All those actions may be called *holy* which were appointed to be a part of this *ceremonial* worship; but the actions relating to the *natural* worship of God, such as prayer and praise, are in themselves holy and religious.

TABLE OF HEBREW TIMES AND FESTIVALS.*

Hebrew Months.	Corresponding with the Months of	Months of the Sacred year.	Civil year.	Seasons	Festivals
Nisan, 2. 18.	March.	1st	7th	Harvest.	14. Paschal Lamb killed. 15. Passover. 16. First fruits of barley harvest presented to the Lord. 21. Passover closed.
Iyar, 3. 1.	April.	2d	8th		
Sivan, Esth. viii. 9.	May.	3d	9th	Summer.	6 Pentecost. First fruits of wheat presented to the Lord.
Tammuz.	June.	4th	10th		
Ab.	July	5th	11th	Hot Season.	9. Temple taken on this day by the Chaldeans and afterwards by the Romans
Elul, Neh. vi. 15.	August.	6th	12th		1. Feast of Trumpets. 10. Day of Atonement. 15. Feast of Tabernacles. 22. Last day of it.
Tisri, or Ethanim, 1 Kings viii. 2.	September.	7th	1st	Seed Time.	
Marchesvan, or Bul, 1 Kings vi. 38	October.	8th	2d		
Cisleu.	November.	9th	3d	Winter.	25. Feast of the Dedication of the Temple.
Tebeth, Esth. ii. 16.	December.	10th	4th		
Sebat, Ecch. i. 7.	January.	11th	5th	Cold Season.	
Adar, Esth. iii. 7. Ve-Adar is added here when necessary.	February.	12th	6th		14 and 15. Feast of Purim. Esth. ix. 18-21.

* This and the following Tables, are from the "Companion to the Bible."—(London.)

LESSON X

The use of, the Jewish ceremonies.

217 Q. What were the chief uses of all these ceremonial commands?

Ans. These three: (1.) To distinguish the Jews from all other people, as a holy people and God's peculiar visible church, who eminently bore up his name and honor in the world. Lev. xx. 22—26.

(2.) To emply that people, who were so much given to idolatry, in many varieties of outward forms and rights of religion, lest they should be tempted to follow the superstition and idolatry of the nations round about them. Exod. vi. 1, 2, 14, 17. xxix. 1. 9—18.

(3.) To represent by types, figures, and shadows many of the offices of Christ, and the glories and blessings of his gospel.

218. Q. How does it appear that any of these Jewish ceremonies are emblems or types of Christ and his gospel?

Ans. 1. This appears from many places in the New Testament, where Jesus Christ and the blessings of the gospel are called by the same names. So Christ is called our High Priest, Heb. iii. 1. and iv. 14. He is the Lamb that was slain, Rev. v. 6. 1 Pet. i. 19, 23. Our Passover, 1 Cor. v. 7., and *sacrifice* to take away sin, Heb. ix. 26. The *atonement* or *propitiation* for sin, Rom. iii. 25. 1 John ii. 2. His body is called *the temple*, because God dwelt in it as in the Jewish temple, John ii. 19, 21. Col. ii. 9.

2. This appears yet farther from the evident and intended resemblance which the scripture represents between several of the Jewish ceremonies and the things of the gospel. The blood of Christ obtained eternal redemption for us, as the blood of bulls and goats cleansed and freed the Jews from ceremonial defilements, Heb. ix. 12, &c. The blood is called *the blood of sprinkling*, Heb. xii. 24. to sprinkle or cleanse us from a guilty conscience, as the sprinkling of the

blood of the Jewish sacrifices purified the people, Heb. ix. 19. and x. 22. The *most holy place*, where God dwelt of old on the mercy-seat, is the figure of the true heaven where God dwells on a throne of grace, Heb. ix. 8, 24. and iv. 16. The high priest's entrance with the blood of the sacrifice, and with the names of the tribes on his breast, into the most holy place, *to appear before God* there for the Jews, is a plain figure of Christ's entrance into heaven, with his own blood, to appear before God for us, Heb. ix. 12, 25. The Jewish incense was a type or figure of prayer, Rev. v. 8. and viii. 3. The Jewish sabbath, or *day of rest*, as well as the land of Canaan, was a type of the rest and release of believers from sin and guilt, and from every uneasy bondage under the gospel, and the final rest of the new heaven, Heb. iv. 3, 4, 9, 10.

It might be proved more at large by some other scriptures, where the Jewish rites in general are called *figures* or *shadows* of the *good things* of the gospel. Col. ii. 16, 17. Heb. viii. 5. and ix. 1—14, 23, 24.

219 Q. Did the Jews themselves understand the spiritual meaning of these ceremonies?

Ans. Perhaps a few of them, who were more enlightened, might understand the meaning of some of the chief and most considerable types; but the bulk of the people can hardly be supposed to have understood the spiritual meaning of them; at least the Bible gives us no intimation of it.

220 Q. How could they be appointed as types and figures of spiritual things, if the people who were required to use them in their worship, did not understand the spiritual meaning of them?

Ans. 1. The Jewish dispensation was the childish or infant state of the church of God, as it is described, Gal. iv. 1—3, &c. Now children are sometimes employed in several things by their wiser parents, the chief design and meaning whereof they understand not till riper years.

2. If these ceremonies were not understood by the ancient Jews, to whom they were given, yet they might

be designed as types and figures of Christ, and the blessings of the gospel, in order to confirm the religion of Christ and the gospel, when it should be afterwards published to the world, by seeing how happily it answers these ancient types. *See Types and Antitypes.*

221 Q. Wherein does this appear?

Ans. St. Paul does actually confirm Christianity this way, especially in his epistle to the Hebrews, by showing how these ancient types and ceremonies are fulfilled in the gospel of Christ.

Note. As a prophecy is the foretelling of things to come in words, so a type is the foretelling of something to come in some real emblem, or figure of resemblance of it; and as there are many ancient prophecies which were not understood by the persons to whom they were first spoken, by the persons who spoke them, 1 Pet. i. 11, 12, when they are fulfilled, they come to be better understood, and bear witness to the hand of God, both in the prophecy and in the accomplishment: so though types may be obscure when they are first appointed, yet when they are accomplished or fulfilled, they are better understood, and show the hand of God, both in appointing the sign, and bringing to pass the thing signified.

222 Q. Can these things be said therefore to be fulfilled or accomplished in Christ, since the meaning of all these ceremonies or types is not yet known even to Christians themselves?

Ans. The New Testament has revealed to us, and taught us to understand, the chief and most considerable both of the types and prophecies; but neither one nor the other are understood fully: and yet we make no doubt but that the prophecies are, or shall be, accomplished in Christ; and why not the types also? Probably it is reserved as one part of the glory of that happy day, when the Jews shall be converted, that the rest of their prophecies, as well as the rites and ceremonies of their ancient worship, together with their accomplishment in Christ and the gospel, shall be more completely understood.

Third. OF THE JUDICIAL OR POLITICAL LAWS OF THE JEWS.

LESSON XV.

Political Laws.

223 Q. We have had a particular relation of the *Moral* and *Ceremonial* laws of the Jews; say now what was their *Judicial* or *Political* law?

Ans. That which related to their civil government as a nation.

224 Q. Who was their governor?

Ans. God himself condescended to take upon him the office of their *King*, and he appointed various kinds of governors under him, as he thought fit, Judges viii. 23. 1 Sam. xii. 12, 13. Isa. xxxiii. 22.

Note. Since the same person was both their God and their King, the tabernacle and the temple may be considered not only as the residence of their God, but as the palace of their King also. The court of the tabernacle was the court of the palace; the holy of holies was the presence-chamber; the mercy-seat was his throne; the cherubs represented his attendants as God, and the priests were his ministers of state as King; the high priest his prime minister; the Levites were his officers, dispersed through all the kingdom; the table of show-bread, together with some part of the sacrifices which were given to the priest, represented the provision for his household, &c.

Whatever other governors were made from time to time, either captains, judges, or kings, they were but deputies to God, who put them in and turned them out at pleasure.

225 Q. What did the political or civil laws, or commands, oblige the people to?

Ans. To many particular practices, relating, (1.) To war and peace. (2.) To husbands and wives. (3.) Parents and children. (4.) Masters and servants. (5.) Food and raiment. (6.) Houses and lands. (7.) Corn and husbandry. (8.) Money and cattle. (9.) The birds and beasts. (10.) The first born of all things.

(11.) The maintenance of the Levites and priests.

(12.) The care of the bodies and lives of men.

[1.] *War and peace.*

226 Q. What were some of the more peculiar laws about *war and peace*? Ans. Deut. vii. 1—3. and xx. 8.

[227 Q. How were they encouraged in the prosecution of this command? Ans. Deut. vii. 8—24.

228 Q. What were “the fearful and faint heart” commanded to do? Ans. Deut. xx. 8.]

(2.) *Husbands and wives.*

229 Q. What were some of their peculiar laws about *husbands and wives*? Ans. Deut. xxiv. 1. xxv. 5. Lev. xx. 10.

[230 Q. What respecting alliances of marriage with kindred, and the penalties annexed in case of disobedience? Ans. Ex. xx. 9—21.

231 Q. What constituted a lawful divorce under the law? Ans. Deut. xxiv. 1, 2. Matt. xix. 9. 1 Cor. vii. 15.

232 Q. What privilege distinguished the first year of the newly married couple? Ans. Deut. xxiv. 5.

233 Q. What punishment was inflicted upon a person guilty of adultery? Ans. Lev. xx. 10.]

(3.) *Parents and children.*

234 Q. What were some of their special laws about *parents and children*? Ans. Deut. xxi. 17—21. Ex. xxi. 15, 17.

(4.) *Masters and servants.*

235 Q. What are some of their special laws about *masters and servants*? Ans. Ex. xxi. 2—6, 7—11. and ver. 26, 27.

Note. This word, forever, signifies till the year of jubilee; for all servants or slaves who were Hebrews were then to have their freedom, and to return to their own lands and possessions in their own tribe. See Lev. xxv. 39—42. And this is the best way of reconciling Ex. xxi. with Lev. xxv. where one text saith, “the servant shall go out free in the seventh year,” and another “in the year of jubilee,” and the third saith, “he shall serve for ever.”

(5.) *Food and raiment.*

236 Q. What special laws had they relating to their food? Ans. Lev. xi. and xvi. Deut. xiv. 3—21.

237 Q. What were some of the laws relating to their clothing? Ans. Num. xv. 38, 39. Deut. xxii. 5, 11, 12. Lev. xix. 19.

Note. In our Saviour's time they wrote sentences of the law on parchment, and put them on their foreheads and their garments: these were called *phylacteries*, Matt. xxiii. 5.

(6.) *Houses and lands.*

238 Q. What are some of their special laws about houses and lands? Ans. Lev. xxv. 2—17, 20, 21, 30, &c.

Note. Every seventh year in which the fields were not to be tilled, was called a sabbath or sabbatical year; and after seven sabbatical years, that is, forty-nine years, was the year of jubilee in the fiftieth. Though some have supposed the jubilee to be the forty-ninth year itself, so that two sabbatical years might not come together; for in the jubilee it is plain, there was to be no ploughing, nor sowing, nor reaping nor vintage. Lev. xxv. 11.

(7.) *Corn and husbandry.*

239 Q. What were some special Jewish laws about corn and husbandry? Ans. Deut. xxii. 9—11. Lev. xix. 9, 10, 19. Deut. xxiii. 24, 25.

(8.) *Money, goods, and cattle.*

240 Q. What were some of their peculiar laws about money, goods, and cattle. Ans. Deut. xxiii. 19, 20. Ex. xxii. 1—9. ver. 3.

(9.) *Birds and beasts.*

241 Q. What special laws relating to beasts and birds? Ans. Deut. xxv. 4. and xxii. 6, 7.

LESSON XVI.

Political laws, continued.(10.) *The first-born of all things.*

242 Q. What laws were given them about the first-born? Ans. Ex. xxii. 29, 30. Num. xviii. 12, 13.

Note. The first-born of men were redeemed by the *Levites*; the first-born of beasts were to be sacrificed, or some way put to death if not redeemed, Ex. xiii. 2, 12, 13, 15. Num. iii. 41.

(11.) *The maintenance of the priests and levites.*

• 243 Q. What were the laws about the maintenance of the *priests*? Ans. Num. xviii. 8—19.

• *Note.* Heave-offerings were to be moved upwards and downwards, towards heaven and earth. Wave-offerings were to be shaken to and fro, or moved towards the four quarters of the heaven. All this is supposed to signify an offering of them to God, as universal Lord of all parts of the creation, and who dwells every where.

244 Q. What were the laws about the *Levites'* maintenance? Ans. Num. xviii. 21, 24. Josh. xxi.

(12.) *The care of the bodies and lives of men.*

[245 Q. What was the object of those *criminal* laws, connected with the judicial polity of the Jews? Ans. It was to promote due *respect* for them when administered, and make room for an exercise of *justice* when violated.

246 Q. Into how many parts were these criminal laws divided? Ans. Two: civil and ecclesiastical.]

I. OF CIVIL PUNISHMENTS.

247 Q. What were some of their special laws about the bodies and lives of men? Ans. Ex. xxi. 12, 16. Lev. xxiv. 17—20. Deut. xix. 18, &c.

248 Q. Was there no pardon for him that killed another? Ans. Num. xxxv. 11—33.

249 Q. Was the law the same for the *servant* or *slave*, or for the *freeman*, in case of maiming and of murder? Ans. Ex. xxi. 20, 26.

250 Q. What were some of the usual [inferior and capital] punishments of criminals appointed in the Jewish law?

[Ans. [1.] *Inferior*. (1.) Ex. xxii. 1—4. (2.) 2 Sam. x. 4. (3.) Ezra vi. 11. Dan. ii. 25. iii. 15. (4.) Gen. xlii. 19. Jer. xxxvi. 5. Gen. xxxix. 20. Jer. xxvii. 2. xx. 2. Judges xvi. 21. 1 Kings xxii. 27. (5.) 1 Kings

xxxv. 25—28. (6.) 2 Cor. xi. 24, 25. (7.) Judges i. 6, 7. 2 Sam. iv. 12. (8.) 2 Kings xxv. 7. Jer. xxxix. 7. (9.) 1 Cor. xv. 32. (10.) Ex. xxi. 2. (11.) 2 Kings iv. 1. (12.) Ex. xxi. 23—25.

[2.] *Capital.* (1.) Josh. viii. 29. Esth. vii. 9, 10. Josh. x. 26. Gen. xl. 19. Num. xxv. 4. 2 Sam. xxi. 9. (2.) Acts vii. 59. (3.) Jer. xxix. 22. Dan. iii. 23. (4.) 2 Sam. iv. 7. Matt. xiv. 8—11. (5.) Matt. xviii. 6. (6.) Judges viii. 7. 2 Sam. viii. 2. xii. 31. (7.) Lam. iii. 53. (8.) 1 Sam. xv. 33.

II. OF ECCLESIASTICAL PUNISHMENTS.

251 Q. What were the principal ecclesiastical punishments of the Jews? Ans. Admonition, separation, cutting off, casting out, &c.]

252 Q. What is the meaning of being “cut off from the people,” or the “congregation?”

Ans. In some greater crime, such as presumptuous rebellions against the laws of God, willful sabbath-breaking, &c., it may signify capital punishment or death by the hands of the magistrate. Num. xv. 30, 31. Ex. xxxi. 14. In some cases it may intend a being devoted to some judgment by the immediate hand of God, Lev. xvii. 10. and xx. 5, 6. But in some lesser crimes, perhaps, it may signify no more than to be excommunicated, or shut out of the congregation of Israel, and the privileges thereof; as for eating leavened bread at the time of the passover, Ex. xii. 15, or for a man's going unto the holy things with his uncleanness upon him, Lev. xxii. 3, where it is expressed, “that the soul shall be *cut off* from the presence of God.” But this question hath some difficulties in it, and learned men differ about the sense of these words, being *cut off*.

253 Q. If the Jews were permitted to give forty stripes, how came Paul five times to receive but forty stripes save one, from the Jews, who so much hated him? 2 Cor. xi. 24.

Ans. Because they pretended to be very scrupulous in observing the law exactly, and therefore they never inflicted more than thirty-nine stripes, lest they should

happen to mistake in the tale while they were inflicting forty, and thus transgress the law.

254 Q. What were their most common ways of putting criminals to death? Ans. Num. xxv. 4. Deut. xxi. 23. xiii. 9, 10. Num. xv. 35.

• 255 Q. How many witnesses were necessary to condemn a criminal to death? Ans. Deut. xvii. 6, 7.

256 Q. What was the design of God in giving them so many peculiar laws about their civil or political affairs?

Ans. (1.) To let them know that God was their King as well as their God, and to keep them distinct and separate from the rest of the nations, as his own people and kingdom.

(2.) Many of these laws were in themselves excellently suited to the advantage of that people, dwelling in that country, and under those circumstances.

(3.) Some of these laws had a moral or spiritual meaning in them, which might partly be known at that time, and which was further discovered afterwards.

257 Q. What instances can you give of *moral lessons* taught by these political laws?

Ans. "Thou shalt not take the dam with the young," Deut. xxii. 6, 7, is to teach men mildness and compassion. "Thou shalt not muzzle the ox that treads out the corn," Deut. xxv. 4, is to show that ministers, who provide us spiritual food, ought to be maintained themselves, 1 Cor. ix. 9, 10, for so the apostle Paul had explained it.

SECTION III.

OF THE SINS AND PUNISHMENTS OF THE JEWS IN THE WILDERNESS.

LESSON I.

Journeying of the Israelites; &c.

I Q. After all this account of the moral, ceremonial, and judicial laws, can you tell me whether the people of Israel obeyed them or not?

Ans. No; they often broke the laws of God, sinned against him, and were often punished. Isa. 10. Psalm lxxviii. 32—34

2 Q. What were the most remarkable sins against God in the wilderness? **Ans.** Ex. xxxii. 4, 8. [Ex. xvi. 1—10, 11—31. xvii. 1—7.]

3 Q. What temptation, or what pretence could they have for such a crime? **Aps.** Ex. xxxii. 1—6.

Note. It is scarcely to be supposed that this was the mere image of a common calf, or that the Jews could fall down and worship such an image; or that they could suppose an ox or calf, which was the idol of their enemies the Egyptians, was a proper emblem of the God of Israel, their deliverer from Egypt. Probably, therefore, it was the image of a cherub, partly in the form of a winged ox. And since God was represented immediately afterwards by *Moses, as dwelling among the cherubims* on the mercy-seat, this might be a common opinion or notion beforehand among the people even of that age * and it might be made as a visible representation of the presence of God; for they proclaimed a feast to Jehovah, ver. 5, in the same manner as Jeroboam, long afterwards, made, perhaps, the same sort of images for the same purpose, which are called calves. But both this and that being done without God's appointment, it was all idolatry, and in a way of the utmost contempt, it was called *worshipping a calf*; and was accordingly punished as highly criminal.

4 Q. How did God punish then for the golden calf? **Ans.** Ex. xxxii. 27, 28.

[**5 Q.** What particular transactions occurred about this time? **Ans.** (1.) Ex. xxviii. 1. xxix. 9. For Aaron, &c, see chart *Kohath, No. 7, and succ. of pts.* (2.) Num. iii. 6—9. viii. 14. (3.) Num. ch. i. (4.) Ex. xl. 1—33.

6 Q. When did these events take place? **Ans.** A. M. 2514. See *Chart, chron. IV. Ep.*]

* There were some things relating to the worship of God which the people had some notion of, before Moses went up into the mount to learn all the particulars from God; as, for instance, they had altars, and sacrifices, and *sprinkling of blood*. Ex. xxiv. 4, 5, 8. They had priests, Ex. xix. 22, 24, and a tabernacle, or movable chapel, Ex. xxxiii. 6, 7. And they might know that God dwelt among angels, or some glorious winged beings, as his attendants. And these cherubs might be sometimes figured as flying men with calves' feet, or as flying oxen, as part of the equipage or attendants of God.

7 Q. What was another of their remarkable sins ?
Ans. Num. xi. 4.

8 Q. How was the murmuring punished ? Ans.
Num. xi. 31, 33.

[9 Q. What sin did they next commit, where were they at this time; and how were they punished ? Ans.
Num. xii. 1—3, 4—10. *See Chart, map No. 3.*

10 Q. Whither did they journey after leaving Taberah ? Ans. Num. xi. 3, 35. xxxiii. 16. *See Chart, map No. 3.*

11 Q. What particular occurrence is mentioned in connection with this event ? Ans. Num. xi. 11—17.

12 Q. At what place did they next encamp; and what transaction occurred there ? Ans. Num. xi. 35. xii. and xxxiii. 17. *See Chart, map No. 3.*

13 Q. At what place did they encamp after leaving Hazeroth; and what ensued ? Ans. Num. xiii. 1—20. xxxiii. 18. *See Chart, map No. 3.*

14 Q. Was there a dissention among the spies, in the report made of the promised land ? Ans. Num. xiii. 21—33.

Note. By a reference to the Chart. map 4. the rout of the spies, as mentioned v. 21—24, can easily be traced. *Rehob* is the same with Beth-rehob of the tribe of Ashur, in the neighborhood of Dan. Judg. xviii. 28.

15 Q. When did this event take place ? Ans. A. M. 2514. *See Chart, chron. IV. Ep.]*

16 Q. What was their third remarkable sin ? Ans. Num. xiv. 3, 4, 36.

17 Q. How was this rebellion chastised ? Ans. Num. xiv. 29—37.

18 Q. Who of the spies were saved ? Ans. Num. xiv. 6, 23, 24, 37, 38. and xxvi. 65.

[*Note.* All the children of Israel, who, at the time of this rebellion, were twenty years old and upwards, were doomed to die in the wilderness, except Caleb and Joshua. These, together with all *under* twenty years, were, at the expiration

of their journeyings through the wilderness, to enter the promised land. v. 29—37.

19 Q. What was the success of those who attempted to enter Canaan contrary to the express command of Moses? Ans. Num. xiv. 39—45. For *Hormah*, see *Chart, map No. 3*.

About two years had now elapsed since the Israelites left Egypt, and nothing of consequence is recorded during the succeeding thirty-seven years, except the rebellion of Korah, Dathan, and Abiram, the precise date of which is uncertain.]

LESSON II.

Rebellion of Korah, Dathan, and Abiram.

20 Q. What was their fourth remarkable sin? Ans. Num. xvi. 1—19. For *Korah*, see *Chart, Kohath No. 7*.

[21 Q. What that of Dathan and Abiram? Ans. Num. xvi. 12—14. For *Dathan* and *Abiram*, see *Chart, Reuben No. 7*.

Note. Probably Dathan and Abiram, being of the tribe of Reuben, who forfeited his birthright, (Gen. xxv. 22,) and envying the pre-eminence of Judah, aspired after *political* promotion, as did Korah after the *sacerdotal* office.]

22 Q. What was the occasion of this rebellion of Korah and his companions? Ans. Num. xvi. 3, 10.

23 Q. How were Korah, Dathan, and Abiram punished? Num. xvi. 31, 35, ver. 41—50.

[24 Q. When did this event take place? Ans. A. M. 2515. See *Chart, chron. IV. Ep.*

25 Q. What memorial of this event was transmitted to posterity? Ans. Num. xvi. 36—40.

26 Q. Was this rebellion renewed among the people; and what was the consequence? Ans. Num. xvi. 41—50.]

27 Q. What miracle did God work to show that he had chosen Aaron's family to the priesthood? Ans. Num. xvii. 2—10.

28 Q. What was done with this rod of Aaron ?
Ans. Num. xviii. 10.

[In consequence of the rebellion of the Israelites in adhering to the false report of the ten spies, they were turned back again into the wilderness. Num. xiv. 25. For an account of their removals and encampments, from the time they left Rithmah, till their arrival at Kadesh or Miribah, Num. xx. 12, 13. see Num. xxxiii. 19—36. and *Chart, map No. 3.*

29 Q. What death occurred at Kadesh ? Ans.
Num. xx. 1.

30 Q. What sin did the people here commit ? Ans.
Num. xx. 2—6.

31 Q. Of what sin was Moses and Aaron guilty :
and what was their punishment ? Ans. Num. xx. 7
—13. v. 24. Ps. cvi. 32, 33.

32 Q. What report was returned by the messengers
sent to the king of Edom ; and whither did they journey
in consequence of this refusal ? Ans. (1.) Num. xx.
14—21. Deut. x. 6. (2.) v. 22. See *Chart, map
No. 3.*

33 Q. What events took place at Mount Hor ; at
what age did Aaron die ; and in what year of their
travels ? Ans. (1.) Num. xx. 23—25. (2.) v. 26. (3.)
v. 29. (4.) xxxiii. 38, 39. See *Chart, chron. dep. IV.
Ep. For Eleazar, Kohath No. 7, and succ. of pts.*

34 Q. By whom were the Israelites at this time as-
saulted ; and what consequence followed ? Ans. Num.
xxi. 1—3. For *Hormah*, see *Chart, map No. 3.*

35 Q. What was the fifth remarkable sin of the
people ? Ans. Num. xxi. 4, 5.

36 Q. How was this new murmuring punished ?
Ans. Num. xxi. 6.

37 Q. How were the people healed, which were
bitten by the serpents ? Ans. Num. xxi. 8, 9.

Note. For the typical import of the brazen serpent, see
John iii. 14.

LESSON III.

The journeyings of the Israelites, &c., continued

[38 Q. Where did they encamp after leaving Mount Hor? Ans. Num. xxxiii. 41. *See Chart, map No. 3.*

39 Q. Through what places did they pass thence to Dibon-gad? Ans. Num. xxxiii. 41—45. *See Chart, map No. 3.*

40 Q. What thence to Abel-shittim, in the plains of Moab. Ans. Num. xxxiii. 46—49. *See Chart, map No. 3.*

41 Q. Who was king of Moab at this time; and what fears were expressed by himself and subjects, at the approach of the Israelites? Ans. Num. xxii. 1—4. For *Balak*, *see Chart, Lot, No. 4.*

Note. This was a fulfillment of the prediction in Ex. xv. 14—16.

42 Q. What was the wicked policy of Balak on this occasion; and what answer did Balaam return to the messengers? Ans. (1.) Num. xxii. 5, 6, 15, 17. (2.) 7, 8. For *Balaam*, *see Chart, Aaron, No. 4.*

Note. *Pethor*, the native country of Balaam, was situated in Mesopotamia. Deut xxiii. 4. He had distinguished himself in his own and other countries, by the power of his divination and magic, and having obtained some knowledge of the true God, was used as the instrument of announcing several inspired predictions. In his career through life, there is the most decided evidence of a mighty conflict between a partially enlightened conscience; and a desperately depraved heart. He may emphatically be considered as the prototype of all who hold the truth in unrighteousness. 2 Pet. ii. 15.

43 Did Balaam finally accompany the princes of Balak; and what circumstances followed? Ans. (1.) Num. xxii. 15—21. (2.) 22—35. (3.) 36—41. xxiii. 1—10.

Note. The liberty given to Balaam to go to Balak, v. 20 and 35, are to be understood rather as a *permission* than as a *positive command*. 1 Kings xxii. 22, 23. Job i. 12.

44 Q. How many unsuccessful attempts did Balak make to procure the curse of Balaam against Israel, after the first blessing was pronounced? Ans. (1.) Num. xxiii. 11—13. (2.) 14—24. (3.) 27, 28. xxiv. 1—9.

45 Q. What predictions were now uttered by Balaam; and how verified? Ans. 1.) Num. xxiv. 17, verified Matt. ii. 2—9. Rev. xxii. 16. (2.) Num. xxiv. 18, 19, verified 2 Sam. viii. 2, 14. (3.) Num. xxiv. 20, verified 1 Sam. xxvii. 8, 9. (4.) Num. xxiv. 21—24, verified Ezra iv. 2. 2 Chron. xxxiii. 11.

Note. This last prediction was fulfilled during the wicked reign of Manasseh, son of Hezekiah, who was carried away captive by the Assyrian Esarhaddon, who is the Ashur mentioned Num. xxiv. 22. For *Esarhaddon*, see *Chart, Ashur No. 4.*

46 Q. Whither went Balaam after this? Ans. Num. xxiv. 25.

47 Q. What was the sixth remarkable sin of Israel? Ans. Num. xxv. 1, 2.

48 Q. How was this whoredom and idolatry punished? Ans. Num. xxv. 4, 5, 9.

[*Note.* Paul, speaking of this event in 1 Cor. x. 8, mentions only 23,000. He refers however only to those who died of the plague. Moses includes with those all who perished as mentioned v. 4.]

49 Q. Who tempted them to this idolatry? Ans. Num. xxxi. 16.

50 Q. Why did he tempt them to it? Ans. Num. xxii. 5—12.

51 Q. How did God hinder him?

Ans. Three ways. (1.) By forbidding him to go at first, though afterwards he permitted him. (2.) By making his own ass speak to him, to stop him when he was going. (3.) By inspiring him with prophecies, and compelling him to bless Israel three or four times, instead of cursing them. See Num. xxii. 12, 30, 31. and xxiii. 7, 8, &c.

52 Q. What became of Balaam at last? Ans. Num. xxxi. 1—8.

LESSON IV:

Zeal of Phinehas, &c.

[53 Q. For what act of zeal was Phinehas rewarded; and in what way? Ans. Num. xxv. 6—8. 10—13. For *Phinehas*, see *Chart, Kohath No. 7*; for *Zimri*, *Simeon, No. 7*; for *Cozbi*, *Abm. and Keturah, No. 7*.

54 Q. How was Moses commanded to deal with the Midianites? Ans. Num. xxv. 16—18. xxxi. 1—12.

55 Q. What law was instituted in reference to the division of the promised land among the tribes; and of the inheritance of a deceased father who had left no male issue? Ans. (1.) Num. xxvi. (2.) xxvii. 1—11. For *Zelophehad's daughters*, see *Chart, Manasseh No. 9*.

56 Q. For what purpose was Moses called up into the Mountain of Abarim; and of what was he there reminded? Ans. (1.) Num. xxvii. 12, 13. (2.) 14. Deut. iii. 23—28. See *Chart, map No. 3*.

57 Q. What prayer did he there offer in behalf of the people; and what command followed? Ans. (1.) Num. xxvii. 15—17. (2.) 18—21.

58 Q. What charge was delivered by Moses to Joshua; and in what way was he set apart to his office? Ans. (1.) Deut. xxxi. 7, 8. (2.) Num. xxvii. 22, 23.

59 Q. What were the number of warriors sent out to war with the Midianites; by whom were they conducted; and with what success? Ans. (1.) Num. xxxi. 1—5. (2.) 6. (3.) 7—12. For the *kings* mentioned v. 8, see *Chart, Midianites No. 6*.

60 Q. How was Moses affected with the conduct of the officers in sparing alive the Midianitish women; and for what reason? Ans. (1.) Num. xxxi. 13, 14. (2.) 15, 16.

61 Q. What were they then commanded to do? Ans. (1.) Num. xxxi. 17, 18. (2.) 19, 20. (3.) 21—24.

62 Q. How was the prey to be divided? Ans. Num. xxxi. 25--47.

63 Q. What evidence of gratitude was given by the officers for their preservation during the war? Ans. Num. xxxi. 48--54.

64 Q. For what did the children of Reuben and Gad petition Moses; and for what reason? Ans. Num. xxxii. 1--5. *See Chart, maps No. 3 and 4.*

65 Q. What did Moses reply; and how were his objections removed? Ans. (1.) Num. xxxii. 6--15. (2.) 16--19.

66 Q. Did Moses finally comply with their request; and with what conditions? Ans. (1.) Num. xxxii. 20--28.

67 Q. What directions were then given to Eleazar, Joshua, &c., in reference to the possession of Reuben, Gad, and the half tribe of Manasseh? Ans. Num. xxxii. 28, 29.

Note. The portion assigned them is mentioned v. 33, which portion was also included in the original promise made to Abraham. Gen. xv. 18.

68 Q. What were the Israelites commanded to do when they should enter Canaan; and what was to follow in case of disobedience? Ans. Num. xxxiii. 50--56

69 Q. What was the southern, northern, eastern, and western boundaries of Canaan? Ans. (1.) Num. xxxiv. 3--5. (2.) 6. (3.) 7--9. (4.) 10--12. *See Chart, map No. 4.*

70 Q. What appropriations were to be made for the residence of the Levites? Ans. Num. xxxv. 1--8. Josh. xx. 1--8. *See Chart, map No. 4.*

LESSON V.

Cities of refuge, &c.

71 Q. How many cities of refuge were to be appointed for the man-slayer; and how many were to be on

each side of Jordan? Ans. Num. xxxv. 6, 9—15. Josh. xx. 1—9. *See Chart, map No. 4.*

72 Q. What were the rules regulating those who should take refuge in those cities? Ans. Num. xxxv. 22—29.

73 Q. How did Moses dispose of the difficulties presented by the elders of the Manassites, in reference to the inheritance of Zelophehad's daughters? Ans. Num. xxxvi.

74 Q. What injunction did Moses enjoin upon parents in reference to their children? Ans. Deut. vi. 20—25.

75 Q. What did Moses declare was the design of their forty years wanderings in the wilderness? Ans. Deut. viii. 1—5.

76 Q. What description was given of their promised inheritance: and what cautions were administered in view of those prospects? Ans. (1.) Deut. viii. 7—10. (2.) 11—20.

77 Q. Of what were the people assured in the commencement of the ix. chapter, and against what errors were they guarded? Ans. (1.) Deut. ix. 1—3. (2.) 4—6.

78 Q. Of what were they reminded at this time? Ans. Deut. x. 7—29.

79 Q. What improvements were they to make of the various incidents of their past history: and what were they to do upon their arrival into Canaan? Ans. (1.) Deut. x. 12—22. (2.) xi. 26—32. Josh. viii. 32—35.

80 Q. What charge was given them respecting the monuments of idolatry among the Canaanites, and the place of their own religious worship? Ans. (1.) Deut. xii. 1—3. (2.) 5—14. 15—18.

81 Q. What respecting the Levites? Ans. Deut. xii. 19. xviii. 1—8. 1 Cor. ix. 10—14.

82 Q. What respecting enticers to idolatry? Ans. Deut. xiii. 13—18.

83 Q. In what respects were they to differ from other nations? Ans. (1.) Deut. xiv. 1, 2. (2.) 3—21. (3.) 22, 23. (4.) 24—27. (5.) 28, 29.

84 Q. What system of magistracy was now to be instituted among them ; and by what rules was it to be exercised ? Ans. Deut. xvii. 18—20.

85 Q. What was the rule prescribed for the election of their ruler ; and what were his respective duties ? Ans. (1.) Deut. xvii. 15. (2.) 16—20.

86 Q. What prediction was uttered chapter xviii. 15 ; and to whom did it refer ? Ans. John i. 45. Acts iii. 22, 23. vii. 37.

87 Q. What was the command respecting witchcraft, charms, false prophets, &c. ; and how were they to be known ? Ans. (1.) Deut. xviii. 9—14. (2.) 20, 21, 22.

88 Q. What duties were enjoined upon presenting the first fruits of the second tithe upon every third year ? Ans. (1.) Deut. xxvi. 1—11. (2.) 12—15.

LESSON VI.

Moses' last address to the people.

89 Q. What was the summary of the covenant between God and his people ? Ans. Deut. xxvi. 16—19.

90 Q. What was to be done in order to perpetuate these laws, after having crossed the Jordan ? Ans. Deut. xxvii. 1—10.

91 Q. What six tribes were to stand upon Mount Gerizim : and what six upon Mount Ebal ; and for what purposes ? Ans. Deut. xxvii. 11—13. *See Chart, map No. 4. Tr. of Eph.*

92 Q. How were these blessings and curses to be ratified by the people ? Ans. Deut. xxvii. 14—26.

93 Q. What blessings were promised the people in case of obedience ; and what curses in case of disobedience ? Ans. (1.) Deut. xxviii. 1—14. (2.) 15—68.

94 Q. Of what were the people now reminded ; and for what purpose ? Ans. (1.) Deut. xxix. 1—9. (2.) 10—13.

95 Q. What further promises followed ; and how were these solemn exhortations concluded ? Ans. Deut. xxx. 1—11, 15—20.

96 Q. What encouragement did Moses then give to the people and Joshua ; and into whose hands did he deliver the laws ? Ans. Deut. xxxi. 1—8, 9—13.

97 Q. What did the Lord require of Moses previous to his death ; and what prediction was uttered in reference to the future conduct of the Israelites ? Ans. (1.) Deut. xxxi. 14. (2.) 15—18.

98 Q. What song was he commanded to pen ; and for what purpose ? Ans. Deut. xxxi. 19—22.

99 Q. What charges were then delivered to Joshua and to the Levites ? Ans. (1.) Deut. xxxi. 23. (2.) 24—30.

100 Q. What did Moses do previous to his ascending the top of Nebo ? Ans. (1.) Deut. xxxiii. 1—5. (2.) 6—25. (3.) 26—29.

101 Q. For what purpose was Moses now called upon the summit of that Mount ? Ans. (1.) Deut. xxxiv. 1—4. (2.) 5. See *Chart, maps No. 3 and 4.*

Note. We have no account that the body of Moses was ever found after its interment. And the probable reason why it was thus concealed, was to prevent it from being *idolized*. 2 Kings xviii. 4. As to the manner of his interment, see *Judc ver. 9.*

102 Q. What is said of his general character : and his natural powers at his death ; and in what year of the world did this take place ? Ans. (1.) Deut. xxxiv. 10—12. (2.) 7. (3.) A. M. 2553. See *Chart, chron. dep. IV. Ep.*

103 Q. How long did the people mourn for him ? Ans. Deut. xxxiv. 8.

104 Q. By whom was he succeeded ? Ans. Deut. xxxiv. 9. Num. xxvii. 22, 23.

SECTION IV.

OF THE JEWS' ENTRANCE INTO CANAAN, AND THEIR
GOVERNMENT BY JUDGES.

PERIOD III.

[From the death of Moses, the great Jewish lawgiver, A. M. 2553, to the commencement of the government of the Judges, A. M. 2567, embracing a period of fourteen years.]

LESSON VII.

Joshua succeeds Moses.

1 Q. What additional confirmation was given that Joshua was to succeed Moses? Josh. i. 1, 2. See *Chart, map No. 3.*

2 Q. What charges, instructions, and encouragements were now given to Joshua in the prosecution of his mission? Ans. Josh. i. 2, 3—9.

3 Q. What did he do in pursuance thereof? Ans. Josh. i. 10, 11.

Note. The spies were doubtless sent out in the interval of the thirty days mourning for Moses. Ch. ii. 22. The manna did not cease to fall till after they crossed the Jordan. Ch. v. 11, 12.

4 Q. Of what previous engagement did Joshua now remind the tribes of Reuben and Gad, and the half tribe of Manasseh; and what did they reply? Ans. (1.) Josh. i. 12—15. (2.) 16—18.

5 Q. Whither did Joshua send two spies; and for what purpose? Ans. Josh. ii. 1. See *Chart, map No. 3.*

6 Q. How did Rahab elude the search of the king's messenger, who was in pursuit of them? Ans. Josh. ii. 2—7. For *Rahab*, see *Chart, Aminadab, No. 14.*

Note. The term "*harlot*," as applied to Rahab, alluded rather to her *previous* than her *present* character. Her reply to the king's messengers, even though allusion was made to the spies, was justifiable upon the principle of those stratagems common among all nations in time of war, and against which

there is no positive prohibition in scripture. Heb. xi. 31. Jas. ii. 25. It ought not, however, to be adduced as a precedent in common cases.

7 Q. What further transactions occurred between Rabab and the spies ? Ans. (1.) Josh. ii. 8—11. (2.) 12, 13. (3.) 14—21.

8 Q. What was the tenor of their report to Joshua ? Ans. Josh. ii. 22—24.

9 Q. To what place did they remove after leaving Shittim ; and how long did they remain there ? Ans. Josh. iii. 1, 5.

10 Q. What orders were given to the people by the officers ; and what to people and priests by Joshua ? Ans. (1.) Josh. iii. 2—4. (2.) 5, 6.]

11 Q. What became of the people of Israel after all their wanderings in the wilderness ? Ans. Josh. i. 11.

12 Q. Did Moses lead them into that land ? Ans. Deut. xxxiv. 1—8.

13 Q. Did Aaron go with them into Canaan ? Ans. Num. xx. 24—28.

14 Q. Why was not Moses, the lawgiver, nor Aaron, the high priest, suffered to bring the people into the land of promise ? Ans. Deut. xxxii. 48—51. [Num. xx. 8—13.]

15 Q. What other lesson might God design to teach us by his conduct of providence ?

Ans. Perhaps God might teach us hereby, that neither the law of Moses nor the priesthood of Aaron were sufficient to bring us into the possession of the heavenly country, of which Canaan was a figure.

LESSON VIII.

The Israelites cross over Jordan.

16 Q. Who was appointed to lead the people of Israel into the promised land ? Ans. Josh. iii. 9—15.

17 Q. How did they get over the river Jordan ? Ans. Josh. iii. 13, 15.

[18 Q. What peculiar circumstances attended their passage over Jordan ? Ans. Josh. iii. 14--17. Ps. civ.]

19 Q. What memorial did they leave of their passing over the river Jordan on foot ? Ans. Josh. iv. 3--9, 23.

[20 Q. What order was observed by the people in crossing Jordan ? Ans. Josh. iv. 10--13.

Note. The tribes of Reuben and Gad, and the half tribe of Manasseh, now redeem the pledge of which they were reminded by Joshua, ch. i. 12--15.

21 Q. What events occurred immediately after ; and where did they subsequently encamp ? Ans. (1.) Josh. iv. 14. (2.) 15--18. (3.) 20. (4.) 21--24. (5.) 19. *See Chart, map No. 4.*

Note. From the time of the departure of the Israelites from Egypt, till their entrance into Canaan, was forty years, five days of which were occupied in preparing to celebrate the pass-over. Compare Ex. xii. 2--14, with Josh. iv. 19.

22 Q. What is said of the effects produced upon the Canaanites when they heard of the arrival of the children of Israel at Gilgal ? Ans. Josh. v. 1.

23 Q. What previously suspended ordinance was there revived ? Ans. Josh. v. 2--9.

Note. The ordinance of circumcision, as a distinguishing mark of God's ancient people, was not so essential while in the wilderness, being then entirely separated from all other nations. This, probably, was the principal reason of its temporary suspension.

24 Q. What are the next events which follow ? Ans. (1.) Josh. v. 10. (2.) 11, 12. (3.) 13--15.]

25 Q. How were they commanded to deal with the Canaanites when they took their land ? Ans. Deut. vii. 16--26.

26 Q. But what right had the Jews to destroy them, and take their country ? Ans. Lev. xviii. 24, 25. Ps. cxxxvi. 17--22.

Note. Here let it be observed, that this awful instance of one nation's destroying another, and seizing their lands and

possessions, was authorized by God himself, the righteous Judge of the world, in and by a long train of most conspicuous and public miracles and prophecies ; so that the Israelites could not be deceived in their divine commission for this bloody work. Nor is it liable to be made a precedent, or a pretense, for any other nation or person to treat their neighbors in a similar way, be they ever so wicked, unless they can show such astonishing and undoubted attestations of a plain commission from God the righteous Governor of the world, and the sovereign Lord of all.

27 Q. What was the first city they took in Canaan ?
Ans. Josh. vi. 5, 20.

[28 Q. What is said of the state of Jericho previous to its destruction by Joshua ? Ans. Josh. vi. 1. See *Chart, map No. 4.*]

29 Q. What did they do when they took the city ?
Ans. Josh. vi. 24, 25.

30 Q. Why was Rahab spared ? Ans. Josh. ii. 9
--14. and vi. 25, 26. Heb. xi. 31.

[31 Q. What oath was enjoined upon the people prohibiting the rebuilding of Jericho ? Ans. Josh. vi. 26.

Note. This predicted curse was inflicted upon Israel in the days of Hiel the Beth-elite, 1 Kings xvi. 34, though not upon the subsequent inhabitants of the city. For *Hiel*, see *Chart, Benj. No. 9.*]

LESSON IX.

Sin of Achan, &c.

[32 Q. What is said of the fame of Joshua after this conquest ? Ans. Josh. vi. 27.]

33 Q. How did the army of Israel succeed against the men of Ai ? Ans. Josh. vii. 1--5.

[34 Q. What was the conduct of Joshua and the elders of Israel on this occasion ; and what followed ?
Ans. (1.) Josh. vii. 6--9. (2.) 10--15.

Note. The reason why Achan's sin was charged to the account of the whole congregation, see 1 Cor. v. 6. For *Achan*, see *Chart, Judah, No. 8.*]

35 Q. How was the anger of God appeased for this crime? Ans. Josh. vii. 6, 13, 14, 24, 25. [James i. 14, 15.]

36 Q. How did they take the city of Ai at last? Ans. Josh. viii. 13—29. See *Chart, map No. 4.*

[37 Q. How did they dispose of the spoils, and of the king of Ai, and what did Joshua do, in token of gratitude for this signal victory? Ans. (1.) 27—29. (2.) 30—35. Deut. xvii. 4—6.]

38 Q. How did the Gibeonites deceive the people of Israel, and save themselves from death? Ans. Josh. ix. 4—15.

39 Q. What did Joshua do when he found that they dwelt in the midst of Canaan? Ans. Josh. ix. 16—27.

[40 Q. What were the names and number of their cities; and what their motives for refusing alliance with the confederated kings of Canaan? Ans. (1.) Josh. ix. 1, 2, 17. (2.) x. 6. Ps. ii. 12. Lk. xiv. 32. See *Chart, map No. 4.*

Note. These Gibeonites were also called *Hivites*, ch. ix. 7. xi. 19., and subsequently the *Nethinim*, 1 Chr. ix. 2., and appear to have been a powerful people. Josh. x. 2. But the Israelites sinned in their manner of receiving them, ch. ix. 14. Nevertheless they could not now violate their treaty. Rom. i. 31. 1 Tim. i. 9, 10. 2 Tim. iii. 3.

41 Q. With what kings did Adoni-zedek, king of Jerusalem, propose to go to war against the Gibeonites; and for what reason? Ans. (1.) Josh. x. 1—3, 5. (2.) 4. For the above *kings*, see *Chart., Canaan No. 5. and map No. 4.*

42 Q. What did the Gibeonites now do; and did Joshua comply? Ans. Josh. x. 6. v. 7, 8.]

43 Q. How did Israel conquer the king of Jerusalem with his four allies? Ans. Josh. x. 10, 11.

44 Q. What remarkable thing did Joshua do that day? Ans. Josh. x. 12—24.

Note. The book of Jasher has long since perished. The 15th verse is a *repetition* of the 43d or last verse, misplaced by some ancient transcriber.

45 Q. What did Joshua do with the five kings when he took them ? Ans. Josh. x. 16—27.

[46 Q. What other cities were successively conquered by Joshua, and at what place did he finally encamp ? Ans. Josh. x. 28—42. (2.) 43. See *Chart map No. 4.*

47 Q. What kings next confederated against Joshua ; what was their number ; and what their success ? Ans. (1.) Josh. xi. 1—5. (2.) 6—15. See *Chart, map No. 4.* For the *kings*, Canaan No. 5.

Note. This army, according to Josephus, numbered between 2 and 300,000. Ps. xxxiii. 16—18.

48 Q. What was the fate of all the cities of these kings, except those which surrendered, and what is the reason assigned for the destruction of the other cities of Canaan ? Ans. (1.) Josh. xi. 10—12. (2.) 13, 19. (3.) 20. See *Chart, map No. 4.*

49 Q. Were the Anakim among the number conquered by Joshua : and which of their cities with their inhabitants were left ? Ans. (1.) Joshua xi. 21. (2.) 22. Num. xiii. 33. See *Chart, map No. 4.]*

LESSON IX.

Joshua's further conquests.

[50 Q. Did Joshua proceed to conquer the whole country ? Ans. Josh. xi. 23.

51 Q. What was now the extent of the conquered country ; and how was it divided among the remaining nine and a half tribes ? Ans. Josh. xi. 23.

Note. For a recapitulation of the kings and cities conquered by Joshua, see chap. xii. 7—24. Moses, previous to his death, had conquered the two kingdoms of Sihon and Og, and distributed the territories on the east side of Jordan among the tribes of Reuben, Gad, and the half tribe of Manasseh. Ch. xii. 1, 16. xiii. 8—12. For the boundaries of these tribes, see Josh. xiii. 15—23, 24—28, 29—31, and *Chart, map No. 4.*

52 Q. What countries yet remained to be subdued, and what consequences were to follow intermarriages

with any of the remnant who, through their *neglect* might be spared? Ans. (1.) Josh. xiii. 1—6. (2.) Com. Num. xxxiii. 55, and Josh. xxiii. 13. with 2 Sam. iii. 3, and xiii. 37, 38.

53 Q. Among which of the remaining tribes was the conquered country west of Jordan to be divided? Ans. (1.) Josh. xiii. 7. (2.) xiv. 1—5.

54 Q. What provision was made for the tribe of Levi? Ans. Josh. xiii. 14. xiv. 4. xviii. 7.

Note. The two sons of Joseph, *Ephraim* and *Manasseh*, in the distribution of the conquered countries, supplied the place of Joseph and Levi; still making the number of the tribes twelve, according to the number of the sons of Jacob.

55 Q. For what portion did Caleb petition Joshua at Gilgal; and did he obtain it? Ans. Josh. xiv. 6—15. For *Caleb*, See *Chart, Judah No. 8*.

56 Q. What enemies did he subsequently expel there? Ans. Josh. xv. 13—15. Judg. i. 8—10.

57 Q. What prize was to be awarded the man who should destroy Kirjath-sepher; who obtained it; and what addition was made? &c. Ans. (1.) Josh. xv. 16. (2.) 17. (3.) 18—20. Judg. i. 12—15. For *Othniel*, see *Chart, Chelub or Jephunneh, No. 13*.

58 Q. What were the bounderies of the tribe of Judah; the cities embraced therein; and the name of the Canaanitish nation that retained Jerusalem? Ans. (1.) Josh. xv. 1—12. (2.) 20—62. (3.) 63. See *chart, map No. 4*.

59 Q. What were the allotments made to the two sons of Joseph, Ephraim and Manasseh, and the boundaries of their respective lots when divided? Ans. (1.) Josh. xvi. 1—11. (2.) 5—9. (3.) Ch. xvii. 1, 2. 7—11. See *chart, map No. 4*.

50 Q. Did they petition Joshua for any other lot; and what was the reply? Ans. Josh. xvii. 14—18.

61 Q. What city did the Ephraimites fail to subdue; were the inhabitants nevertheless brought under tribute? Ans. Josh. xvi. 10. xvii. 12, 13. See *chart, map No. 4*.

62 Q. What claims did the daughters of Zelophehad now prefer ? Ans. Josh. xvii. 3--6.]

63 Q. Where was the tabernacle first set up after they came to Canaan ? Ans. Josh. xviii. 1. *See Chart, map No. 4.*

[*Note.* The ark remained in this place 328 years. For an instance of its removal during this period. See 1 Sam. iv. 1---4.]

64 Q. How came it to be set up there ? Ans. Jer. vii. 12. See Deut. xii. 5---16.

LESSON X.

Division of Canaan.

65 Q. How was the land of Canaan divided among the people ? Ans. Num. xxxii. Josh. xiii. 7, 8, and xviii. 10.

66 Q. Give the boundaries of the tribe of Benjamin, with the cities included ? Ans. Josh. xviii. 11--28. Of Simeon ? Ch. xix. 1--9, with which compare Gen. xlix. 7. Of Zebulun ? v. 10--16. Of Issachar 17--23. Of Asher ? 24--31. Of Naphtali ? 32--39. Of Dan ? 40--48. *See Chart, map No. 4.*

67 Q. What was the portion given to Joshua ? Ans. Josh. xix. 49--51.]

68 Q. Did not the tribes of Reuben and Gad, and half Manassah, go to help their brethren in destroying the Canaanites ? Ans. Num. xxxii. 16--33. and Josh. i. 12--18.

[69 Q. With what marks of commendation and reward were the tribes of Reuben, Gad, and the half tribe of Manassah now dismissed by Joshua ? Ans. Josh. xxii. 1--9.]

70 Q. For what reason did the whole congregation determine to go up to war against the two and a half tribes ; and what was the remonstrance made against them by the messengers ? Ans. (1.) Josh. xxii. 10. (2.) 11, 12. (3.) 13--20.

71 Q. How did the tribes vindicate themselves, and with what success? Ans. (1.) Josh. xxii. 21—29. (2.) 30—33.]

72 Q. What memorial did these two tribes and a half leave in the land of Canaan, that they belonged to the nation of Israel? Ans. Josh. xxii. 34.

• 73 Q. Where was the tribe of Levi disposed of? Ans. Josh. xxi. 3.

74 Q. What did Joshua do just before his death? Ans. Josh. xxiii. and xxiv. 1—28.

[75 Q. What duties did he then enjoin upon them, and what resolutions did he express in relation to himself? Ans. (1.) Josh. xxiv. 14. (2.) 15.

76 Q. What reply did the people make; and what answer was returned by Joshua? Ans. (1.) Josh. xxiv. 16—18. (2.) 19, 20.

Note. The motive of Joshua in his reply to the people as expressed, v. 19, was to impress upon their minds more forcibly the awful consequences of apostasy from God, by a violation of their sacred vows; drawn from the perfect holiness of his nature, and the absolute certainty of their punishment.

77 Q. What did Joshua say and do, seeing the people still expressed their determination to serve the Lord? Ans. (1.) Josh. xxiv. 21—23. (2.) 25—28.

78 Q. In what year of the world did Joshua die, what was his age, and where were his remains interred? Ans. (1.) A. M. 2567. *See Chart, chron. dep. iv. Ep.* (2.) Josh. xxiv. 29, 30. Judg. ii. 6—9. *See Chart, map No. 4.*

79 Q. What is said of the character of the Israelites during the life of Joshua, and of the elders who survived him? Ans. Josh. xxiv. 31.

80 Q. What was done with the bones of Joseph at this time? Ans. Josh. xxiv. 32.

81 Q. Whose death is recorded in the last verse; and where was he buried? Ans. Josh. xxiv. 33. For *Eleazar. See Chart, Kohath No. 7, and succ. of Pts.*]

82 Q. Did the Israelites go on to drive out the inhabitants of Canaan after the death of Joshua? Ans. Judg. i. 1—4.

LESSON XII.

Canaanites, &c., subdued.

83 Q. What two tribes now wage war with the Canaanites and Perizzites, and by whom was the Israelitish army conducted? Ans. (1.) Judg. i. 3--5. (2.) 1, 2. *See Chart, maps No. 2 and 4.*

Note. As Joshua died without a successor, the inquiry made v. 1. was probably conducted as directed, Num. xxvii, 21. And the circumstance of Judah's selection, was a fulfillment of the prediction respecting him, Gen. xlix. 8--10. The reason why Judah chose Simeon to accompany him in this expedition, see Josh. xix. 1.

84 Q. Where was the battle fought, and what was their success? Ans. (1.) Judg. i. 4, 5. For *Adoni-bezek*, *See Chart, Canaan No. 5, and map No. 4.*

85 Q. What did the Israelites do to Adoni-bezek (or the king of Bezek) when they took him? Ans. Judg. i. 6.

86 Q. What remark did he make upon it? Ans. Judg. i. 7.

[87 Q. What were their next conquests? Ans. Judg. i. 8--10. 11--15. Josh. xv. 16--19. For *Anak's Sons*, *See Chart, Mizraim No. 5, and map No. 4.*

88 Q. What is recorded of the removal of the Kenite's? Ans. Judg. i. 16.

Note. The Kenites were descendants of *Hobab*, Ch. iv. 11. who was the son of *Raguel*, Num. x. 29, or *Reuel*, Ex. ii. 18, and the same with *JETHRO*, Ex. xviii. 1--7, the father-in-law of Moses. Though in Judg. iv. 11, *Hobab* is called *Moses' father-in-law*; but in the same sense in which *Abraham* calls *Lot* his *brother*, though a nephew. Gen. xiv. 14. *See Chart, Hobab, Midianites No. 6.* "The city of palm-trees" is the same with *Jericho*, 2 Chron. xxviii. 15.

89 Q. What other cities were conquered by Judah and Simeon? Ans. Judg. i. 17, 18. *See Chart, map No. 4.*

Note. These cities were subsequently recovered by the Philistines, 1 Sam. vi. 17, by whom the Israelites were much annoyed.

90 Q. What was the cause of their failure in expelling the inhabitants of the valley? Ans. Judg. i. 19. Com. Josh. xvii. 16—18. Deut. vii. 17--21. with Matt. xvii. 19, 20. *See Chart, map No. 4.*

91 Q. What was the success of the expedition which "the house of Joseph" made against Bethel and Luz? Ans. Judg. i. 22--26. *See Chart, map No. 4.]*

92 Q. Did the Israelites drive all the Canaanites out of the land? [Ans. (1.) Judg. i. 21. (2.) 27, 28. (3.) 29. (4.) 30. (5.) 31, 32. (6.) 33. 2 Sam. v. 6--10. *See Chart, map No. 4.*

Note. The *Jebusites* were finally expelled in the time of David. 2 Sam. v. 5--8. The *Canaanites* were reduced to tribute by the Israelites, but contrary to the divine command. Deut. xx. 16.]

93 Q. Why did not God assist Israel to drive them all out? Ans. Josh. xxiii. 12, 13. Judg. ii. 3, 21. and iii. 1--4.

94 Q. What were the most common sins that Israel was guilty of after their settlement in Canaan? Ans. Judg. ii. 6, 7, 10--15.

[95 Q. To what extremity were the Danites reduced by the Amorites; and to whom were the latter nevertheless made tributary? Ans. Judg. i. 34, 35, 36.

96 Q. What remarkable circumstance now took place with the Israelites? Ans. Judg. ii. 1--5.

97 Q. What effect was produced upon the people by the communications of this heavenly visitant; and for what reason were they thus rebuked? Ans. (1.) Judg. ii. 4. (2.) 10--13.

Note. The terms "Baalim and Ashteroth," are used to signify the male and female idols, worshiped by the surrounding heathen nations.

98 Q. How was their idolatry punished, and what excited the divine compassion towards them? Ans. Judg. ii. 14, 15. (2.) 18, last clause.

99 Q. How were they delivered from the oppressions of their enemies? Ans. Judg. ii. 16, 18.

100 Q. Did they notwithstanding relapse into sin, and what was the consequence? Ans. Judg. ii. 17, 19, 20—23. Is. xlvi. 4.

Note. According to the order of the chapters in this book, the government of the Israelites by Judges now follows. But we would here remark, that all the contents of the last five chapters, relate to events which belong more properly to this period, having occurred between the 40th and 50th years after the death of Moses : and consequently, at a very early period of the days of the Judges. Chap. ii. v. 10. As an evidence of this, Phinchas, the grandson of Aaron, was living at this time. Ch. xx. 28.

As the specific design of this work is to introduce every event (though in some instances not *immediately* connected with the regular chain of history) in its *chronological* order : before we commence the questions relative to the government of the Israelites by judges, the contents of these chapters will be introduced ; thereby rendering the history, as it regards dates, more intelligible to younger minds.

LESSON XIII.

Of Micah, &c.

101 Q. To what tribe did Micah belong, and what is recorded of him and his mother? Ans. (1.) Judg. xvii. 1. (2.) 2—4. (3.) 5. For *Micah*, See *Chart, Eph. No. 0.*

Note. This is the first instance upon sacred record, of the introduction of idolatry among any of the tribes of Israel, by a woman. It was subsequently carried to *Dan*, Ch. xviii. 27—31, when Jeroboam king of Israel during his reign, set up one of his golden images. 1 Kings xii. 28—30. This is an evidence of the state of *anarchy* then prevalent among the Israelites. Micah assumes the prerogative of consecrating one of his own sons as his priest, and “*every man did that which was right in his own eyes*,” because “*there was no king*” among them. Judg. xxi. 2—5.

102 Q. Who next became priest to Micah? Ans. Judg. xvii. 7—13. Prov. xiv. 12. Matt. iii. 9.

103 Q. For what purpose did the Danites send out messengers ; and what report did they return concerning Laish or Leshim? Ans. (1.) Judg. xviii. 1—6. (2.) 7—10. Jos. *map No. 4.*

104 Q. What were the number of warriors engaged in this expedition ; and what took place on their route to Laish ? Ans. (1.) Judg. xviii. 11, 12. (2.) 13--21. (3.) 22--26.

105 Q. What was the success of this expedition ; and what new city did they build ? Ans. (1.) Judg. xviii. 27, 28. (2.) 29.

106 Q. What priests officiated among them at this time ? Ans. Judg. xviii. 30. Ch. xvii. 7--13. For *Jonathan*, See *Chart, Kohath No. 7*.

Note. The Danites retained their idolatrous practices, till the capture of the ark by the Philistines, 1 Sam, iv., which is the captivity alluded to in v. 30.

107 Q. What caused the assembly of the people at Mizpeh ? Ans. Judg. xix. xx. 1--7. See *Chart, map No. 4*.

108 Q. What measures of redress were adopted, how did the Benjamites regard the message of their brethren ; and what did they do ? Ans. (1.) Judg. xx. 8--11. (2.) 12, 13. (3.) 14--16.

109 Q. What was the result of the three battles ; and to what extent was the destruction of the Benjamites carried ? Ans. (1.) Judg. xx. 18--21. (2.) 22--25. (3.) 26--43. (4.) 44--48.

110 Q. How many escaped to the wilderness, and where did they abide for four months ? Ans. Judg. xx. 47.

411 Q. Did the children of Israel mourn for the Benjamites ; and into what difficulty did they discover themselves involved ? Ans. Judg. xxi. 2, 3, 6--17.

112 Q. What plan was finally adopted to prevent the utter extinction of the tribe of Benjamin ? Ans. Judg. xxi. 4, 5, 8--10, 11--16, 16--18.]

SECTION V.

OF THE GOVERNMENT OF ISRAËL BY JUDGES.

PART IV.

[From the government of the Judges, A. M. 2567, to the reign of the Kings, A. M. 2999* ; embracing a period of 342 years.]

LESSON I.

The servitudes of the Israelites, &c.

1 Q. Who governed the people of Israel after Joshua's death? Ans. Ex. xviii. Deut. i. 13. Josh. xxiv. 1.

Note. These officers, or judges, which were set over the people by Moses at the advice of Jethro, were at first chosen by the people in their several tribes, just after they came out of Egypt. Ex. xviii. Moses says to the people, "Take ye wise men, &c." Deut. i. 13. The seventy or seventy-two elders were the gravest and most venerable of these officers, six out of every tribe ; for God says to Moses, "Gather to me seventy men of the elders of Israel, whom thou knowest to be officers over them." Num. xi. 16. These were to meet together, and consult upon extraordinary occasions, as when a sort of sedition was raised by the murmurings of the people, Numb. xi., or in such like cases of danger.

The high priest was the chief counselor, and sometimes a judge ; for the oracle of God was with him, and he was supposed to be chiefly skilled in the law, especially if he were an elderly man.

The common priests and Levites were also assistants to the judges, by way of council, and in deciding controversies in every tribe, Deut. xvii. 9—12. But still the executive power was vested in the judge of each tribe, and God himself was their King, and the centre of union and government.

But when, through their idolatry and wickedness, God forsook the people, and the officers and judges neglected their duty, the people sustained the miseries and confusion of an anarchy, as it is several times expressed in the book of Judges ;

* This period of 342 years, which is computed by chronologists to extend from the death of Joshua to the accession of Saul to the throne of Israel, is called the *period of the judges* : the greater part of which was distinguished by a state of anarchy, idolatry, and servitude.

"there was no king in Israel, and every one did what was right in his own eyes."

And by their disunion, and want of government, they were weakened, and became an easy prey to their enemies round about them ; but at particular seasons God raised them up *extraordinary judges* to recover them from slavery, and to restore government among them. And these had a dominion over many, or all, the tribes, being raised up eminently by God himself.

. That this was the original and appointed method of the government of Israel, as I have described it, we may learn partly from Deut. i. 13., where the officers are chosen, and Deut. xvii. 8—12., and xix. 16—18, where Moses appoints the business of the priests and judges ; and partly from 2 Chron. xvii. 7—9, and xix. 5—11, where Jehoshaphat makes a reformation throughout the land, and appoints the judges to be executors of justice, the priests and Levites to be the teachers of the people and counselors to the judges, and the high priest to be the chief counsellor ; and sometimes he was a judge also, as was before intimated.

2 Q. Was not the high priest the ruler under God ?
Ans. Deut. xvii. 9—12.

3 Q. Did these ordinary officers do justice, and maintain good order in the land after the days of Joshua ? Ans. Judg. xvii. 6. and xxi. 25.

4 Q. Why did God, the King of Israel, leave his people under these inconveniences ? Ans. Judg. ii. 11—15.

5 Q. But did not the great God interpose for their deliverance ? Judg. ii. 16—19.

[6 Q. What nations were left to prove the fidelity of the Israelites ? Ans. Judg. iii. 1—4. See *Chart, map No. 2.*

7 Q: What were the consequences of their inter-marriages with these nations, and what the period of their first servitude ? Ans. (1.) Judg. iii. 5—7. (2.) 8. See *Chart, map No. 5.*]

8 Q. Who were some of the most remarkable of these extraordinary judges ? Ans. Ehud and Shamgar, Deborah and Gideon, Jephthah, Samson, and Samuel.

9 Q. Whom did God raise up to deliver them out of the hands of Cushan-rishathaim ; and how long a

period of rest ensued ? Ans. (1.) Judg. iii. 9—11. (2.) *See Chart, map No. 5. For Cushan-rishathaim, See Chart, Aram No. 4.*

[10 Q. In what year of the world did this take place ? Ans. A. M. 2599. *See Chart, chron. IV. Ep.*

11 Q. Into whose hands were they next delivered for their sin ; and how long were they in bondage ? Ans. (1.) Judg. iii. 12, 13. (2.) 14. *See Chart, map No. 5.*

12 Q. When did this take place ? Ans. A. M. 2661. *See Chart as above.]*

13 Q. Who was Ehud ? Judg. iii. 12, 15. *See Chart, Ehud, Benj. No. 5.*

14 Q. How did he deliver them ? Ans. Judg. iii. 16—21.

LESSON II.

The servitude of the Israelites, continued.

[15 Q. In what year of the world did this occur ? Ans. A. M. 2679. *See Chart as above.]*

16 Q. What did Shamgar do toward their deliverance ? Judg. iii. 31.

[17 Q. When did this event take place ? Ans. A. M. 2687. *See Chart as above.*

18 Q. By what king were they next oppressed ; what the period of their servitude ; by whom delivered ; and what term of rest followed ? Ans. (1.) Judg. iv. 1—3. (2.) 4—9—23. (3.) 24. ch v. 31. *See Chart, map No. 5. For Jabin and Sisera, Canaan, No. 5. For Deborah, Ephraim, No. 9. For Balak, Naphtali, No. 10.]*

19 Q. Who was Deborah ? Ans. Judg. iv. 2—4.

20 Q. How did she deliver Israel from his hand ? Ans. Judg. iv. 5, &c.

21 Q. How was Sisera slain ? Ans. Judg. iv. 18—22.

[22 Q. When did this event take place ? Ans. A. M. 2717. *See Chart as above.*

23 Q. How was this victory celebrated ; and what were the principal themes embraced in the song ? Ans. (1.) Judg. v. 1. (2.) 2—5. (3.) 6—8. (4.) 9—23. (5.) 24—31.]

24 Q. Who was Gideon ? Ans. Judg. vi. 11—14.

Note. Gideon had sufficient evidence that this was a message from God himself, for the angel talked with him ; and when Gideon had fetched some flesh and cakes to entertain him, the angel bade him lay them upon a rock, and pour out the broth upon them, then with one end of his rod the angel touched them, and fire arose and consumed them.

[25 Q. By whom were the Israelites again oppressed ; who was sent to reprove them ; who to deliver them ; and how was his mission ratified ? Ans. (1.) Judg. vi. 1—7, 8—10. Deut. xxviii. 48, (2.) 11—16, 17—21. For Midian, *See Chart, Ab. and Ket. No. 6.* For Gideon, *Manasseh, No. 9.*

26 Q. What altar did Gideon erect, and by what name was it called ? Ans. Judg. vi. 22—24.]

27 Q. How did he begin his work ? Ans. Judg. vi. 25—28.

[28 Q. At what place did the Midianitish army collect ? Ans. Judg. vi. 33. *See Chart, map No. 4.*]

29 Q. What further sign did God give him of success ? Ans. Judg. vi. 36—40.

[30 Q. What particular circumstance proved an encouragement to Gideon on his way to the Midianitish camp ; and what preliminary arrangements did he make for an attack ? Ans. (1.) Judg. vii. 9—15. Job xxxiii. 14—16. (2.) 16—18.]

31 Q. How many men did God appoint for Gideon's army ? Judg. vii. 3, 6, 7.

32 Q. How did the three hundred men conquer Midian ? Ans. Judg. vii. 20—23.

33 Q. When did this event take place ? Ans. A. M. 2759. *See Chart as above.*

[34 Q. How was the jealousy of the Ephraimites removed ? Ans. Judg. viii. 1—3. xii. i. Eccl. iv. 4.

LESSON III.

Gideon's conquest over the Midianites.

35 Q. What occurred upon Gideon's arrival at Succoth and Penue! and what did he say and do ?

Ans. (1.) Judg. viii. 4--7, 13--16. (2.) 8, 9, 17. *See Chart, map No. 4.*

36 Q. What was the number slain that drew the sword among the Midianites ; and what the fate of the remnant at Karkor, and of the two kings ? **Ans.** (1.) Judg. viii. 10, 11. (2.) 12, 18--21.]

37 Q. Did Gideon reign over Israel after this great victory ? **Ans.** Judg. viii. 23.

[38 Q. What request did he make in return ; to what use did he convert these jewels, and what consequence followed ? **Ans.** (1.) Judg. viii. 24--26. (2.) 27.

39 Q. What release from servitude ensued after this conquest ; and what is further recorded of Gideon's residence, family, and death ? **Ans.** (1.) Judg. viii. 28. (2.) 29. (3.) 30, 31. (4.) 32. *See Chart, map No. 4.*

40 Q. What was the conduct of the Israelites after his death ? **Ans.** (1.) Judg. viii. 33--35. *See Chart, map No. 5.]*

41 Q. Did Gideon's son govern Israel afterward ? **Ans.** Judg. ix. 1, 2, 6.

[Note. The Israelites were here guilty of the greatest ingratitude to Gideon, in promoting Abimelech king, contrary to his known desire to the contrary, Ch. viii. 22, 23, and also to the divine command, Deut. xvii. 14, 15, instead of putting him to death for the massacre of his brothers.

42 Q. When did this event occur ? **Ans.** A. M. 2767. *See Chart as above.]*

43 Q. How did Abimelech advance himself to the kingdom ? **Ans.** Judg. ix. 5.

[44 Q. What did Jotham do when made acquainted with this awful catastrophe ? **Ans.** Judg. ix. 7--20. 2.

Note. This is the first parable mentioned in scripture, and the most ancient extant. The prophetic import of the 20th verse is wonderfully exemplified in their subsequent history.

45 Q. Whither did Jotham then flee, and for what reason ; and what occurred at the end of Abimelech's third year's reign ? Ans. (1.) Judg. ix. 21. (2.) 22—25. *Beer.* See *Baalath, Chart, map No. 4. T. of Dan.* Baalath-beer. Josh. xix. 8.

46 Q. In what consisted the arrogant conduct of Gaal ; what measures were adopted to quell the insurrection which he made ; and with what success ? Ans. (1.) Judg. ix. 26—29. (2.) 30—33. (3.) 34—40, 41—45.

Note. Shechem was subsequently rebuilt. 1 Kings xii. 1. See *Chart, map No. 4.*

47 Q. What was done with the remnant that escaped to the house of the god Berith ? Ans. Judg. ix 46—49.]

48 Q. How was Abimelech slain ? Ans. Judg. ix. 51—53. [54—57.] 2 Sam. xi. 21.

[49 Q. What two judges succeeded after the death of Abimelech ? Ans. (1.) Judg. x. 1, 2. (2.) 3—5. See *Chart, map No. 5.* For *Tolah, Issachar, No. 8.* For *Jair, Manasseh, No. 9.*

50 Q. By whom were the Israelites oppressed for their idolatry after the death of these judges ; what answer was given to their intreaties for the divine mercy ; and what effect followed ? Ans. (1.) Judg. x. 6—9. (2.) 10—14. (3.) 15, 16. See *Chart, map No. 4.*

51 Q. When did this event take place ? Ans. A. M. 2779. See *Chart as above.*]

LESSON•IV.

Of Jephthah.

52 Q. Who was Jephthah ? Ans. Judg. xi. 1. 2.

[53 Q. Where did the hostile armies encamp ; what inquiry and resolve were made by the latter, and by whom was the Israelitish army conducted ? Ans. (1.) Judg. x. 17, 18. (2.) xi. 1---11. 32, 33. *See Chart, map No. 4.* For Jephthah, *Manasseh No. 9.*

54 Q. What passed between the messengers of Jephthah and the Ammonitish king ? Ans. Judg. xi. 12---28. Deut. xx. 10---15.

55 Q. What was remarkable concerning him ? Ans. Judg. xi. 30, 31, 34.

Note. It is a matter of doubt and controversy among learned, whether Jephthah, being a soldier, in those days of ignorance, did not really offer his daughter for a sacrifice, according to his vow, as the Scripture seems to express it ; or whether he only restrained her from marriage, and bearing children, which, in those days, was accounted like a sacrifice, and as a sentence of death passed on them.

[*Note.* For the sacred and obligatory nature of a *vow* under the law, see Num. xxx. 11 Jephthah was criminally premature in expressing himself as in v. 31, as will appear in the sequel.

56 Q. By whom was he met on his return from the victory ; and what ensued ? Ans. (1) Judg. x. 34, 35. (2.) 36, 37. (3.) 38, 39. (4.) 40.

Note. These events transpired about A. M. 2817. *See Chart. chron. IV. Ep.*

57 Q. Did the Ephraimites again evince their jealousy in consequence of the success of Jephthah, and what was the result ? Ans. (1.) Judg. xii. 1---3. (2) 4---6.

58 Q. How long did Jephthah judge Israel, and those who respectively succeeded him ? Ans. (1.) Judg. xii. 7. Heb. xi. 32. (2.) 8---15. *See Chart, map No. 5.* For Ibzan, *Hur, No. 13.* For Elon, *Zebulun, No. 8.* For Abdon, *Ephraim, No. 9.*

59 Q. Did the Israelites again apostatize from God ; and what was the consequence ? Ans. Judg. xiii. 1. *See Chart, map No. 4.]*

60 Q. Who was Samson ? Ans. Judg. xiii. xiv. &c.

[61 Q. What was the purport of the angel's visit to the wife of Manoah ; and what did she now do ? Ans. (1.) Judg. xiii. 2—5 ; (2.) 6—8. For the consecration of a Nazarite, see holy persons, p. 120. q. 39, 40, 41. For Manoah, see *Chart, map No. 10.*

62 Q. What was the name of the angel and the woman at his birth ; what name was given to her son ; and what is said of him ? Ans. (1.) Judg. xiii. 9—20 ; (2.) 24, 25. For Samson, see *Chart, map No. 10.*

63 Q. What was his character ?

Ans. He was the strongest of men, but he does not seem to have been the wisest or the best.

64 Q. Wherein did his strength lie ? Ans. Judg. xiii. 7. and xvi. 17.

65 Q. What instances did he give of his great strength ? Ans. Judg. xiv. 5, 6. xv. 13, 14. and xvi. 3, 11, 13.

66 Q. Whom did Samson marry ; and what did Providence design to accomplish by this event ? Ans. (1.) Judg. xiv. 1—8 ; (2.) v. 4.

67 Q. What events occurred on his first and second visits to Timnath ? Ans. (1.) Judg. xiv. 6. (2.) 8, 9. See *Chart, map No. 4.*

LESSON V.

Samson entertains the Philistines.

68 Q. How did he entertain the company of the thirty Philistines at the celebration of his marriage ? Ans. Judg. xiv. 10—14.

69 Q. What inhuman means were used to obtain a solution of the riddle ; and what was Samson's contemptible reply to their pretended explanation of it ? Ans. (1.) Judg. xiv. 15—17. (2.) 18.

70 Q. To what stratagem had Samson recourse for means to pay his wager ; whither did he then return ;

and what became of his wife ? **Ans.** (1.) Judg. xiv. 19. (2.) 20. xv. 1, 2. *See Chart, map No. 4.*

Note. Samson refused to marry the sister of his wife on account of the law, Lev. xviii. 18.

71 Q. What did Samson further resolve to do ; and upon whom did the Philistines take revenge ? **Ans.** (1.) Judg. xv. 3—5. (2.) 6. *ch. xv. 15.*

72 Q. What did Samson further do to the Philistines ; and what consequence followed ? **Ans.** (1.) Judg. xv. 7, 8 ; (2.) 9, 10.

73 Q. Of what dishonorable conduct were the men of Judah guilty towards Samson ; and what agreement was finally made between them ? **Ans.** (1.) Judg. xv. 11, 12. (2.) 13.

74 Q. What followed upon his arrival at the camp of the Philistines ? **Ans.** (1.) Judg. xv. 14—17. (2.) 18, 19.

75 Q. How was Samson seduced into sin at Gaza ; and how did he nevertheless escape from the hands of his enemies ? **Ans.** 1 Judg. xvi. 1—3. Prov. vii. 26. Heb. xi. 32. *See Chart, map No. 4.]*

76 Q. What befell him afterwards ? **Ans.** Judg. xvi. 4—21. For Delilah, *see Chart, Mizraim, No. 5, and map No. 4.*

[77 Q. What was the result of Delilah's first ~~three~~ attempts to betray Samson ; and did she finally succeed ? **Ans.** (1.) Judg. xvi. 6—9. (2.) 10—12. (3.) 13, 14. (4.) 15—19. Num. vi. 5. Eccl. vii. 26.]

78 Q. What was Samson's end ? **Ans.** Judg. xvi. 30.

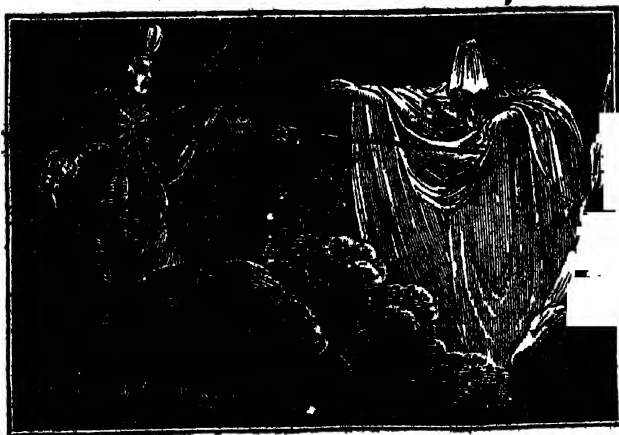
79 Q. Who judged Israel after Samson ? **Ans.** 1 Sam. iv. 18.

Note. Jephthah was succeeded by Ibzan, A. M. 2822 ; he by Elon, A. M. 2829 ; and he by Abdon, A. M. 2847. Abdon was succeeded by Eli the same year, and officiated as judge and high priest forty years ; during the last twenty of which Samson flourished. He slew the 1,000 Philistines, A. M. 2868, and A. M. 2887, destroyed the temple of Dagon, with which he terminated his own life. Following this is the history of Samuel, &c.



Judges, 16. v. 21

Death of Samson



Sam. 28. v. 12

The Ghost of Samuel.

80 Q. Who was the last of these extraordinary judges? Ans. 1 Sam. i. 20.

[81 Q. Can you state the particulars relating to the residence and ancestry of Elkanah, Samuel's father? Ans. 1 Sam. i. 1, 2. See Chart, *Kohath*, No. 7.

Note. Ramathaim-zophim is supposed to be the same with Arimathea. Matt. xxiv. 37. See Chart, map No. 4.

82 Q. Who were priests at Shiloh at this time; and for what purpose did Elkanah annually go up thither? Ans. 1 Sam. i. 3. See Chart, *Kohath*, No. 7, and map No. 4.

Note. The characters of Hophni and Phinehas are portrayed, ch. ii. 11—17. Notwithstanding this, Elkanah repairs to Shiloh to worship, according to the law in Deut. xii. 5—7, 17, 18.

83 Q. Towards which of Elkanah's wives was he most partial; how was it evinced; and what consequence ensued? Ans. (1.) 1 Sam. i. 4, 5. (2.) 6, 7. Mal. ii. 13. Matt. v. 23—25.

84 Q. How was Hannah affected by Peninnah's treatment; and what peculiar token of regard did Elkanah evince towards her? Ans. (1.) 1 Sam. 7. (2.) 8.

85 Q. What solemn vow did Hannah make in the presence of Eli; and how did he impugn her motive? Ans. (1.) 1 Sam. i. 9—11; (2.) 12—14. For Eli, see Chart, *Kohath*, No. 7. and *Succ. of Pts.*

86 Q. What is written in honor of Hannah? 1 Sam. i. 15—18.

[87 Q. What name was given to Hannah's child, and why? Ans. 1 Sam. i. 19, 20.]

LESSON VI.

Samuel's dedication, &c.

88 Q. Where was Samuel brought up? Ans. 1 Sam. i. 22—28.

[89 Q. In what manner did Hannah evince her gratitude for this signal favor? Ans. 1 Sam. ii. 1--10.]

90 Q. What was Samuel's office? Ans. 1 Sam. ii. 18.

91 Q. Was he not also a prophet? Ans. 1 Sam. iii. 4--14.

[92 Q. What is said of the character of Eli's two sons, and what of Samuel and his parents? Ans. (1.) 1 Sam. ii. 12--17. (2.) 18--21.]

93 Q. Did Eli hear of the base conduct of his two sons; what did he do to reform them; and with what success? Ans. (1.) 1 Sam. ii. 22; (2.) 23--25. (3.) 25, last clause.

94 Q. Whose pious character is again brought into contrast with theirs? Ans. 1 Sam. ii. 26.]

95 Q. What was the great crime of Eli? Ans. 1 Sam. iii. 13.

96 Q. In what manner did God show his displeasure against the house of Eli? Ans. 1 Sam. ii. 27--36. 1 Kings, ii. 27, [35.]

[97 Q. What purpose did the Lord reveal to Samuel concerning Eli; and what remarkable circumstances attended this communication? Ans. (1.) 1 Sam. iii. 11--14. (2.) 1--10.]

Note. A criminal laxity of discipline on the part of Eli over his two profligate sons, ch. iii. 13, was the procuring cause of all those judgments denounced against him and his posterity. And when the children of pious parents are abandoned to the prevailing vices of the age, it may generally be traced to a neglect of the duties enjoined, Prov. xxii. 6, and xxiii. 13, 14.

98 Q. What was the conduct of Eli when informed by Samuel of the vision? Ans. 1 Sam. iii. 15--18.

99 Q. What is further said of Samuel in this connection? Ans. 1 Sam. iii. 19--21. Chap. ix. 6.

100 Q. With whom did the Israelites now go to war; and what expedient was adopted when they failed of success? Ans. (1.) 1 Sam. iv. 1--3. (2.) 4. See Chart, map No. 4.

101 Q. What effect had the arrival of the ark into the camp, both upon the Israelites and the Philistines?

Ans. (1.) 1 Sam. iv. 5. (2.) 6--9.

102 Q. What was the result of the second battle?

Ans. (1.) 1 Sam. iv. 10. (2.) 11. Ps. lxxviii. 61, 64.

Note. The shout of the Hebrews upon the arrival of the ark into the camp, when contrasted with the result of the battle and its capture by the Philistines, show that they virtually made it their idol. This event taught them, and it teaches us, the utter vanity of trusting in the mere outward forms or privileges of religion, when destitute of inward grace.]

103 Q. What became of Eli himself? Ans. 1 Sam. iv. 17, 18.

[*Note.* The genuineness of Eli's piety, though remiss in the exercise of parental duties over his children, appears evident from that deep solicitude which he expressed for the safety of the ark while in the camp, v. 13; as also the result of his hearing of its final capture by the Philistines, v. 18. The piety of Phinchas' wife is also to be considered in a favorable light for similar reasons, v. 19--22. From this may be dated the commencement of the downfall of Shiloh; for though the Ark was recovered, yet it was never returned to that place. See vii. 12--14.

104 Q. By whom was intelligence of this catastrophe brought to Shiloh; and what was the effect produced upon the city, and upon Eli's daughter-in-law? Ans. (1.) 1 Sam. iv. 12, 13. (2.) 19--22.]

105 Q. What did the Philistines do with the ark of God? Ans. 1 Sam. v. 2--5.

106 Q. What punishment did the Philistines suffer for keeping the ark? Ans. 1 Sam. v. 6--12.

107 Q. What became of the ark then? Ans. 1 Sam. vi. 12, 13, 14, 15. *See Chart, map No. 4.*

108 Q. What did the men of Bethshemesh do? Ans. 1 Sam. vi. 19, 21.

[*Note.* As the people had now been separated from the ark for seven months, in connection with the humble circumstances which attended its return and its then present appearance.

ance, the curiosity of the Bethshemites was excited to venture upon an examination of its interior ; not accompanied, perhaps, with such a regard for the sacredness of the thing as became them. Hence the judgment which followed.

109 Q. Whither was the ark then sent ; and how long did it remain there ? Ans. 1 Sam. vi. 20, 21 ; vii. 1, 2. *See Chart, map No. 4.*

110 Q. What effect had the exhortation of Samuel upon the people, and what did he further do ? Ans. (1.) 1 Sam. vii. 3, 4. (2.) 5, 6. Samuel now acted as judge over Israel, v. 6. *See Chart, map No. 4.*

LESSON VII.

The Israelites war with the Philistines.

111 Q. What did the Israelites do when they were again molested by the Philistines ? Ans. 1 Sam. vii. 7, 8.]

112 Q. How did Samuel deliver Israel from the Philistines when they made a new war upon them ? Ans. 1 Sam. vii. 9, 13, [14.] *See Chart, map No. 4.*

113 Q. How did Samuel govern the people ? Ans. 1 Sam. vii. 15—17. viii. 1—4. and xii. 1—5.

[114 Q. How many sons had Samuel ; and what were their names ? Ans. 1 Sam. viii. 2, 3. *See Chart, Kohath, No. 7.*

115 Q. What did Samuel do with his sons in his advanced life, and what was the result ? Ans. 1 Sam. viii. 1—3.

Note. It is not to be supposed that Samuel was criminal of similar neglects of parental duty over his sons, with En. Having doubtless presented before them a most virtuous example, and administered to them the most salutary discipline during their noviciate ; yet the love of lucre, "the root of all evil," blasted the most sanguine expectations of their aged and venerable father.]

116 Q. What was the request of the people on this occasion ? Ans. 1 Sam. viii. 5. Com. Deut. xvii. 14, 15, with 1 Sam. viii. 5, 19. Hosea xiii. 11.

117 Q. What did Samuel do in this case ? **Ans.**
1 Sam. viii. 6, 7, [10—12] 19, 20.

118 Q. Did Samuel gratify them in this desire ?
Ans. 1 Sam. viii. 22.

Here closes the government of the judges.

SECTION VI.

OF THE GOVERNMENT OF ISRAEL, UNDER THEIR
KINGS ; AND FIRST, OF SAUL AND DAVID.

PART V.

[From the accession of Saul to the throne of Israel, A. M. 2909, to the dedication of Solomon's Temple, A. M. 3000. Embracing a period of 91 years.]

LESSON I.

Saul anointed king over Israel, &c.

[1 Q. What conspicuous person is introduced to view in the commencement of this history ? **Ans.** 1 Sam. ix. 1, 2. *See Saul's Family, Chart, Jehiel and Maachah, T. of Benj. No. 9.*

2 Q. For what purpose did he seek the direction of the prophet Samuel, and at whose suggestion ? **Ans.** (1.) 1 Sam. ix. 3---5. (2.) 6---10. *See Chart, map No. 4.]*

3 Q. Who was the first king of Israel ? **Ans.** 1 Sam. ix. 1, 2.

4 Q. How did Samuel first meet with him ? **Ans.** 1 Sam. ix. 15---27. and x. 1---8.

5 Q. But how was he made king publicly ? **Ans.** 1 Sam. x. 19---25.

[*Note.* Saul was anointed with oil out of a "vial" which denoted that his kingdom was of short continuance. v. 1. David with oil out of a "horn." Ch. xviii. 13, which denoted its stability.

6 Q. When did this event take place ? **Ans.** A. M. 2909. *See Chart, chron. IV. Ep.*

7 Q. With what directions to Saul was this act accompanied ; and what occurred after his departure from Samuel ? Ans. (1.) 1 Sam. x. 2--8. (2.) 9, 10. (3.) 11--13. (4.) 14--16.

8 Q. At what place were the people now called together ; for what purpose ; and in what way was the king selected ? Ans. (1.) 1 Sam. x. 17. (2.) 18, 19. (3.) 20--24. *See Chart, map No. 4.*

9 Q. What ensued ? Ans. (1.) 1 Sam. x. 25. (2.) 26. (3.) 27.

10 Q. Who now commenced hostilities against Jabesh-gilead ; how was Saul affected with his cruel conditions of peace ; what did he then do ; and what ensued ? Ans. (1.) 1 Sam. xi. 1--3. (2.) 4--6. (3.) 7--8. *See Chart, map 4.*

11 Q. What was the result of Saul's engagement with the Ammonites ; and did he approbate the manner in which the people proposed to honor him ? Ans. (1.) 1 Sam. xi. 9--11. (2.) 12, 13.

12 Q. What transpired after their return to Gilgal ; and what address and appeal did Samuel now make to the people ? Ans. (1.) 1 Sam. xi. 14, 15. (2.) xii. 1--5. 6--15.

13 Q. What miracle was performed to convince them of their sinfulness in desiring a king ? Ans. 1 Sam. xii. 16--19.

14 Q. How were their fears assuaged after a conviction and acknowledgment of their guilt ? Ans. 1 Sam. xii. 20--25.

15 Q. What military force did Saul select from among the people ; and how did he dispose of them ? Ans. 1 Sam. xiii. 1, 2. *See Chart, map No. 4.*

16 Q. What circumstance again led to the collection of the Philistine army against Israel ; and how were they affected with the sight of their formidable appearance ? Ans. (1.) 1 Sam. xiii. 3. (2.) 4. (3.) 5--7. *See Chart, map. 4.*

Note. This precipitate act of Jonathan, prompted probably by the ambition of his father, was in direct violation of a covenant between the Israelites and the Philistines, who at that

time held a number of garrisons within their borders. For this perfidious act, the Israelites were held "in abomination with the Philistines." v. 4.]

LESSON II.

Saul's wicked reign, &c.

17 Q. How did Saul behave himself in his kingdom? Ans. 1 Sam. xiii. 13. and xv. 28.

[18 Q. What did Samuel say of his conduct, and of the future destiny of his kingdom; and what ensued after their return to Gibeah? Ans. (1.) 1 Sam. xiii. 13, 14. (2.) 15, 16. See Chart, map No. 4.

19 Q. What depredations were committed by the Philistines against the Israelites; and what previous advantage had they obtained over them in prosecuting their war? Ans. (1.) 1 Sam. xiii. 17, 18. (2.) 19, 20. Is xlii. 22—25. 2 Kings xxiv. 14.

20 Q. Were the Israelites deprived of all means of preparation for war? Ans. 1 Sam. xiii. 21—23.

21 Q. Where was Saul when Jonathan and his armour-bearer conspired against the garrison of the Philistines; and what was the success of this enterprise? Ans. (1.) 1 Sam. xiv. 2, 3. (2.) 1, 4—15. For Ahiah, &c. See Chart, Kohath, No. 7, and map 4.

22 Q. Of what premature act was Saul now guilty, while the work of destruction was spreading in the Philistine camp? Ans. 1 Sam. xiv. 16—20.

23 Q. What unexpected accession was made to the Israelitish army, and what the final issue of the battle? Ans. (1.) 1 Sam. xiv. 21, 22. (2.) 23. See Chart, map 4.

24 Q. Against the use of what did Saul adjure the people; by whom was the oath violated; and what did Jonathan say of the policy of this measure? Ans. (1.) 1 Sam. xiv. 24—26. (2.) 27. (3.) 28—30.

25 Q. What was the consequence of the oath enjoined upon the people by Saul; and to what had he recourse in this extremity? Ans. (1.) 1 Sam. xiv. 31—33. (2.) 34, 35.

26 Q. What proposition did Saul then make, and

what circumstance prevented its execution? Ans. (1.) 1 Sam. xiv. 36. (2.) 37.

27 Q. What is now further related of Jonathan the son of Saul? Ans. (1.) 1 Sam. xiv. 38—42. (2.) 43—46.

Note. Saul, blind to his own sin in wickedly adjuring the people, seeks to rest it elsewhere; and though he is criminally indulgent towards his own faults, yet he is severely cruel in punishing the faults of others. This very act of Saul prevented the total overthrow of the Philistines.

28 Q. What further account is given of Saul's achievements, of his family, and his subsequent wars with the Philistines? Ans. (1.) 1 Sam. xiv. 47, 48. (2.) 49—51. (3.) 52.

29 Q. Against whom did Samuel now send Saul to wage war; and why were the Kenites exempted? Ans. (1.) 1 Sam. xv. 1—6. 7, 8, (2.) 6. *See Chart, map No. 4.* Com. Balaam's prediction, Num. xxiv. 20, 21, and Deut. xxv. 17—19. with 1 Sam. xv. 1—8.

30 Q. In what respect did Saul disobey the command of the prophet, v. 3.; and what was the consequence? Ans. (1.) 1 Sam. xv. 9. (2.) 10—23.

31 Q. What confession and request did Saul then make; and what occurred in connection with it? Ans. (1.) 1 Sam. xv. 24, 25. (2.) 26—29.

32 Q. Did Saul still continue his entreaties with the prophet; and with what motive and success? Ans. 1 Sam. xv. 30, 31.

33 Q. What was the final fate of Agag; and what is related of the separation of Saul and Samuel? Ans. (1.) 1 Sam. xv. 32, 33. 1 Kings xviii. 40. (2.) 34, 35.

34 Q. What was Samuel then required to do; and what precautionary measures were given him of the Lord for his personal safety? Ans. 1 Sam. xvi. 1—5.

Note. Conscious guilt prompted the people to make the inquiry in v. 4, or the fear of incurring the wrath of their rejected king by any token of regard which he might show to the prophet.]

LESSON III.

Saul's rejection from the throne of Israel.

35 Q. Whom did God choose in his room? Ans. 1 Sam. xvi. 1. and xiii. 14. *For Jesse, see Chart, Amminidab, No. 14, and map No. 4.*

36 Q. Who were the forefathers of David? Ans. Ruth iv. 17—22.

[*Note.* The history of the book of Ruth commences previous to the expiration of the government of the Israelites by Judges Judg. vi. 1—4, about A. M. 2752; so that Boaz, the son of Rahab, Matt. i. 5. 1 Chron. ii. 11, 12. Josh. ii. 1. and Ruth, the Moabitess, was cotemporary with Gideon. "Jesse," the father of David, "descended by two generations from Boaz and Ruth, and Boaz was a descendant of Judah and Tamar." See Chart, Judah No. 8. The history of Ruth, therefore, will now follow, as introductory to that of David, the successor of Saul.

37 Q. In what light are we to view the annexed history of the book of Ruth?

Ans. Both as a *supplement* to the preceding history of the book of Judges, and an *introduction* to the ensuing history of the books of Samuel.

38 Q. What is the design of its contents?

Ans. (1.) To illustrate the doctrine of a particular providence. (2.) To preserve entire the lineal descent of Christ from Adam; and (3.) To give a pre-intimation of the calling of the Gentiles to the fellowship of the gospel, by the conversion of a Moabitish woman.

39 Q. What is said of the state of the land in the days of the Judges; and what concerning a family belonging to Bethlehem-judah? Ans. (1.) Ruth i. 1, first clause, Com. Deut. viii. 7—9. with Lev. xxvi. 19, 20. (2.) 1, 2. 19—21. See Chart, Amminidab, No. 14, and map No. 4.

Note. The reason why this family is called *Ephrathites*, see Gen. xxxv. 19. There was also another Bethlehem in the tribe of Zebulun. Josh. xix. 15.

It would seem there was a great want of reliance upon the providence of God, on the part of ~~Eliab~~ Eliech, during the prevalence of the famine in Bethlehem-Judah, Ps. xxxvii. 19., which prompted him to escape to the land of Moab for safety. Jer. xlviii. 11. But often, in attempting to flee from one calamity, a greater is inflicted; which appears evident from the following.

40 Q. What calamities befell this family, after their settlement in the land of Moab? Ans. (1.) Ruth i. 3. (2.) 5.

Note. The marriage of Mahlon and Chilion was in open violation of the command, Deut. vii. 3. Ezra ix. 1, 2.]

41 Q. What was this Ruth, [the principal subject of this narrative?] Ans. Ruth i. 1, 4.

[42 Q. For what reason did Naomi subsequently remove; and by whom was she accompanied? Ans. (1.) Ruth i. 6, 7. (2.) 8, 9, 10.

43 Q. What is to be thought of Naomi's intreaties to her daughters-in-law to return to their idolatrous country, rather than accompany her to the nation where the true God was known and worshiped? Ans. Com. Ruth. i. 11, 12, 15, 18, with Josh. xxiv. 19—22. Matt. viii. 18—20.]

44 Q. Did Ruth leave the country of Moab, Ans. Ruth i. 16, 17.

45 Q. What became of Ruth's sister? Ans. Ruth i. 14, 19—22.

[46 What wealthy relation to Naomi is mentioned, chap. ii. verse first; and from what motive did Ruth propose to glean corn in his field? Ans. Ruth ii. 2, 2

47 Q. What passed between Boaz and his servants upon entering the field; and what subsequently between Boaz and Ruth? Ans. (1.) Ruth ii. 4. Ps. cxxix. 7, 8. (2.) 5—7. (3.) 8—10.

48 Q. What command did Boaz give the young men respecting her; and what ensued upon her return home? Ans. (1.) Ruth ii. 11—14. (2.) 15, 16. (3.) 17—23.

49 Q. What course of conduct did Naomi then prescribe to Ruth ; for what purpose, and with what success ? Ans. (1.) Ruth iii. 1—7. (2.) 8—12.

50 Q. What said Boaz further to Ruth ; what present did she receive at his hand ; and what passed between herself and mother on her return ? Ans. (1.) Ruth iii. 13, 14. (2.) 15. (3.) 16—18.]

51 Q. What kind of providence attended her in the land of Israel ? Ans. Ruth iv. [9, 10,] 16, 17.

[Note. This kinsman finally declined redeeming the inheritance, on account of the proposition made, v. 5 ; resigning all right of redemption, and ratified it by the ceremony mentioned, v. 7, 8 ; after which Boaz proceeded to consummate his engagement, as in v. 9, 10.

52 Q. What ensued ? Ans. Ruth iv. 11, 12.

Note. "The house of Phares," in the allotment of the land among the tribes, was divided similar to that of the house of Joseph, by which they became exceeding numerous. From this we may infer the nature of the blessing conferred upon Boaz.

53 Q. In what manner, and for what reason is Naomi particularly congratulated at the birth of Ruth's first born ; and how did she express her affection towards it ? Ans. Ruth iv. 13, 13—15. (2.) 16.

54 Q. What name was given to the child ; and for what reason ? Ans. Ruth iv. 17.

55 Q. What other two personages descended from Boaz and Ruth ? Ans. Ruth iv. 17, last clause.

56 Q. What genealogy of personages follow from Phares to David ? Ans. Ruth iv. 18—22. See Chart, *Aminadab*, No. 14.

LESSON IV.

David anointed king, &c.

57 Q. How many sons had Jesse ; and which one of the number was selected, and anointed by Samuel ? Ans. 1 Sam. xvi. 6—13. 2 Sam. xxiii. 1, 2. For

Jesse, &c., see Chart, Aminadab No. 14, and map No. 4.]

58 Q. What was David's employment? Ans. 1 Sam. xvi. 11.

59 Q. What considerable actions did he do while he was a shepherd? Ans. 1 Sam. xvii. 34, 35.

60 Q. How did God anoint him to be king; [and when did this take place?] Ans. 1 Sam. xvi. 13. A.M. 2930. *See Chart, chron. IV. Ep.*

61 Q. How did David make his first appearance at court? Ans. 1 Sam. xvi. 16, 23.

[*Note.* Previous to the battle fought between the Israelites and Philistines, an account of which now follows, David had retired from the court of Saul, to enter upon his former occupation as a shepherd, chap. xvii. 16, 58, while three of his brothers, v. 13, still remained with Saul, and accompanied him at the time of the battle.]

62 Q. Did the Philistines renew their hostilities against the Israelites; and what is said of Goliath, their champion? Ans. (1.) 1 Sam. xvii. 1—3. (2.) 4—7. Josh. xi. 22. *For Goliath, see Chart, Mizraim No. 5, and map No. 4.]*

63 Q. What remarkable action made him more publicly known; [and in what year of the world did it occur?] Ans. 1 Sam. xvii. 19—54. A. M. 2942. *See Chart IV. Ep.*

[64 Q. What challenge was given to the Israelites by this champion; and what effect did it produce upon them? Ans. (1.) 1 Sam. xvii. 10, 16. (2.) 11.

65 Q. For what purpose was David sent to the camp of Israel; and what ensued upon his arrival there? Ans. (1.) 1 Sam. xvii. 17, 18. (2.) 24. (3.) 25.

Note. The expression, "his father's house shall be free in Israel," explained Ezra vii. 24.

66 Q. What did David then say; how did his brother upbraid him; and what was his manly yet moderate reply? Ans. (1.) 1 Sam. xvii. 26, 27. (2.) 28. (3.) 29.

67 Q. Was David finally brought before Saul ; and what conversation passed between them ? Ans. (1.) 1 Sam. xvii. 30, 31. (2.) 32—37.

68 Q. What was the effect of David's being equipped with Saul's armory ; and what weapons did he select ? Ans. (1.) 1 Sam. xvii. 38, 39. (2.) 40.

69 Q. What was said by the champions at their meeting ; and what was the issue of the engagement ? Ans. (1.) 1 Sam. xvii. 41—44. (2.) 45—47. (J.) 48—51.

70 Q. What was the final fate of the Philistine army ; and what the circumstances of David's appearance before Saul after the victory ? Ans. (1.) 1 Sam. xvii. 52, 53. (2.) 54—58.

71 Q. What followed this signal victory of David over the Philistine champion ? Ans. (1.) 1 Sam. xviii. 1—4. (2.) 5.

Note. Jonathan, by investing David with his armor, gave a pre-intimation of his final elevation to the throne of his father, and amounted to a voluntary abandonment of his own prospects of succeeding to the crown.

72 Q. How was Saul affected towards David, when he heard the song sung by the women of the different cities into which they entered ; and what was the consequence ? Ans. (1.) 1 Sam. xviii. 6—9. (2.) 10, 11.

73 Q. How was Saul further affected by David's deportment and success ? and what project did he devise against his life ? Ans. (1.) 1 Sam. xviii. 12—16. (2.) 17—21.

Note. Saul was under every obligation both by the laws of honor and verity, to give David his daughter *Merab* to wife. Chap. xvii. 25. This he failed to fulfill. Chap. xviii. 19. Nevertheless, he persisted in offering *Michal*, Merab's sister, to David, in the hope that between the two daughters, he might yet accomplish his malevolent designs against him. chap. xviii. 21—25. Abundant evidence this, that he was forsaken of God.

74 Q. What were Saul's servants now commanded to say to David ; what was his reply ; and how was

Saul's conditions to him fulfilled? Ans. (1.) 1 Sam. xviii. 22, 23. (2.) 24—26, 27.

75 Q. Did not Saul marry his second daughter Michal to him [finally]? Ans. 1 Sam. xviii. 17—30.

76 Q. Did David still continue to grow in the esteem of the nation? Ans. 1 Sam. xviii. 30.

77 Q. What purpose did Saul further form against the life of David; and how was he prevented from its execution? Ans. (1.) 1 Sam. xix. 1—3. (2.) 4—7.]

78 Q. How did Saul employ him afterwards? Ans. 1 Sam. xix. 8.

79 Q. How came Saul then to bear him an ill will? Ans. 1 Sam. xviii. 5—7.

80 Q. Wherein did Saul discover his ill will to him? Ans. 1 Sam. xviii. 10, 11. xix. 10.

[81 Q. Whither did David flee from the persecuting hand of Saul? Ans. 1 Sam. xix. 12—18. *See Chart, map No. 4.* At this time the lxix. Psalm was penned.]

LESSON V.

*David persecuted by Saul, &c. **

82 Q. Who then were the friends of David when the king was his enemy? Ans. 1 Sam. xviii. 3. and xix. 2.

83 Q. But how could David escape so long when Saul ordered his servants to kill him? Ans. 1 Sam. xxi. 10. and xxvi. 20. and xxvii. 1.

84 Q. Did Saul still continue to pursue after David; whither did he again flee, and with whom did he confer about his future safety? Ans. (1.) 1 Sam. xix. 19—24. (2.) 1 Sam. xx. 1—10.

85 Q. Was the friendship between David and Jonathan at this time renewed, and how was it ratified? Ans. 1 Sam. xx. 11—17.

86 Q. How was David to be notified of the disposition of Jonathan's father towards him? Ans. 1 Sam. xx. 18—23.

87 Q. What ensued upon David's absence from the monthly feast? Ans. 1 Sam. xx. 24—34.

Note. The feast which David went up to Bethlehem to celebrate, was positively fixed, Num. xxviii. 11.

88 Q. Did Jonathan fulfill his engagement with David, and what ensued? Ans. (1.) 1 Sam. xx. 35—40. (2.) 41, 42.

• 89 Q. Whither did David then flee, and what circumstances followed? Ans. (1.) 1 Sam. xxi. 1. (2.) 2. (3.) 3—5. (4.) 8, 9. For Ahimelech, see *Chart, Kohath, No. 7, and map No. 4.*

Note. The principal object of David's flight to Nob was to procure from Abiathar the priest, the sword of Goliath, ch. xxii. 10. His conduct, therefore, in deceiving Ahimelech, ch. xxi. 2, 8, was severely reprehensible, and cost him subsequently the most bitter relents. Ch. xxii. 22. The occasion of David's eating the shew-bread is referred to by Christ, Matt. xii. 3, 4, Mk. ii. 25, 26.

90 Q. Whither did David again flee; and how was he affected when recognized by the servants of Achish? Ans. (1.) 1 Sam. xxi. 10. (2.) 11, 12. See *Chart, map No. 4.*

91 Q. What did he do then? Ans. 1 Sam. xxi. 12, 13.

[*Note.* The xxxiv. Psalm was penned on this occasion, and as some suppose, the lvi. also. See *Titles.*]

92 Q. How did David save his father's house from Saul's rage? Ans. 1 Sam. xxii. 1—5. See *Chart, map No. 4.*

[*Note.* As David's great grandmother Ruth was a Moabitess, this circumstance probably rendered the king of that place propitious to his father's family at that time. See ch. xiv. 47. For the reason of the prophet's command, see ch. xxiii. 1—5.

93 Q. Where was Saul at this time; what did he say when informed of the discovery of David, and by whom was he and Ahimelech the priest betrayed? Ans. (1.) 1 Sam. xxii. 6. (2.) 7, 8. (3.) 9, 10. See Ch. xxi. 7. For Doeg, see *Chart, Esau, No. 6.*]

94 Q. How did Saul further manifest his rage against David ? Ans. 1 Sam. xxi. 17, 18. [Com. 1 Sam. ii. 31—36, with xxii. 16—19.] The lii. Ps. was now written. *See Title.*

[95 Q. Who escaped of the number of the slain at this time, to inform David of this bloody work of Saul, and what did he reply ? Ans. (1.) 1 Sam. xxii. 20, 21 ; (2.) 22, 23. *See note to Q. 89, and Chart. Abiathar, Kohath, No. 7, and Succ. of Pts.*]

96 Q. Had David any army under his command at that time ? Ans. 1 Sam. xxii. 2, and xxiii. 13.

97 Q. Did David fight with Saul all this time ? Ans. 1 Sam. xxiii. xxiv. and xxvii.

[98 Q. What did David do when he heard the Philistines were invading Keilah ; what was the directions given him ; and what the success of the expedition ? Ans. (1.) 1 Sam. xxiii. 1—4. (2.) 5, 6. Ex. xxviii. 28—30. *See Chart, map No. 4.*

99 Q. What did Saul now do ; to what had David recourse ; and what answers were returned ? Ans. (1.) 1 Sam. xxiii. 7, 8. (2.) 9, 10. (3.) 11, 12.

100 Q. Whither did David and his company retire from Keilah ; and how did this affect the movements of Saul ? Ans. (1.) 1 Sam. xxiii. 13—15. (2.) 13, last clause.

101 Q. With whom did David meet in the wood, and what passed between them ? Ans. 1 Sam. xxiii. 16—18.

102 Q. Who conspired with Saul in seeking the destruction of David, and what was their success ? Ans. (1.) 1 Sam. xxiii. 19—23. (2.) 24—28. *See Chart, map No. 4.*

103 Q. Whither did David then retire ? Ans. 1 Sam. xxiii. 29. It is conjectured that at this time David penned the lxiii. Psalm.

104 Q. Did Saul again renew his pursuit after David, and whither did the providence of God lead him ? Ans. (1.) 1 Sam. xxiv. 1, 2. (2.) 3.

105 Q. What advice was now given to David by his servants, and what deterred him from a compliance

therewith? Ans. 1 Sam. xxiv. 4. (2) 5—7.
See Prov. xvi. 32.]

106 Q. Did David never attempt to kill Saul?
Ans. 1 Sam. xxiv. 7, 8, 10, 11, and xxvi. 11, 12, &c.

107 Q. Had this kindness of David no influence to soften the heart of Saul toward him? Ans. 1 Sam. xxiv. 16—21. xxvi. 1—3. and xxvii. 1.

LESSON VI.

Death of Samuel, &c

108 Q. Of whose death and burial have we now an account, and where did David go after this? Ans. 1 Sam. xxv. 1. See Chart, map No. 4.

109 Q. In what year of the world did Samuel die?
Ans. A. M. 2947. See Chart. IV. Ep.

[110 Q. What message did David send to Nabal, and how was it received? Ans. (1.) 1 Sam. xxv. 2—8. (2.) 9—12. For Nabal, see Chart, Caleb, No. 12

111 Q. What did David then resolve to do, and how is he deterred from executing his purpose? Ans. (1.) 1 Sam. xxv. 13, 21, 22. (2.) 14—20. (3.) 23—32. (4.) 33—35.

112 Q. What further is related of Nabal? Ans. 1 Sam. xxv. 36—38.

113 Q. What two wives did David subsequently marry, and how did Saul dispose of his wife Michal? Ans. (1.) 1 Sam. xxv. 39—42. (2.) 43. (3.) 44. See Chart, Amminadab No.

114 Q. Was David again pursued by Saul, notwithstanding his pretensions of friendship as expressed ch. xxiv. 16—20. and what was David's conduct towards him, &c.? Ans. (1.) 1 Sam. xxvi. 1—4. (2.) 5—12. For Ahimelech, see Chart, Ham No. 5. Abishai, Amminadab No. 14. Abner, Jehiel, and Maachah, No. 9.

115 Q. What reproof did David give to Abner, and what conversation ensued between himself and Saul? Ans. (1.) 1 Sam. xxvi. 13—16. (2.) 17—25.

Note. Subsequent to this interview, we have no account that Saul and David ever again came united together.

116 Q. What did David's desponding feelings now prompt him to do? Ans. 1 Sam. xxvii. 1—3. For *Achish*, see *Chart, Mizraim No. 5, and map No. 4.*

117 Q. What did Saul do upon hearing of David's flight to Gath, and what place of residence is there assigned him by the king? Ans. (1.) 1 Sam. xxvii. 4. (2.) 5—7. See *Chart, map No. 4.*

118 Q. Against whom did David go to war; what was the consequence, and what relation did he give of his adventures to Achish? Ans. (1.) 1 Sam. xxvii. 8, 9, 11. (2.) 10—12.

Note. The subsequent history of David, till the death of Saul, shows that his flight to Gath was the violation of a previous command to go to Judah. ch. xxii. 5. Frequent instances of duplicity on his part, followed by evident tokens of the divine displeasure, with the consequences.

119 Q. What was the evasive policy of David towards Achish, who was about to wage war against Israel, and what was the Philistine king thereby encouraged to expect? Ans. 1 Sam. xxviii. 1, 3.

120 Q. At what places did the hostile armies encamp? Ans. 1 Sam. xxviii. 4. See *Chart, map No. 4.*

121 Q. What became of Saul at last? Ans. 1 Sam. xxviii. 4—5.

Note. A divine command had been previously given for the total destruction of *witches* and *wizards*. Ex. xxii. 18.

LESSON VII.

Saul's death, &c.

[122 Q. What circumstance tended greatly to increase his rage? Ans. (1.) 1 Sam. xxviii. 6. com. v. 3 with Ex. xix. 31.]

123 Q. What did Saul do then? Ans. 1 Sam. xxviii. 8, 19.

[124 Q. What fears did the woman express ; how did Saul remove them and what followed ? Ans. (1.) 1 Sam. xxviii. 9. (2.) 10. (3.) 11—14. (4.) 15—20.

Note. There are many difficulties attending a satisfactory explanation of this tragical affair. Perhaps the most rational construction which can be given of it, is to view it in a light similar to those miracles *apparently* wrought by the enchantments of the Egyptian magicians, but in *reality* the product of a divine and supernatural agency. * See sec. v. of chap. iii. q. 260. and note. We therefore infer, that the prophet Samuel *really appeared before, and talked with,* Saul, and predicted the departure of the kingdom out his hands, and also his own death and that of his sons, on the ensuing day.

125 Q. What followed after the prophet left Saul ? Ans. 1 Sam. xxviii. 21—25.

126 Q. How were the lords of the Philistines affected with the conduct of Achish their king, in selecting David to accompany him against the Israelites ? Ans. 1 Sam. xxix. 1—5.

127 Q. Was this communicated to David : what was his reply ; and did he finally consent to it ? Ans. (1.) 1 Sam. xxix. 6, 7. (2.) 8. (3.) 9—11. *See Chart, map No. 4.*

128 Q. By whom was Ziklag destroyed during David's absence ; and how was he affected upon his arrival there ? Ans. (1.) 1 Sam. xxx. 1, 2. (2.) 3—5. *See Chart, map No. 4.*

129 Q. To what had David recourse in this extremity ; what was he encouraged to do ; and what the success of his pursuit after the enemy ? Ans. (1.) 1 Sam. xxx. 6—8. (2.) 9, 10. (3.) 11—20.

130 Q. What was David's reply to the proposition of the "men of Belial" respecting the division of the spoil ; and how was the matter decided ? Ans. 1 Sam. xxx. 21—24.

131 Q. To what ordinance did David rise respecting the division of spoil ; and what presents did David then make ? Ans. (1.) 1 Sam. xxx. 25. (2.) 26—31. *See Chart, map No. 4.*

132 Q. Did [the prediction] 1 Sam. xxviii. 19.] come to pass? Ans. 1 Sam. xxxi. 3, 4. [1 Chron. x. 13, 14.] See Chart, map No. 4.

133 Q. Where was David all this while? Ans. 1 Sam. xxx. 16—20.

134 Q. Did not David offer his services to the Philistines? Ans. 1 Sam. xxvii. 8—11. xxix. 4. and 2 Sam. i. 1.

135 Q. What did David do upon the death of Saul? Ans. 2 Sam. i. [1—16,] 17, &c. ii. 1—4. See Chart, map No. 4.

Note. The motive by which this Amalekite was actuated in fabricating the above supposed act of valor, see explained, ch. iv. 10. And David intended his death as a warning to all others, who should, by slaying any member of the royal family, thereby hope to ingratiate themselves in his favor. Ch. iv. 1—12.

Q. How did the Philistines now dispose of the cities which were forsaken by the Israelites; and also with the remains of Saul and his sons? Ans. (1.) 1 Sam. xxxi. 7. (2.) 8—10.

Q. On what terms did David commend the valor of the men of Jabesh-gilead, as mentioned 1 Sam. xxxi. 11—13.? Ans. 2 Sam. ii. 4—7.]

LESSON VIII.

Death of Ishbosheth, &c.

138 Q. Who reigned then over the rest of the tribes of Israel? Ans. 2 Sam. ii. 8, 9.

139 Q. By whom and over what tribes was Ishbosheth constituted king; and how long did he reign previous to the commencement of hostilities between them? Ans. (1.) 2 Sam. ii. 8. (2.) 9. (3.) 10. For Abner and Ishbosheth, see Chart, Jehiel and Maachah No. 4. For No. 4.

Note. David and Ishbosheth commenced their reigns simultaneously, and peace ensued for the first two years, v. 10. After which hostilities commenced and continued till the death

of the latter, when David was proclaimed king over all Israel, and reigned 33 years at Jerusalem. ch. v. 5.

140 Q. What was the cause of the unhappy contest between the captains and servants of David and Ishbosheth ; and what was the result ? Ans. (1.) 2 Sam. ii. 12—16. (2.) 17.

Note. David did not commence this assault, the reason for which see 1 Sam. xxiv. 21, 22.

141 Q. Which one of the three sons of Zeruiah was slain by Abner ; and why ? Ans. 2 Sam. ii. 18—24. *For Asahel, see Chart, Amminadab No. 14.*

142 Q. What events ensued ? Ans. (1.) 2 Sam. ii. 25, 26. (2.) 27, 28. (3.) 29. (4.) 31, 32.

143 Q. What is said of the continuation of the wars between the houses of David and Saul ? Ans. 2 Sam. iii. 1.

144 Q. Give the number and names of David's sons, born unto him at Hebron ? Ans. 2 Sam. iii. 2—5. *See Chart, Amminadab No. 14.*

145 Q. How came Ishbosheth to lose the kingdom ? Ans. 2 Sam. iii. 6—12. iv. 5—7.

[146 Q. Upon what conditions did David accede to the proposals of Abner ; did he comply therewith ; and what ensued ? Ans. (1.) 2 Sam. iii. 12—16. (2.) 17—19.

147 Q. How was he entertained by David on his arrival at Hebron ; and what promise did he then make ? Ans. 2 Sam. iii. 20, 21.

148 Q. Where was Joab at this time ; what did he say to David on his return ; and what followed ? Ans. (1.) 2 Sam. iii. 22, 23. (2.) 24, 25. (3.) 26, 27, 30. 1 Kings ii. 5. Deut. xxvii. 24.

149 Q. How was David affected by this occurrence ; what did he say in defense of his innocence ; and what malediction was denounced against Joab ? Ans. (1.) 2 Sam. iii. 31—34, 36, 39. (2.) 35—37. (3.) 29.

Note. Though it was possible for David (as Joab, by his influence over the army, could have easily effected a revolt) to forbear the infliction of such punishment as his crime merited ; still it was in direct violation of the command. Num. xxxv. 31—34. He did not, however, ultimately escape the arm of justice. 1 Kings ii. 32—34.

150 Q. What effect did the news of Abner's death produce upon Ishbosheth and his coadjutors ? Ans. 2 Sam. iv. 1—3. For *Baarah and Rechab*, see *Chart, Benj. No. 9*.

151 Q. What was the name of Jonathan's son ; and with what infirmity was he afflicted ? Ans. 2 Sam. ix. 4. For *Mephibosheth*, see *Chart, Jehiel and Maachah, No. 9*.

152 Q. What is further recorded of the two sons of Rimmon ; what was their fate ; and what was done with the head of Ishbosheth ? Ans. (1.) 2 Sam. iv. 5—7. (2.) 9—10. (3.) 12, last clause.]

LESSON IX.

David chosen king at Hebron.

153 Q. How long did David reign at Hebron ?

Ans. Seven years and a half ; and then all Israel came to him and chose him for their king, and brought him up to Jerusalem, 2 Sam. v. 1—6.

Note. David, at thirty years of age, began to reign over all Israel. This corresponds with the commencement of the official duties of the priesthood, Num. iv. 3., and also of the ministry of Christ. Luke iii. 23.

154 Q. What was the first thing David did when he came to Jerusalem ? Ans. 2 Sam. v. 6—9.

[155 Q. What token of regard did David receive from the king of Tyre ; what is further said of his family and his future conquests over the Philistines ?

Ans. 2 Sam. vii. 1—11. (2.) 12—16. (3.) 17—25. For *his family*, see *Chart, Amminadab No. 14*. For *his conquests over the Philistines*, see *Chart, Amminadab No. 5, and map No. 4*.]

156 Q. Where was the ark of God all this while ?
 Ans. 2 Sam. vi. 1—17. 1 Chron. xiii. 5, 6. *See Chart, map No. 4.* •

[157 Q. What melancholy event occurred on the way ; how was David affected by it ; and for what reason was the ark carried to the house of Obed-edom ?
 Ans. (1.) 2 Sam. vi. 6, 7. Num. iv. 15. Lev. x. 3. (2.) 8. (3.) 9, 10. For *Uzzah*, see *Chart, Hur*, No. 13.]

158 Q. How long did the ark remain here ; and what encouraged David to remove it to Jerusalem ?
 Ans. (1.) 2 Sam. vi. 11, 12. (2.) 1 Chron. xv. 12—15. The cxxxii. Psalm is thought to refer particularly to this event.

• 159 Q. How did David express his joy on this occasion ; and what was the conduct of Michal his wife ?
 Ans. (1.) 2 Sam. vi. 13—15. (2.) 16.

160 Q. With what ceremonies was it accompanied to its destined place ; for what did Michal reproach David ; and what was her punishment ?
 Ans. (1.) 2 Sam. vi. 17—19. (2.) 20. (3.) 21—23.]

161 Q. What was David's pious design towards the ark of God ?
 Ans. 2 Sam. vii. 2, 3.

162 Q. Did God encourage him to proceed in it ?
 Ans. 2 Sam. vii. 4—17.

[*Note.* From the above it would seem that the prophet erred in encouraging David to prosecute his design in building a temple for God, though the *intention* of the king was accepted. 1 Kings viii. 18. The preparations which he was permitted to make, however, towards the accomplishment of that noble design, may be seen by a reference to 1 Chron. xxii. and xxix. chapters.] •

[163 Q. In what pious exercise did David now engage ?
 Ans. 2 Sam. vii. 18—29. 1 Chron. xvii. 16—27.]

164 Q. Had David no wafs after this ?
 Ans. 2 Sam. viii. 1—14.

• [165 Q. What nations, kings, &c., were afterwards successively conquered by David ?
 Ans. 2 Sam. x. 1—8. For Hadadezer, or Hadarezer, see *map*. x. 10,

see *Chart, Aram, No. 4.* For *Methieg-ammah*, or *Gath*, map *No. 4.*

166 Q. With what pleasing circumstance are these signal victories of David accompanied; and to what use did he apply the presents sent him? Ans. (1.) 2 Sam. viii. 9-10. (2.) 11, 12.]

167 Q. How did David govern Israel? Ans. 2 Sam. viii. 15.

[168 Q. What record is now given of David's principal officers? Ans. 2 Sam. viii. 16-18. For *Benaiiah*, see *Chart, Kohath, No. 7.* The names in v. 17, same, and succ. of pts.]

169 Q. In what manner did David seek an opportunity to show kindness to the remnant of the house of Saul; and upon whom was his design accomplished? Ans. (1.) 2 Sam. ix. 1-4. (2.) 5-11. Prov. xxii. 10.

170 Q. Had Mephibosheth a son at this time; what was his name; and the names of his descendants? Ans. (1.) 2 Sam. ix. 12, 13. (2.) 1 Chron. viii. 35-49. See *Chart, Jehiel and Maachah, No. 9, and map No. 4.*

171 Q. What act of kindness did David propose to show to a neighboring king; for what reason; and how was his servants treated? Ans. (1.) 2 Sam. x. 1, 2. (2.) 3-5. For *Haman*, see *Chart, Lot, No. 6.*

172 Q. Did the conscious guilt of the Ammonites lead them to wage war with David; and what was the consequence? Ans. (1.) 2 Sam. x. 6. (2.) 7-14. See *Chart, map No. 4.*

173 Q. Did the Syrians again attempt hostilities against David; and with what success? Ans. (1.) 2 Sam. x. 15, 16. (2.) 17-19. For *Shobach*, see *Chart, Shem, No. 4, and map No. 4.*

LESSON X.

David's fall into grievous sins, &c.

174 Q. What were the chief blemishes of David's life?

Ans. His adultery with Bathsheba, the wife of Uriah, and his pride in numbering the people of Israel.

[175 Q. Whom did David send out to war against the Ammonites and the city of Rabbah; and what melancholy event occurred at Jerusalem in the interval?

Ans. (1.) 2 Sam. xi. 1. (2.) 2—4. (3.) 5—13. (4.) 14—17. (5.) 18—25. (6.) 26, 27. For *Uriah*, see *Chart, Canaan, No. 5. Bathsheba, Aminadab, No. 14, and map No. 4.*

Note. David, by indulgence in remaining at Jerusalem during the above siege, was exposed to temptation, was overcome by temptation, and fell into gross sin and guilt, Ex. xx. 14, Lev. xx. 17, which was subsequently followed by the greatest anguish of soul. His restoration, however, while it encourages a hope of pardon for the most criminal relapses, gives no license for the perpetration of similar crimes.]

176 Q. What aggravation attended this sin? Ans. 2 Sam. xi. 6, &c.

177 Q. How did he try to hide it from Uriah and from the world? Ans. 2 Sam. xi. 15.

178 Q. What followed upon the death of Uriah, which David had thus contrived? Ans. 2 Sam. xi. 27. [xii. 24, 25.] •

179 Q. How was David convinced of his sin? Ans. 2 Sam. xii. 1—8.

180 Q. How did God testify his displeasure against David for his sin? Ans. 2 Sam. xii. 9—16.

Note. David testified his deep repentance for this sin in the fifty-first Psalm, and perhaps also in some others; yet God saw it proper to punish him severely, because he “had given the enemies of God occasion to blaspheme.” 2 Sam. xii. 14.

[181 Q. What was the final fate of “the royal city?” Ans. 2 Sam. xii. 26—31.]

182 Q. What were some of the chief troubles that actually came on David’s family on this account?

Ans. The troubles that he met with from three of his sons, namely, Amnon, Absalom, and Adonijah.

183 Q. What was the trouble he met with from Amnon; and when did this take place? Ans. 2 Sam. xiii. 1—14. A. M. 2972. See *Chart, chron. IV. Ep.*

[184 Q. What effect did the intelligence of this catastrophe produce upon David; and whither did Absa-

lom flee? Ans. (1.) 2 Sam. xiii. 30—36. (2.) 37—39. For the genealogy of the persons mentioned in this chapter, see *Chart, Aminadab, No. 14, and map No. 4.*

Note. Perhaps David's parental government over his children was somewhat similar to that of Eli. 1 Sam. iii. 13.]

185 Q. Did Absalom never return again? Ans. 2 Sam. xiv. and xv.

[186 Q. What stratagem was now used by Joab to induce David to recall Absalom; and with what success? Ans. (1.) 2 Sam. xiv. 1—3. (2.) 4—20. (3.) 21—23.

187 Q. Was Absalom immediately admitted to the presence of the king? Ans. 2 Sam. xiv. 24, 28, 33.

188 Q. What is now said of Absalom's person, family, and the occasion of a rupture between himself and Joab? Ans. (1.) 2 Sam. xiv. 25, 26. (2.) 27. (3.) 29—32. See *Chart, Aminadab, No.*

189 Q. What artifices were used by Absalom to steal the hearts of his father's subjects; under what pretext did he obtain liberty to go to Hebron; and what ensued? Ans. (1.) 2 Sam. xv. 1—6. (2.) 7—12. For *Ahithophel*, see *Chart, Caleb, No.*

Note. This event transpired A. M. 2981. See *Chart, chron. IV. Ep.*]

LESSON XI.

David's flight from Absalom, &c.

190 Q. What followed upon this wicked proceeding of Absalom? Ans. 2 Sam. xv. 14, and xvi. 21, 22.

[191 Q. What conversation passed between David and Ittai; and how were the people affected after having crossed the brook Kidron? Ans. (1.) 2 Sam. xv. 19—22. (2.) 23. For *Ittai*, see *Chart, Mizraim, No. 5, and map No. 4.*

192 Q. What directions did David now give to Zadok and the Levites; and did they comply? Ans. (1.) 2 Sam. xv. 24—28. (2.) 29.

193 Q. Up what hill did David and his men now ascend; what prayer did he utter on the way; and

what ensued ? Ans. (1.) 2 Sam. xv. 30. (2.) 31. (3.) 32—37. For *Hushai*, see *chart*, *Ephraim*, No. 9. David at this time penned the iii. Psalm. See Title.

194. By what false pretensions did Ziba obtain the inheritance of Mephibosheth his master ? Ans. 2 Sam. xvi. 1—4. with which compare ch. xix. 26, 27, 30. Prov. xviii. 13.

195 Q. How was David abused by Shimei as he passed through Bahurim, and what did he reply to Abishai's proposal to avenge this insult ? Ans. (1.) 2 Sam. xvii. 5—8, 13. (2.) 9—12, 14. For *Shimei*, see *Chart*, *Jehiel and Maachah* No. 9, and *map* No. 4.

196 Q. What now passed between Hushai and Absalom ; what counsel was given by Ahithophel ; and did Absalom acquiesce therein ? Ans. (1.) 2 Sam. xvi. 15—19. (2.) 20—23.

197 Q. By what two persons was Absalom again advised, and which of the two prevailed ? Ans. (1.) 2 Sam. xvii. 1—3. (2.) 4—13. (3.) 14. Prov. xix. 21. and xxi. 30.

198 Q. How was intelligence of these transactions conveyed to David ; what happened to the messengers by the way ; and what did David and his people now do ? Ans. (1.) 2 Sam. xvii. 15—17. (2.) 18—20. (3.) 21, 22. See *Chart*, *map* No. 4.]

199 Q. Who was Absalom's chief counselor in this rebellion ; [and what was his fate ?] Ans. 2 Sam. xvii. 23.

[200 Q. Whither went David after crossing the Jordan, what treatment did he receive there, and what is further said of Absalom's proceedings ? Ans. (1.) 2 Sam. xvii. 24, 27—29. (2.) 25, 26. For *Shobi*, see *Chart*, *Lot* No. 6. *Machir and Barzillai*, *Manasseh* No. 9. *Amasa*, *Aminadab*, No. 14. and *map* No. 4.

201 Q. How did David now proceed to arrange his forces, in anticipation of a battle with Absalom, and what charge did he give to his captains respecting his son ? Ans. (1.) 2 Sam. xviii. 1—4. (2.) 5.]

202 Q. What became of Absalom at last ? Ans. 2 Sam. xviii. 6—14. See *Chart*, *map* No. 4.

[203 Q. How was the body of Absalom disposed of ; by whom were tidings of his death brought to David ; and how was he affected by it ? Ans. (1.) 2 Sam. xviii. 16—18. (2.) 19—32. (3.) 33.

204 Q. In what terms did Joab expostulate with David, on account of his excessive grief for the death of Absalom ; and what followed ? Ans. (1.) 2 Sam. xix. 1—7. (2.) 8.

205 Q. Why was not David immediately restored to the government ; and how was it finally accomplished ? Ans. (1.) 2 Sam. xix. 9, 10. (2.) 11—14. See *Chart, map No. 4.*

206 Q. By whom was David accosted at the river Jordan ; what confession was made by him, and what answer did David return both to him and Abishai ? Ans. (1.) 2 Sam. xix. 16—18. (2.) 19, 20. (3.) 21—23.

Note. Shimei here speaks of himself as belonging to “the house of Joseph,” though he was a Benjamite. Joseph is here taken for the eleven tribes of Israel, in contrast with the tribe of Judah. Conscious guilt, and the forebodings of the probable consequences, since David was restored to the kingdom, urged Shimei to this confession, from a conviction that his previous views of the king’s character, and the dispensations of God toward him, ch. xvi. 5—14, were erroneous. This confession of Shimei also shows, that he was not *directly commanded* to curse David, but that David’s afflictions presented an *opportunity* to him to exhibit his long indulged antipathy, which, in the order of Providence, he was *permitted* to do. What David said to Shimei, v. 23, is to be understood only as a reprieve. 1 Kings ii. 8, 9.

207 Q. Who next came to meet the king ; and what conversation ensued ? Ans. 2 Sam. xix. 24—30.

208 Q. By whom was David accompanied over the river ; what did he propose to him in lieu of his generous invitation, and was it accepted ? Ans. (1.) 2 Sam. xix. 31, 32. (2.) 33—37. (3.) 38.

209 Q. What token of affection was expressed between David and Barzillai when they parted ; whither did the king then go, and by whom was he accompanied ? Ans. (1.) 2 Sam. xix. 39. (2.) 40.

210 Q. What controversy arose between the men of Israel and those of Judah? Ans. 2 Sam. xix. 41—43.

Note. This spirit of jealousy finally resulted in the division of the kingdom under Rehoboam, the son of Solomon.

211 Q. What did David do with his concubines after his return to Jerusalem? Ans. 2 Sam. xx. 3.

212 Q. Who attempted to raise a second rebellion against David, and how was it suppressed? Ans. (1.) 2 Sam. xx. 1, 2. (2.) 4, 5.

213 Q. Who headed the expedition in consequence of Amasa's delay, and what was the cause of his detention? Ans. (1.) 2 Sam. xx. 6, 7. (2.) 8—10, 12.

214 Q. Did the people now follow after Joab, and what was the success of his expedition against Sheba? Ans. (1.) 2 Sam. xx. 13. (2.) 14—22. For *Sheba*, see *Chart, Benjamin No. 9. Ira, Manasseh No. 9.*

215 Q. What was the cause of the famine which prevailed in Israel for three years, and how was it removed? Ans. (1.) 2 Sam. xxi. 1, 2. (2.) 3—9. For the genealogy of persons in v. 8, see *Chart, Jehiel and Maachah No. 9.*

Note. There is no account given in the history of Saul, of the *time*, *place*, or other *circumstances* accompanying this work of slaughter among the Gibeonites.

216 Q. What is said of Rizpah, and how did David dispose of the bones of Saul and Jonathan? Ans. (1.) 2 Sam. xxi. 10, 11. (2.) 12—14. See *Chart, map No. 4.*

217 Q. What other wars broke out between the Israelites and the Philistines, and what was the result of each? Ans. (1.) 2 Sam. xxi. 15—17. (2.) 18. (3.) 19. (4.) 20—22. For *Ishbi-benob* and *Saph*, see *Chart, Ham, No. 5. Elhanan, Hur, No. 13. Jonathan, Aminadab, No. 14.*

218 Q. In what poetic effusion did David now celebrate his deliverance from all his enemies? Ans. 2 Sam. xxii. which compare with the ~~xxiii.~~ Psalm.]

LESSON XII.

~~David's~~ *David's pride in numbering the people.*

219 Q. What was the other remarkable crime of David, besides his abuse and murder of Uriah? Ans. 2 Sam. xxiv. 2.

220 Q. How was he punished for this sin? Ans. 2 Sam. xxiv. 13.

221 Q. Which did David choose? Ans. 2. Sam. xxiv. 14.

222 Q. Which of these two judgments did God send upon the land? Ans. 2 Sam. xxiv. 15.

223 Q. How was this pestilence stopped? Ans. 1 Chron. xxi. 15, 16.

224 Q. How did God manifest his acceptance of him? 1 Chron. xxi. 21—25.

[225 Q. What means were adopted to administer to the comfort of David when aged and infirm? Ans. 1 Kings i. 1—4. For *Abishag*, see *Chart, Issachar, No. 8. Adonijah, Aminadab, No. 14.*]

226 Q. What was the trouble that David met with from his son Adonijah? Ans. 1 Kings i. 5.

227 Q. How came Adonijah to be so insolent? Ans. 1 Kings, i, 6.

228 Q. What did David do under this trouble? Ans. 1 Kings i. 34, 38, 39.

229 Q. Why was Solomon preferred, when he was a younger brother? Ans. 1 Chron. xxii. 8—10. and xxviii. 5—7.

[230 Q. By whom was Adonijah informed of the coronation of Solomon; how were he and his guests affected by it; and what ensued? Ans. (1.) 1 Kings i. 41—48. (2.) 49, 50. Ex. xxi. 12—14. (3.) 51—53.

231 Q. What charge did David administer to Solomon at the close of his life respecting his duty to God;

and what directions in reference to Joab, the sons of Barzillai, and Shimei? Ans. (1.) 1 Kings ii. 1—4. (2.) 5—9. 1 Chron. xxviii. and xxix.

Note. Solomon at this time is supposed to have been about 20 years of age.

232 Q. What were the last words uttered by David? Ans. 2 Sam. xxiii. 1—7.

Note. The 5th, 6th, 7th verses of this chapter are considered strictly prophetical, referring to Christ, the prosperity of his kingdom, and the final destruction of his enemies.

233 Q. What is now said of David's death and burial; and who was his successor? Ans. 1 Kings ii. 10, 11. 1 Chron. xxix. (2.) 12. *See Chart, map No. 4.*

234 Q. What became of Adonijah? Ans. 1 Kings i. 50, 53. and ii. 2. 24.

[*Note.* Adonijah had already attempted to wrest the kingdom from Solomon, ch. i. 5—10, when he acknowledged "was his brother's from the Lord," v. 16. His assertion, therefore, that the kingdom belonged to him, was false, for it could not, in its united capacity, have been given to both. The circumstance of his asking Solomon for Abishag, v. 17, evidently evinced that he had not yet relinquished his entire claims to the crown, and served as a pre-intimation of further efforts on his part to establish his treasonable purposes. This Solomon saw; and as his previous pardon, ch. i. 52, was a *conditional* one, the king viewed this his petition, in connection with its implied intention, as a forfeiture of his life, and accordingly ordered his execution.]

235 Q. How long did David reign in all? Ans. 1 Kings ii. 10, 11.

236 Q. What were David's remarkable characters, besides that of a musician, a warrior, and a king? Ans. 2 Sam. xxiii. 1, 2.

237 Q. Wherein did his skill in poesy appear? Ans. 2 Sam. xxiii. 1.

238 Q. Wherein doth it appear that he had the gift of prophecy? Ans. Luke xxiv. 44. Acts ii. 29, 30.

239 Q. What further evidence are there of his being a prophet? Ans. 1 Chron. xviii. 11—13, 19.

240 Q. What did David do towards the building of this temple before his death? Ans. 1 Chron. xxii. 5, 11, and xxviii. 11, 19, and xxix. 2.

SECTION VII.

OF THE REIGNS OF SOLOMON AND REHOBOAM OVER ALL ISRAEL, AND THE DIVISION OF THE NATION INTO TWO KINGDOMS, A. M. 3029

LESSON I.

Solomon's reign, his wisdom, &c.

1 Q. What was the general character of Solomon? Ans. 1 Kings iii. 12, and iv. 31.

Note. His reign commenced A. M. 2989. See Chart, chron. IV. Ep.

[2 Q. How did Solomon dispose of Adonijah; and where was he commanded to go? Ans. 1 Kings ii. 26, 27. See Chart, map No. 4. Com. 1 Sam. ii. 30—36 with the above, and Chart, succ. of pts.]

3 Q. What was the final fate of Joab and Shimei? Ans. 1 Kings ii. 28—34. 36—46

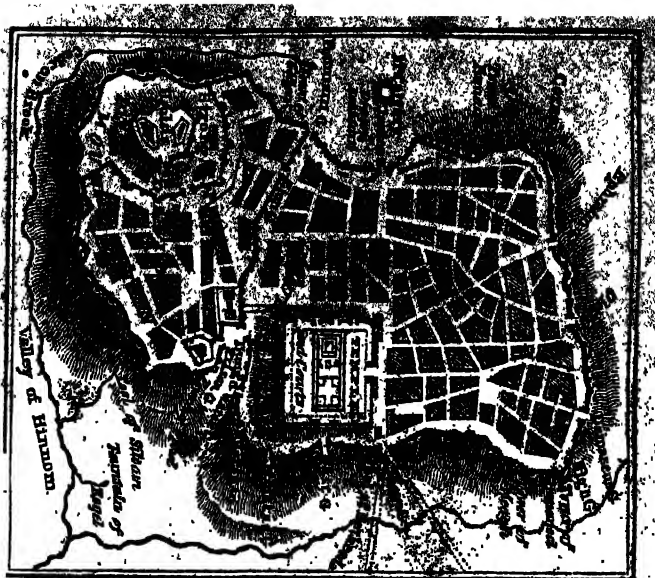
4 Q. With whom did Solomon now form an alliance by marriage? Ans. 1 Kings iii. 1, with which compare Deut. xxiii. 8.

5 Q. What is to be thought of the conduct of the king and his people, in selecting "high places" in offering up their sacrifices, previous to the completion of the temple? Ans. 1 Kings iii. 2, 4, with which compare Lev. xviii. 3—5. Deut. xii. 2—5. See also 2 Chron. i. 3—5. See Chart, map No. 4]

6 Q. Wherein did his wisdom towards God appear? Ans. 1 Kings iii. 7—14.

7 Q. What was the first instance of his wisdom in the government? Ans. 1 Kings iii. 16—28.

8 Q. How did he find out the true mother? Ans. 1 Kings iii. 25, 26.



King, 1.

Plan of Jerusalem.



King, 2.

The Judgment of Solomon.

[9 Q. Give the names of those civil and ecclesiastical officers under Solomon which now follow? Ans. 1 Kings iv. 1—6. For *Azariah, Elihoreph, Ahiah, Benaiah, Zadok, and Abiathar*, see *Chart, Kohath, No. 7*. The most of these persons also served under David. For the names of *persons* and *places* included in v. 7—19, see *Chart, index &c., and map, p. 4*.

10 Q. What is now said of the grandeur and prosperity of Solomon's reign? Ans. 1 Kings iv. 20—28.

Note. It is estimated that at this time the population of Solomon's kingdom amounted to about 8,000,000 souls! 2 Sam. xxiv. 9. Gen. xv. 5. xxii. 17. Ps. lxxii.

11 Q. What of his wisdom, writings, and general popularity as a king? Ans. 1 Kings iv. 29—31.]

12 Q. What special care did Solomon take for the worship of God? Ans. 1 Kings v. vi. and vii. 2 Kings xxiii. 12, and 2 Chron. iv. 9.

Note. In this temple of Solomon there does not seem to be any "court of the Gentiles," but only "the court of the priests," in which the house of God or sanctuary stood, and "the court of the people," to which all Israel resorted: nor can I find the Gentiles forbidden by any express word of God. — See 2 Chron. vi. 32. One was "the outer court," and the other "the inner court." 2 Chron. iv. 9, and 1 Kings vi. 36. Nor were the people excluded from the inner court. See 2 Chron. xxiii. 10. In the second temple, which was built by Zerubbabel, after the captivity, we do not read of any "court of the Gentiles," at the building of it. But in following years, when there were more frequent communications and transactions with Gentiles, there was a partition made, called Chell, to divide them from the Jews, and the other part of the outer court was left for the Gentiles. In the temple which Herod built, and which was in our Savior's time, there was a court made on purpose for the Gentiles, and those Jews which were unclean. But this division does not sufficiently appear to be of divine appointment, though, it must be confessed, "the partition wall" in Eph. ii. 14. seems to refer to it.

13 Q. In what form did he build it? Ans. 1 Chron. xxii. 5. and xxviii. 11, 19.

14 Q. On what spot of ground did he build it?
 Ans. 2 Chron. iii. 1, and Gen. xxii. 2. 1 Chron. xxi. 26.

Note. Though the temple was built on Mount Moriah, yet the name of Zion is still preserved by the following holy writers, as the place of the sanctuary; partly because David had written so many of his Psalms concerning Zion, where the ark and tabernacle were in his days, and made the name familiar to the people; and partly because Zion was literally the city of David, and, in a typical sense, the city or residence of Christ. And indeed Zion and Moriah may be accounted but two distinct heads of the same mountain; and though there was a valley between them, Solomon joined them by a bridge, that he might easily pass from his palace in Zion to the temple. Josephus makes mention of it more than once.

[15 Q. In what year of the reign of Solomon was the temple commenced; how long was it in building; and in what year of the world was it dedicated? Ans. (1.) 1 Kings vi. 1. (2.) 37, 38. (3.) *see Chart, chron. dep. IV. Ep.* For the dedication services, see ch. viii. See an account of the temple, chap. iv., sec. ii., art. holy places, p. 123.]

16 Q. How did Solomon dedicate this temple to God? Ans. 1 Kings viii. and 2 Chron. vi. and vii.

17 Q. In what year of the world was the temple dedicated? Ans. A. M. 3000. *See Chart, Chron. IV. Ep.*

18 Q. In what manner did God show his approbation of it? Ans. 2 Chron. vii. 1—3, 12.

CHAPTER V.

FROM THE DEDICATION OF SOLOMON'S TEMPLE, A. M. 3000, TO THE BABYLONISH CAPTIVITY, A. M. 3416, EMBRACING A PERIOD OF 416 YEARS.

LESSON II.

Solomon's reign, continued. Rehoboam, &c.

19 Q. Wherein did God bless the reign of Solomon? Ans. 1 Kings x.

[20 Q. What other buildings and temple furniture did Solomon cause to be erected and made; and who was the principal artificer? Ans. (1.) 1 Kings vii. 1—12. (2.) 15—51. (3.) 13, 14. For *Hiram*, see *Chart, Naphtali*, No. 10, and *map* No. 4.

21 Q. What covenant did the Lord now make with Solomon? Ans. 1 Kings ix. 1—9. Com. v. 6—9 with 2 Kings. xxv. 8—12.

22 Q. Did Solomon and Hiram come to an amicable settlement for his services? Ans. 1 Kings ix. 10—14.

23 Q. For what purposes did Solomon levy taxes upon his subjects for several years; and what line of distinction did he make between the remnant of the devoted nations and the Israelites? Ans. (1.) 1 Kings ix. 15—19. (2.) 20, 21. (3.) 22, 23. Compare v. 20, 21, with Lev. xxv. 44. See *Chart*, *map* No. 2.

24 Q. What is now said of Pharaoh's daughter, and Solomon's sacrifices, and commerce? Ans. (1.) 1 Kings ix. 24. (2.) 25. (3.) 26—28.]

25 Q. What peculiar honors were done to him on this account?

Ans. The princes round about him coveted his friendship, and gave him their assistance and many presents, and the queen of Sheba came to visit him. 1 Kings ix. and x. See *Chart*, *maps* No. 1 and 4.

26 Q. What satisfaction did she find in this visit ?
 Ans. 1 Kings x. 1—10.

[27 Q. What further is said of the resources of Solomon's wealth, and of his magnificence ? Ans. 1 Kings x. 14—29.

Note. The prosperity, peace, and magnificence of Solomon's reign, is without a parallel. When contrasted with the reign of his father, (1 Chron. xxii. 8—10,) we cannot but perceive the striking features of its character to that glorious period, the millenium, of which it is a type.]

28 Q. Wherein did Solomon displease God afterwards ? Ans. (1.) 1 Kings xi. 1—8. (2.) 9—13. (3.) 14—22. (4.) 23, 25. For *Hudad*, see *Chart, Esau*. No. 6 ; *Rezon*, *Shem*, No. 4, and map No. 1.

29 Q. How did God punish him for it ? Ans. See 1 Kings xi. 14, 23, 26.

[30 Q. What did the prophet Ahijah now predict concerning the revolt of the tribes under Jeroboam : and what is said of Solomon's conduct towards him and of his own death ? Ans. (1.) 1 Kings xi. 26—39. (2.) 40. (3.) 41—43. For *Jeroboam and Ahijah*, see *Chart, Ephraim*, No. 9.

Note. The disturbances which arose from the enmity of Jeroboam to Solomon, was predicated of the enormous and unwarrantable expenses incurred in building a palace for Pharaoh's daughter, together with other edifices, and the consequent taxation levied upon his subjects for those purposes. 1 Kings ix. 24. xi. 27. xii. 4. The above prediction of Ahijah was not fulfilled in Solomon's day ; the reason for which, see ch. xi. 12, 13. Solomon left but one son behind him at his death, though he had so shamefully multiplied his wives and concubines. The *division of the kingdom* under the reign of that son now follows.

31 Q. In what year of the world did Solomon commence his reign ; and how long did it continue ? Ans. From A. M. 2989 to 3029. See *Chart, chron. dep. IV. and V. Ep.* 1 Kings xi. 41.

32 Q. By whom was Solomon succeeded ; and what was his age at this time ? Ans. 1 Kings xiv. 21. For *Rehoboam*, see *Chart, David*, No. 15.

33 Q. Whither did he and his people repair for his coronation ? Ans. (1.) 1 Kings xii. 1. See *Chart, map No. 4.*]

LESSON III.

The kingdom divided, &c.

34 Q. What was Jeroboam's own pretence for disturbing the government? Ans. 1 Kings ix. 24. xi. 27. xii. 2—4.

Note. Jeroboam doth not appear to charge Solomon with promoting idolatry, or with breaking the laws of God in divine worship; for he himself did so afterwards, when he was king of Israel, which was a high provocation in the eyes of God, both in Solomon and Jeroboam.

[35 Q. What impolitic measure did Rehoboam adopt on this occasion; and what was the consequence? A. (1.) 1 Kings xii. 6—15. (2.) 16—20.]

36 Q. And how far did God encourage Jeroboam in this opposition to Solomon? Ans. 1 Kings xi. 29, &c. [Hosea viii. 4.

Note. The revolted tribes are generally considered ten in number, though substantial evidence can be given that Benjamin and Judah (2 Chron. xi. 11, 12,) and also Simeon and a part of Dan, adhered to the house of David. The remnant of Dan, and the two half tribes of Manasseh E. and W. of Jordan, each being counted for a distinct tribe, together with the remaining seven, all of which revolted under Jeroboam, make up the ten tribes. Ephraim, in the prophecy of Hosea, is frequently taken for all the ten tribes.]

37 Q. What was the meaning of this? Ans. 1 Kings xi. 31. and xii. 20, 21. and 2 Chron. xi. 12.

[38 Q. In what year of the world did this event take place? Ans. A. M. 3029. See Chart, chron. V. Ep.]

39 Q. Was this fulfilled in Solomon's day? Ans. 1 Kings xi. 12.

40 Q. Did Solomon ever repent of his sins that provoked the anger of God against him? Ans. Eccles. i. and ii. and xii. 13, 14.

41 Q. How long did Solomon reign? Ans. 1 Kings. xi. 41—42.

SECTION I.*

THE REIGN OF THE KINGS OF JUDAH AND ISRAEL.

PERIOD I.

[The history of the kingdoms of Judah and Israel, from the commencement of the reigns of Rehoboam and Jeroboam, A. M. 3029 ; to the second captivity under Shalmaneser, king of the second Assyrian Empire, A. M. 3283 ; embracing a period of 254 years.]

LESSON I.

Reign of the kings, continued.

1 Q. How many kings reigned over Israel after they were separated from Judah ?

Ans. These nineteen, and not one of them was good ; Jeroboam the first, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Joash, Jeroboam the second, Zachariah, Shallum, Menahem, Pekahiah, Peka, and Hoshea.

2 Q. Who were the most remarkable among these kings of Israel ?

Ans. Jeroboam the first, Omri, Ahab, Ahaziah, Jehu, Joash, Pekah, and Hoshea.

3 Q. How many kings and rulers reigned over Judah ?

Ans. Twenty ; viz. Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah the queen, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

4 Q. Were all these rulers of Judah also great sinners, as well as the kings of Israel ?

* In Dr. Watts' works, the questions on the history of the kings of Judah and Israel, are taken up *separately*. In the scriptures their history is blended. This department of the history of the CHART is also *blended*. The Chart, in manuscript, was put into the hands of the engraver, before Dr. Watts' book was seen at all. And the extreme difficulty attending the adaptation of his questions upon this subject, to the Chart, by mere transposition, so as to preserve his phraseology entire, rendered it necessary to compile them immediately from the sacred text.

Ans. A few of them were very religious, some very wicked, and others of an indifferent or mixed character.

5 Q. What was the character of Rehoboam? Ans. He followed evil courses; Solomon himself seems to intimate it, Eccles. ii. 19. For *Rehoboam*, see *Chart, David*, No. 15.

6 Q. What further occasion did Rehoboam give for the revolt of the tribes of Israel from him? Ans. 1 Kings xii. 8, &c.

7 Q. What followed upon this threatening of king Rehoboam? Ans. 1 Kings xii. 15, 20. 2 Chron. xi. 11, 12.

8 Q. What fell out in Rehoboam's reign, after the ten tribes had made Jeroboam king? Ans. 1 Kings xii. 22—25.

9 Q. Were there no wars between Judah and Israel? Ans. Yes, in the following times there were bloody wars between them.

10 Q. How did the people of Judah behave themselves under the government of Rehoboam? Ans. 1 Kings xiv. 21, 24.

[11 Q. By whom and for what reason was the kingdom of Judah invaded in the fifth year of Rehoboam's reign; and what was substituted in the place of the "shields of gold" made by Solomon? Ans. (1.) 1 Kings xiv. 25, 26. (2.) 27, 28. 2 Chron. xii. 5—8. For *Shishak*, see *Chart, Ham*, No. 5.

12 Q. How long did Rehoboam reign over Judah; what is said of the wars between himself and Jeroboam; and who succeeded him? Ans. (1.) 1 Kings xiv. 21. (2.) 30. (3.) 31. xv. 1. For *Naamah*, see *Chart, Lot*, No. 6.

13 Q. In what year of the world did *Abijah*, or *Abijah*, commence his reign; and what is said of his general character? Ans. A.M. 3046, See *Chart, chron. V. dep. Ep.* 1 Kings xv. 2—6. For *Abijah*, see *Chart David*, No. 15. *Maachah*, *Benj.* No. 9.]

14 Q. What was the chief character and crime of Jeroboam? Ans. 1 Kings xii. 28—30. For *Jeroboam*, see *Chart, Ephraim*, No. 9.

LESSON II.

Reign of the kings, continued.

15 Q. What was the worship he appointed Ans.
1 Kings xii. 32.

16 Q. Wherein did it differ from the worship at Jerusalem? Ans. ver. 31, 32. and 2 Chron. xi. 14, 15. and xiii. 8, 9.

Note. Here it is not to be supposed that Jeroboam forsook the God of Israel, and taught the people to worship mere calves; but only that he devised of his own heart other times and places, and other forms and circumstances of worship to be paid to the God of Israel; and that by images or idols, which were probably the figures of the cherubs on the mercy-seat where God dwelt; but the scripture, in contempt, calls them calves. And the worship is called idolatry, and “the worship of other gods.” The prophet Hosea, who lived in the days of Jeroboam the second, the son of Joash, perpetually rebukes this sin of idolatry, and inveighs against these idols, the calves. Hos. i. 1. viii. 3, 5. x. 5. and xiii. 2.

17 Q. For what end did Jeroboam do this? Ans.
1 Kings xii. 26, 27, 28.

18 Q. What visible token of displeasure did God manifest against this worship which Jeroboam set up? Ans. 1 Kings xiii. 1, 2.

Note. This prediction was fulfilled 334 years after. 2 Kings xxiii. 15.

19 Q. What sign did the prophet give that this prophecy should be fulfilled? Ans. 1 Kings xiii. 3, 4, 6—10.]

20 Q. What other token did God give of his anger against Jeroboam? Ans. 1 Kings xiv. 13.

[21 Q. By whom was the prophet who was sent to Jeroboam seduced into disobedience; what was the consequence; and what the future conduct of Jeroboam? Ans. (1.) 1 Kings xiii. 11—22. (2.) 23—32. (3.) 33, 34.

22 Q. By what circumstance was Jeroboam induced to go to a true prophet; and what “heavy tidings”

was his wife required to return to him ? Ans. (1.) 1 Kings xiv. 1—4. (2.) 5—16. *For Abijah, see Chart, Ephraim No. 9, and map No. 4.*

23 Q. Was the prophecy of Ahijah in reference to the king's son fulfilled ; and how many years did Jeroboam subsequently reign over Israel ; and by whom was he succeeded ? Ans. (1.) 1 Kings xiv. 17, 18. (2.) 19, 20. xv. 25, 26. *See Chart, chron. dep. V. Ep. For Nadab, Ephraim, No. 9.]*

24 Q. Did Abijah, the son of Rehoboam, do any thing remarkable in his reign ? Ans. 1 Kings xv. 7. 2 Chron. xiii. 4—17.

[25 Q. When did this event take place ? Ans. A. M. 3046. *See Chart, chron. V. Ep.*

26 Q. By whom was Abijah succeeded ; when did his reign commence ; and what was his character ? Ans. 2 Chron. xiv. 1—5. *For Asa, see Chart, David, No. 15.]*

27 Q. What token of favor did God show him ? Ans. 2 Chron. xiv. 9—15. [1 Kings xv. 9—15. 2 Chron. xv. 1—8.] *For Azariah, see Chart, Hezron, No. 12.*

[28 Q. In what year of the world did this occur ? Ans. A. M. 3049. *See Chart, chron. V. Ep.]*

29 Q. Did Asa continue all his days to fear the Lord ? Ans. 2 Chron. xvi. 1—10. [1 Kings xv. 16—22, 32.]

30 Q. What is remarkable in Asa's death ? Ans. 2 Chron. xvi. 11—13.

LESSON III.

Reign of the kings, continued.

[31 Q. Who usurped the throne of Israel after slaying Nadab, and all the house of Jeroboam ? Ans. 1 Kings xv. 25—31. *For Baasha, see Chart, Issachar, No. 8.*

32 Q. When did this event transpire ? Ans. A. M. 3050. *See Chart, chron. V. Ep.*

33 Q. Who predicted the ruin of Baasha's family ; by whom was he succeeded ; and in what year of

Asa's reign did he ascend the throne? Ans. (1.) 1 Kings xvi. 1---4, 7. (2.) 5, 6, 8. For *Elah*, see *Chart, Issachar, No. 8*.

34 Q. How was the prophecy of Jehu against the house of Baasha fulfilled; and who succeeded Ela? Ans. (1.) 1 Kings xvi. 8---14. (2.) 10. For *Zimri*, see *Chart, Issachar, No. 8, and map No. 4*.

35 Q. By whom was Zimri opposed; what was his fate; and the consequence of the division of the kingdom of Israel? Ans. (1.) 1 Kings xvi. 15---20. (2.) 21, 22. For *Omri*, see *Chart, Issachar, No. 8, and map No. 4*.

36 Q. When did this event occur? Ans. A. M. 3074. See *Chart, chron. V. Ep.*

37 Q. Who was Omri? Ans. 1 Kings xvi. 16.

38 Q. What is recorded concerning Omri? Ans. 1 Kings xvi. 17---28.

39 Q. Who was Ahab; and what was his character? Ans. 1 Kings xvi. 29, 33, and xxi. 25. For *Ahab*, see *Chart, Issachar, No. 8*. Com. Josh. vi. 26, with 34 v. of this chapter.

[40 Q. What famous prophet was cotemporary with Ahab and Jehoshaphat? Ans. 1 Kings xvii. 1. For *Elijah*, see *Chart, Gad, No. 11, and chron. V. Ep.*

Note. Elijah was the prototype of John the Baptist. Mal. iv. 5.]

41 Q. How did God signify his displeasure against Ahab? Ans. 1 Kings xvii. 1.

42 Q. How was Elijah fed during this famine? Ans. 1 Kings xvii. 2---7, 8---16. [Luke iv. 2, 25---29. Ps. xxxvii. 16---19.] See *Chart, map No. 4*.

43 Q. Whither did the prophet go when the brook was dried up? Ans. 1 Kings xvii. 9, &c.

44 Q. How could this maintain the woman, the son, and the prophet? Ans. 1 Kings xvii. 14, &c.

45 Q. What further miracles did Elijah work in this woman's family, to prove that he was sent from God? Ans. 1 Kings xvii. 21---24.

LESSON IV.

Reign of the kings, continued

[46 Q. What command did the prophet now receive from the Lord ; with whom of the house of Ahab did he meet ; and what ensued ? Ans. (1.) 1 Kings xviii. 1, 2. (2.) 3—7. (3.) 3, 4, 13. (4.) 8—16.

47 Q. What passed between ~~the~~ and Elijah at their meeting ; and what was the result of the trial between the true and false prophets of Israel upon Mount Carmel ? Ans. (1.) 1 Kings xviii. 17, 18. (2.) 19, 20. (3.) 21—24. (4.) 25—29, 30—39. (5.) 40. Deut. xiii. 1—5. xviii. 20—22. See Chart, map No. 1.

48 Q. What now followed ? Ans. 1 Kings xviii. 41—46. See Chart, map No. 4.

49 Q. What induced the prophet subsequently to flee into the wilderness ; what occurred to him while there ; and at what place did he finally arrive ? Ans. (1.) 1 Kings xix. 1—3. (2.) 4—8. See Chart, map No. 4.

50 Q. What new and peculiar manifestation was here made to him , what was his reply to the interrogations made ; and what command followed ? Ans. (1.) 1 Kings xix. 11, 12. (2.) 9, 10. (3.) 13, 14. (4.) 15, 16, 17, 18. For Hazael, see Chart, Shem, No. 4. Jehu, Gad, No. 11. Elisha, Manasseh, No. 9.

51 Q. What now transpired between Elijah and Elisha ? Ans. 1 Kings xix. 19—21.

52 Q. By what king was Samaria invaded ; what insolent messages did he send to Ahab ; and what answer was finally returned ? Ans. (1.) 1 Kings xx. 1. (2.) 2—11. For Benhadad, See Chart, Shem, No. 4, and map No. 4.

53 Q. What was the issue of the contest which ensued ? Ans. 1 Kings xx. 12—21.

54 Q. Did the Syrian king, Benhadad, prepare for a second assault upon Israel ; what were the comparative numbers of the two armies ; and what the result of the engagement ? Ans. (1.) 1 Kings xx. 22, 23. 24—26. (2.) 27. (3.) 28—30.

55 Q. How was the Syrian king subsequently treated by Ahab; and what covenant was made between them? Ans. 1 Kings xx. 31—34.

Note. The whole of the 22d chapter shows the disastrous consequences to Israel, of this premature and criminal alliance of Ahab with Benhadad.

56 Q. How was the future destiny of Ahab and his people illustrated; and what effect did it produce upon the king? Ans. (1.) 1 Kings xx. 35—42. (2.) 43.

57 Q. What effect was produced upon Ahab, by Naboth's refusal to part with his vineyard; and to what flagrant and inhuman means did his wife Jezebel resort, to obtain it for him? Ans. (1.) 1 Kings xxi. 1—4. (2.) 5—16. 2 Kings ix. 26. For *Jezebel* and *Naboth*, see *Chart Issachar* No. 8.

58 Q. In what year of the world did this event occur? Ans. 3107. See *Chart, chron. V. Ep.*

59 Q. What judgments were now denounced against Ahab and his house, by the prophet Elijah; how as he affected by them; and how were their immediate infliction averted? Ans. (1.) 1 Kings xxi. 17—26. (2.) 27. (3.) 28, 39.

60 Q. How many years of peace ensued between *Israel* and *Syria*; by whom was Ahab visited; and what proposal did he make to his guest? Ans. (1.) 1 Kings xxii. 1. (2.) 2. (3.) 3, 4.

Note. Benhadad most probably commenced preparations for war, immediately after his return home. Jehoram, son of Jehoshaphat, was son-in-law to Ahab. 2 Kings viii. 18. By this alliance these two kings were on terms of friendship. Ramoth-Gilead (see *Chart, map* No. 4.) was one of the cities which Benhadad promised to restore to Ahab, Chap. xx. 34., and which he had neglected to do, v. 3. Hence the expedition now proposed to Jehoshaphat by Ahab.

LESSON V.

Reign of the kings, continued.

61 Q. What did JEHOSEPHAT propose in return; and what did Ahab then do? Ans. (1.) 1 Kings xxii. 5. (2.) 6.

62 Q. Did the prediction of the 400 false prophets satisfy Jehoshaphat; what did Ahab reply to his interrogation; and what ensued? Ans. (1.) 1 Kings xxii. 7. (2.) 8. (3.) 9—12. (4.) 13, 14.

63 Q. What occurred when Micaiah appeared before Ahab; and what treatment did he receive from Zedekiah a false prophet; and also from the king? Ans. (1.) 1 Kings xxii. 15. (2.) 10, 17. (3.) 18, 19—23. (4.) 24, 25. (5.) 26—28.

64 Q. To what stratagem had Ahab recourse upon entering the field of battle; and what was the result? Ans. (1.) 1 Kings xxii. 29—38.

65 Q. When did this event take place? Ans. A. M. 3097. *See Chart, chron. V. Ep.*

66 Q. By whom was Ahab succeeded; and what is said of his character? Ans. (1.) 1 Kings xxii. 39, 40. (2.) 51—53. For *Ahaziah*, see *Chart Issachar No. 8.*

67 Q. What further account have we of Jehoshaphat's reign; his general character and death? Ans. (1.) 1 Kings xxii. 41—50. 2 Chron. xix. 5—7. xx. 1—5, 26—30.

68 Q. In what year of the world was this Jewish reformation effected? Ans. A. M. 3090. *See Chart, chron. V. Ep.*

69 Q. By whom was Jehoshaphat succeeded? Ans. 1 Kings xxii. 50. For *Jehoram*, see *Chart, David, No. 15.*

70 Q. What nation rebelled against Israel in the commencement of AHAZIAH'S reign? Ans. 2 Kings i. 1.

71 Q. What now befell the king; to what god did he send to inquire the issue of his disease? by whom were the messengers intercepted; and what answer did they return? Ans. (1.) 2 Kings i. 2. (2.) 3, 4. (3.) 5—8.

72 Q. What efforts did Ahaziah make for the apprehension of the prophet Elijah; and what was the fate of the first two companies? Ans. 2 Kings i. 9—12.

73 Q. Did the third company escape ; and what was the prophet now commanded to do ? Ans. (1.) 2 Kings i. 13. (2.) 14—16.

74 Q. Did the king accordingly die ; and by whom was he succeeded ? Ans. 2 Kings i. 17. For *Jehoram*, see *Chart, Issachar, No. 8.*

75 Q. What is now said of Elijah and Elisha, as introductory to his translation ? Ans. 1 Kings ii. 1—7. For *Elisha*, see *Chart, Manasseh No. 9, map No. 4.*

LESSON VI.

Raign of the kings, continued.

76 Q. With what kings of Judah and Israel was Elisha cotemporary ? Ans. See *Chart, chron. dep. V. Ep.*

77 Q. In what year of the world did he flourish ? Ans. A. M. 3098. See *Chart, chron. V. Ep.*

Note. As the prophet Elijah in company with Elisha, passed through Gilgal, Beth-el, and Jericho, previous to his translation, he most probably visited the schools of the prophets in those places, to communicate to them his final lessons of instruction, and bestow upon them his final benedictions. See 2 Pct. i. 12—15.

78 Q. What conversation passed between Elijah and his companion after crossing the river ; for what did Elisha entreat the prophet ; and what followed ? Ans. (1.) 2 Kings ii. 8—10. (2.) 11—14.

79 Q. What singular request did the young prophets make of Elisha at Jericho, to which the prophet finally assented ; and what followed ? Ans. 2 Kings ii. 15—18.

80 Q. What was the first miracle wrought by the prophet after his return to Jericho ; by whom was he mocked on his way to Beth-el ; and what was the consequence ? Ans. (1.) 2 Kings ii. 19—22. (2.) 23—25.

81 Q. What is the character given of JEHOAM ; the brother and successor of Ahaziah, king of Israel ? Ans. 2 Kings iii. 1—3.

82 Q. What incited Mesha, king of Moab, to rebel against Israel ; what effort did Jehoram make to quell

it; how were they supplied with water by the prophet; and how did the expedition terminate? Ans. (1.) 2 Kings iii. 4, 5. (2.) 6—9. (3.) 10—20. (4.) 21—25. For *Mesha*, see *Chart, Lot, No. 6*.

83 Q. Of what atrocious act was the King of Moab now guilty; and what effect did it produce upon the Israelites? Ans. 2 Kings iii. 26, 27.

84 Q. What miracle was wrought by Elisha for the relief of the poor prophet's widow; by whom was he hospitably entertained; and how was the woman rewarded? Ans. (1.) 2 Kings iv. 1—7. (2.) 8—17.

85 Q. What other miracle was subsequently wrought in behalf of this Shunamite; and what, after his return to Gilgal? Ans. (1.) 2 Kings iv. 18—37. (2.) 38—41. (3.) 42—44. Matt. xiv. 15—21.

86 Q. What is now said of Naaman the Syrian leper; how did Jehoram misapprehend the import of Benhadad's letter; and what said the prophet Elisha to him? Ans. (1.) 2 Kings v. 1—3. (2.) 4—6. (3.) 7, 8. For *Naaman*, see *Chart, Shem, No. 4*.

87 Q. Did Naaman come to the prophet; and what did he say to the means prescribed for his recovery? Ans. (1.) 2 Kings v. 9. (2.) 10—12.

88 Q. Was he finally prevailed upon to apply the remedy; and with what effect? Ans. 2 Kings v. 13, 14.

89 Q. Did this cure affect his mind as well as his body; what presents did he now offer to the prophet; and were they received? Ans. (1.) 2 Kings v. 15. (2.) 5. (3.) 16.

90 Q. For what did Naaman now ask the prophet; and what was his reply? Ans. (1.) 17, 18. (2.) 19.

91 Q. What is now recorded of the covetousness of Gehazi, the servant of Elisha; and what was his punishment? Ans. (1.) 2 Kings v. 20—24. (2.) 25, 27. 1 Tim. vi. 9—10.

LESSON VIII.

Reign of the King continued.

92. What miracle was wrought in behalf of one of the prophets while engaged in felling the engraving of their dwelling? Ans. 2

7.

93. What did the prophet disclose to Jehoram, concerning the army of the Syrians; what did Benhadad do to apprehend him; and with what success? Ans. (1.) 2 Kings vi. 8—10. (2.) 11—14. (3.) 15—20.

94. When the messengers again returned to the Syrian king, what did he now do; and what consequences followed? Ans. (1.) 2 Kings vi. 21—23. (2.) 24. (3.) 25—27. Com. Lev. xvi. 29, with 2 Kings vi. 28—29.

95. What did Jehoram now do; and how was his murderous design against the prophet prevented? Ans. (1.) 2 Kings 30, 31. (2.) 32, 33.

96. What prediction did the prophet utter at this time concerning both the famine in Samaria, and the doom of the unbelieving lord? Ans. 2 Kings vii. 1, 2.

97. In what way was the Syrian army dispersed; by whom were tidings of it brought to the king; what was his conduct on this occasion? Ans. (1.) 2 Kings vii. 3, 7. (2.) 3, 5, 8—11. (3.) 12—15.

98. Were the predictions of Elisha fulfilled, as expressed v. 2; and how? Ans. (1.) 2 Kings vii. (2.) 17—20.

99. Whether, by the advice of the prophet, did the Shunammite return; under what circumstances did she, on her return, apply to the king for the restoration of her land; and with what success? Ans. (1.) 2 Kings viii. 1, 2. (2.) 3.

100. What did Elisha predict concerning Benhadad's death; and the future career of Hazael, his servant, who was to succeed him? Ans. (1.) 2 Kings viii. 7—10, 14, 15. (2.) 11—13.

101. What is now said of the character, reign, and death of Jehoram, son of Jehoshaphat, king of

Judah? Ans. (1.) 2 Kings viii. 16—19. 2 Chron. xxi. 4. (2.) 20—22, 23, 24. 2 Chron. xxi. 12—20. See Chart, map No. 4.

102 Q. When did he flourish? Ans. A. M. 3115. See Chart, chron. V. Ep.

103 Q. By whom was the king of Judah reigned; who was his mother; and what was his name? Ans. (1.) 2 Kings viii. 24, 25. 2 Chron. xxi. 26. (2.) 27. For Athaliah, see Chart, map No. 8. Ahaziah, David; No. 15.

104 Q. What was the result of a joint attack upon Hazael, king of Syria, by AHAZIAH, king of Judah; and Jeram, or Jehoram, king of Israel? Ans. (1.) 2 Kings viii. 28, 29. (2.) 2 Chron. xxii. 1—9. See Chart, map No. 4.

105 Q. Who was anointed king of Israel by the son of a prophet, at the command of Elisha; and what followed? Ans. (1.) 2 Kings ix. 1—10. (2.) 11—15. See Chart, map No. 11.

106 Q. When was Jehu thus anointed? Ans. A. M. 3120. See Chart, chron. V. Ep.

107 Q. What was the fate of Jehoram, son of Ahab; of Ahaziah son of Jehoshaphat; and Jezebel, wife of Ahab? Ans. (1.) 2 Kings ix. 16—26. (2.) 29. 2 Chron. xxii. 9. (3.) 30—37. Hosea i. 4. See Chart, map No. 4.

LESSON VIII.

Reign of the kings, continued.

108 Q. When did these events occur? Ans. A. M. 3108. See Chart, chron. V. Ep.

109 Q. What was the import of the two letters sent by Jehu to Samaria; and what followed? Ans. (1.) 2 Kings x. 1—4. (2.) 5—7. (3.) 8—11.

110 Q. With whom did Jehu meet on his way to Samaria; and where were they respectively buried? Ans. (1.) 2 Kings x. 12—14. (2.) 15, 16. For Jehonadab, or Jonadab, see Chart, Abraham by Keturah, No. 6. Jer. xxxv. 6—10.

111 Q. How did Jehu dispose of the remnant of the house of Ahab in Samaria; and by what artifice did he destroy all the worshippers of Baal? Ans. (1.) 2 Kings x. 17. (2.) 18--28.

112 Q. What is said of the subsequent conduct and character of Jehu; and in what light are we to view his general character? Ans. (1.) 2 Kings x. 29--31. (2.) 34--38.

113 Q. What tribes of the kingdom of Israel suffered in those days from an invasion by Hazael? Ans. 2 Kings x. 32, 33. See Chart, map No. 4.

114 Q. By whom was Athaliah, king of Judah, succeeded; and what barbarous act was Athaliah guilty; and which one of her sons escaped the massacre, and how? Ans. (1.) 2 Kings xi. 1--3. (2.) 2 Chron. xxii. 10--12. For Jehoshaba, or Jehoshabeath, and Joash, see Chart, David, No. 15.

115 Q. When did this event take place? Ans. A. M. 3120. See Chart, chron. V. Ep.

116 Q. By whom and how was JOASH (or Jehoash) appointed king of Judah; and what was the fate of Athaliah, who attempted at the time to press her way into the temple? Ans. (1.) 2 Kings xi. 4--12. (2.) 13--16. 2 Chron. xxiii. 1--15. For Jehoiada, see Chart, Kohath, No. 7, and David, No. 15.

117 Q. What ensued? Ans. (1.) 2 Kings xi. 19. (2.) 20, 21.

118 Q. At what age did Joash begin to reign; and what was the character of his government during, and subsequent to, the life time of Jehoiada? Ans. (1.) 2 Kings xii. 1--16. 2 Chron. xxiv. 1--11, 15. 17--21. 2 Chron. xxiv. 16--27. Matt. xxiii. 35. Josachar, (or Zabab,) and Jehosabad, see Chart, Lot, No. 6.

119 Q. Who succeeded Jehu in the government of Israel; what was his character; and what the varied state of his kingdom during his reign? Ans. (1.) 2 Kings xiii. 1--3. (2.) 4, 5. (3.) 6, 7. For Jehoahaz, see Chart, Gad, No. 11.

120 Q. When was Jehoahaz delivered into the hands of Hazael? Ans. A. M. 3148. See Chart, Chron. V. Ep.

121 Q. Who succeeded JEHOAHAZ in the government of Israel; what prophet was taken sick during the reign of the new king; and what prediction did he utter concerning him? Ans. (1.) 2 Kings xiii. 8—13, 14—19. For Joash, see Chart, Gad, No. 11.

122 Q. Did Elisha die of this sickness; and what remarkable incident occurred at his sepulchre about a year after? Ans. 2 Kings xiii. 20, 21.

123 Q. Was the prophecy of Elisha concerning JOASH fulfilled? Ans. 2 Kings xiii. 22—25.

124 Q. In what year of the world did JONAH flourish? Ans. A. M. 3148. See Chart, chron. V. Ep.]

The history of Jonah.

1 Q. Who was Jonah? Ans. Jonah i. 1. 2 Kings xiv. 25.

2 Q. Whither did God send him? Ans. [Jonah i. 2.]

3 Q. How did Jonah disobey God? Ans. [Jonah i. 3.]

4 Q. What befell him in his voyage? Ans. [Jonah i. 4—10.]

5 Q. What became of Jonah? Ans. [Jonah i. 11—17.]

6 Q. Did he ever come to shore again? Ans. Jonah ii.

7 Q. What service did God assign to Jonah after this deliverance? Ans. Jonah iii. [1—4.]

8 Q. What effect had this preaching upon the people? Ans. [Jonah iii. 5—9, 10.]

9 Q. How did Jonah resent this merciful dealing of God with Nineveh? Ans. Jonah iv. [1—3.]

10 Q. What did God do to convince him of the unreasonableness of his anger? [Ans. Jonah iv. 4.]

11 Q. How did God argue with Jonah upon this occurrence? [Ans. Jonah iv. 5—11.]

125 Q. With which of the kings of Judah and Israel was the prophet JONAH contemporary? Ans. See Chart, chron. Dep. V. Ep. For Jonah, see Babylon, No. 8. Ch. xiv 25.

LESSON IX.

Reign of the kings, continued.

125 Q. Who succeeded Joash king of Judah ; how did he dispose of the murderers of his father ; and what victory did he obtain over the Edomites ? Ans. (1.) 2 Kings xiv. 1--4. (2.) 5, 6. (3.) 7. 2 Chron. xxv. 5--16. For *Amaziah*, see *Chart, David, No. 15*, and *map No. 4*.

127 Q. What was the consequence of AMAZIAH'S premature and obstinate challenge to war with Joash, king of Israel ? Ans. 2 Kings xiv. 8--13. 2 Chron. xxv. 17--28.

128 Q. When did this event take place ? Ans. A. M. 3166. See *Chart, chron. V. Ep.*

129 Q. By whom was Joash succeeded in the government of Israel : and what is said of his character ? Ans. (1.) 2 Kings xiv. 15, 16. (2.) 23--27. For *Jeroboam 2d*, see *Chart, Gad, No. 11*, and *map No. 4*.

130 Q. What further is recorded of Amaziah, king of Judah ; and by whom was he succeeded ? Ans. (1.) 2 Kings xiv. 17--20. (2.) 21, 22. For *Azariah*, (or *Uzziah*), see *Chart, David, No. 15*, and *map No. 4*.

131 Q. When did the prophets AMOS and HOSEA flourish ? Ans. A. M. 3220. See *Chart, chron. V. Ep.*

132 Q. With which of the kings of Judah and Israel were they contemporary ? Ans. See *Chart, chron. dep. V. Ep.* Amos i. 1. Hosea i. 1. For *Amos*, see *Chart, Hezron, No. 12*. *Hosea, Issachar, No. 8*.

Note. The prophecies of Amos were principally directed against the kingdom of Israel, though he was a native of Tekoa, a city in the tribe of Judah. 2 Chron. x. 5, 6. See *Chart, map No. 4*. Hosea, though of the tribe of Issachar in Israel, directs many of his predictions against Judah. These predictions should be carefully read, which will render the history connected with the affairs of these kingdoms doubly interesting.

133 Q. For what sin was AZARIAH or UZZIAH afflicted with leprosy, and who officiated in his place, and succeeded him at his death? Ans. (1.) 2 Kings xv. 1—4. 2 Chron. xxvi. 16—21. (2.) 5—7. For Jotham, see *Chart, David, No. 15.*

134 Q. When did this event take place? Ans. A. M. 3195. See *Chart, chron. V. Ep.*

135 Q. By whom was JEROBOAM 2d, king of Israel, succeeded; and what was his fate? Ans. 2 Kings xv. 8—11. Com. ch. x. 30, with v. 12. For Zechariah, see *Chart, Gad, No. 11.* For Shallum, *Ephraim, No. 9.*

136 Q. When did this event take place? Ans. A. M. 3222. See *Chart, chron. V. Ep.*

137 Q. Was the fate of SHALLUM similar to that of ZECHARIAH; who now sat upon the throne of Israel; and what is said of him? Ans. (1.) 2 Kings xv. 13—15. (2.) 16—18. For Menahem, see *Chart, Ephraim, No. 9.*

138 Q. What Assyrian king now came up against Israel; and how did MENAHEM negotiate a peace with him? Ans. 2 Kings xv. 19, 20. For Pul, see *Chart, Shem, No. 4.*

139 Q. When did this event occur? Ans. A. M. 3233. See *Chart, chron. V. Ep.*

Note. Niveveh, a large and populous city, Jonah iii. 3, was, at this time, the capital of Syria.

140 Q. By whom was Menahem succeeded; what was his character and fate; and who usurped the throne in his stead? Ans. (1.) 2 Kings xv. 21, 22. (2.) 23, 24. (3.) 25, 26. For Pekahiah and Pekah, see *Chart, Ephraim, No. 9.*

141 Q. When did Pekahiah ascend the throne? Ans. A. M. 3243. See *Chart, chron. V. Ep.*

LESSON X.

Reign of the kings, continued.

142 Q. What prediction had the prophet AMOS uttered relative to the captivity of Israel, an account of

which now follows? Ans. Amos, ch. v. 21—27, vi. 7—14.

143 Q. What foreign king invaded Israel during the wicked reign of PEKAH; and what part of his kingdom was taken from him? Ans. (1.) 2 Kings xv. 27—39. (2.) xvi. 5—9. xviii. 9—12. For *Tiglath-Pileser*, see *Chart, Shem, No. 4.*

144 Q. Who subsequently conspired against Pekah, and usurped the throne? Ans. 2 Kings xv. 30, 31. For *Hoshca*, (or *Hosea*,) see *Chart, Ephraim, No. 9.*

Note. Hoshea was the last king of *Israel*.

145 Q. What is now said of the reign of JOTHAM, the son of Uzziah, king of *Judah* and by whom was he succeeded? Ans. (1.) 2 Kings xxi. 32—36. (2.) 37. (3.) 38. For *Ahaz*, see *Chart, David, No. 15.*

146 Q. What is said of the character of AHAZ; what foreign power now combined against him, and with what success? Ans. (1.) 2 Kings xvi. 1—4. 2 Chron xxviii. 1—4. (2.) 5, 6. 2 Chron xxviii. 5—15. See note to q. 147, and Is vii and v. 26—30.

147 Q. What did Ahaz now do to strengthen himself against these invaders, what when he arrived at Damascus and what on his return? Ans. (1.) 2 Kings xvi. 7—9. (2.) 10—15. (3.) 16—18. See *Chart, map No. 4.*

Note. This invasion of Tiglath-Pileser against Pekah, King of *Israel*, was in consequence of a combined attack upon Ahaz, king of *Judah*, by himself and Rezin, king of Syria, 2 Kings xvi. 5, 6, Ahaz having purchased the assistance of Tiglath-Pileser, A. M. 3245, with the golden treasures of the temple, v. 7, 8. But before Tiglath-Pileser came against Pekah and Rezin, they had carried great numbers of the subjects of Ahaz, king of *Judah*, captive to Damascus, besides smiting them with a great slaughter, 2 Chron xxviii. 5—7, 8. And now, while the prophet Obed, on the one hand, prevails upon *Israel* to return their captive brethren, v. 9—15, Tiglath-Pileser, besides taking Damascus and slaying Rezin, 2 Kings xvi. 9, invaded the kingdom of Pekah, and carried captive into Assyria a large proportion of his subjects, 2 Kings xv. 29, 30. xvi. 9. This was the FIRST CAPTIVITY, A. M. 3245. See *Chart, chron. V. Ep.*

148 Q. When did the prophets ISAIAH and MICAH flourish? Ans. A. M. 3254. See *Chart chron. V. Ep.*

149 Q. With what kings of Judah and Israel were they cotemporary? Ans. See *Chart, chron. dep. V. Ep.* — For *Isaiah, David, No. 15. Micah, Judah, No. 8.*

Note. These prophets were cotemporary with *Hosea*, who is supposed to have prophesied between eighty and ninety years, from Uzziah to Hezekiah. *MICAH*, who was a Morasthite of the tribe of Judah, uttered his predictions both against Judah and Israel: and, like the other prophets, his book contains the most cutting reproofs for sin, the heaviest denunciations of wrath, encouraging promises, and predictions concerning Christ and his kingdom. *ISAIAH*, in connection with these, uttered various predictions relative to the destinies of other nations; as the Babylonians, the Moabites, the Syrians, the Egyptians, the Tyrians, the Assyrians, the fate of Sennacherib and his hostile army, and the future restoration of the Jews. His predictions of judgments upon God's ancient covenant people for their aggravated sins, are intermingled throughout with promises of pardon to the penitent. They abound with the most glowing representations of the future glory of the kingdom of Christ; of his person, character, offices, work, sufferings, death, &c.; and opening to view both worlds, we are furnished with a prospective of all the prominent revolutions of the militant church not only, but of the unalterable state of the righteous and the wicked in eternity.

150 Q. By whom was Ahaz succeeded in the government of Judah? Ans. 2 Kings xvi. 19, 20. For *Hezekiah*, see *Chart, David, No. 15.*

151 Q. What is now said of HOSHEA, king of Israel; and for what reason was he imprisoned by Shalmanezzer? Ans. (1.) 2 Kings xvii. 1—3. (2.) 4.

152 Q. What befell the nation of Israel in consequence of the conspiracy of Hoshea against Shalmanezzer, and their long continued sins? Ans. 2 Kings xvii. 5—23. xviii. 11—16. For *Shalmanezzer*, see *Chart, Shem, No. 4, and map No. 5.*

153 Q. Was Judah exempt from the punishment inflicted upon Israel? Ans. 2 Kings xvii. 19. xviii. 17—35. See *Is. xxviii. 1—15.*

154 Q. What heathen nations now occupied the vacant country of Israel; how were they molested

there; and how did they obtain relief? Ans. (1.) 2 Kings xvii. 24. (2.) 25—29.

155 Q. What is further said of these colonists; and how does the chapter close? Ans. 2 Kings xvii. 30

The captive Jews of the kingdom of *Judah*, carried to Damascus by Pekah and Rezin, 2 Chron. xxviii. 5—7, 8, returned again to their own country, 2 Chron. xxviii. 9. See note to q. 147. But from the captivity of *Israel* under Shalmaneser, when the remaining tribes left by Tiglath-Pileser were taken, they never were restored, 2 Kings xvii. 1—6, 23. This was the SECOND CAPTIVITY, A. M. 3283. See *Chart, chron. V. Ep. and map No. 5.*

PART V.

[From the second captivity, A. M. 3283, to the third, or Babylonish captivity, of the kingdoms of Judah under Nebuchadnezzar, commenced A. M. 3398, and completed A. M. 3416, embracing a period of 133 years.]

LESSON XI.

156 Q. What is said of the character and achievements of HEZEKIAH, son and successor of Ahaz in the government of Judah? Ans. 2 Kings xviii. 1—8. 2 Chron. xxix. and xxxi.

157 Q. Where did this event take place? Ans. A. M. 3278. See *Chart, chron. V. Ep.*

158 Q. With what king was NAHUM the prophet contemporary; and when did he flourish? Ans. A. M. 3384. See *Chart, chron. V. Ep.*

159 Q. By what Assyrian king is Judah now invaded; and what ensued? Ans. 2 Kings xviii. 13. 14—16. Is. xxxvi. 1—3.

160 Q. What three persons are now sent to Jerusalem by Sennacherib; and for what purpose; and how did the people treat Rabshakeh's blasphemous speech, &c.? Ans. (1.) 2 Kings xviii. 17—27. (2.) 28—35. (3.) 36, 37. Is. xxxvi. 4—20, 21, 22. *For the three men, see Chart, Shem, No. 4, and map No. 4.*

161 Q. What did Hezekiah now do; and what upon the reception of a letter from Sennacherib, who was then at war with Tirhakah, king of Ethiopia? Ans. (1.) 2 Kings xix. 1—7. (2.) 8—13. (3.) 14—19. See Is. xxxvii. 1—20. Com. v. 2, *Shebna*, with Is. xxii. 12—25.

162 Q. What answer was returned by the prophet Isaiah respecting the fate of Sennacherib and his army; and by whom was he succeeded? Ans. (1.) 2 Kings xix. 20—34. (2.) 35—37. See Is. xxxvii. 21—35. xiv. 24—27. x. 5—19—24—34. xvii. 12—14. xxix. 1—9. xxx. 27—33. xxxiii. 1. *For Sennacherib and sons, see Chart, Shem, No. 4.*

Note. The lxxvi. Psalm is supposed to have been written on this occasion.

163 Q. What happened to Hezekiah about the time of Sennacherib's first invasion; what was his prayer, and the sign given him of his recovery? Ans. (1.) 2 Kings xx. 1. (2.) 2, 3. (3.) 4—7. (1.) 8—11. See xxxviii. ch. of Is.

184 Q. For what did Isaiah reprove the king after his recovery; to what prediction did it give rise; and what was his reply? Ans. (1.) 2 Kings xx. 12, 13. 2 Chron. xxxii. 31. (2.) 14, 15. Is. xxxix. 3, 4. (3.) 16—19. Is. xxxix. 5—7. See also ch. ii. 6—22. iii.

165 Q. By whom was Hezekiah succeeded; and what was the character of his reign? Ans. 2 Kings xx. 20, 21. and ch. xxi. 1—9. 16. 2 Chron. xxxiii. *For Manassch, see Chart, David, No. 15.*

166 Q. What predictions were uttered against Judah by the mouth of the prophets; what is said of MANASSEH's death; and by whom was he succeeded? Ans. (1.) 2 Kings xxi. 10—15. 16. (2.) 17, 18. (3.) 19. 2 Chron. xxxiii. 11—17. *For Amon, see Chart, David, No. 15.*

167 Q. What was the fate of AMON; what was done with the conspirators; and by whom was he succeeded? Ans. (1.) 2 Kings xxi. 19—23. 2 Chron. xxxiii. 20—25. (2.) 24. *For Isaiah, see Chart, David, No. 15.*

168 Q. When did this take place? Ans. A. M. 3362. See *Chart, chron V Ep.*

169 Q. With what king were ZEPHANIAH and JEEL contemporaries; and when did they flourish? Ans. A. M. 3354 See *Chart, chron. V Ep*

170 Q. Was JOSIAH'S reign of a character different from that of his father; and what good work was commenced in the 18th year of his age? Ans (1) 2 Kings xxii 1, 2 (2) 3, 7 2 Chron xxxiv 1—7 Com 1 Kings xiii 2, with 2 Kings xxii 1

171 Q. What eminent prophet flourished at this time? Ans. Jer 1 1—7 See *Chart, chron dep V Ep*

LESSON XII

Reign of the Kings, continued

172 Q. What remarkable discovery was made in the reign of Josiah and what followed? Ans (1) 2 Kings xxii 5 9 (2) 10—20

Note Though it is not probable that the sacred volume became entirely extinct during the reigns of the idolatrous kings of Israel and Judah, yet such portions of it as most directly opposed their wicked practices were expurgated. By some unlearned hand, however, a perfect copy of the sacred volume, and perhaps the one originally written by Moses himself, had been carefully and secretly deposited in the temple, and now discovered by Hilkiah, the high priest, and brought before the king.

173 Q. When did this event take place? Ans. A. M. 3364 See *Chart, chron V Ep*

174 Q. How were the people brought to an acquaintance with this sacred volume, and what did Josiah further do to effect a reformation in his kingdom? Ans (1) 2 Kings xxiii 1, 2 (2) 3—18 19, 20

175 Q. What is now said of the celebration of the passover, &c, together with the effects of Judah's former transgressions? Ans (1) 2 Kings xxiii 21—24 (2) 25—28

176 Q. What rash measure adopted by Josiah resulted in his death, and who succeeded him? Ans

2 Kings xxiii. 29, 30. For Jehoiakim, see *Chart, David*, No. 15. For Pharaoh-Necho, see *Chart, David*, No. 5, and map No. 4.

177 Q. What was the character and fate of Jehoiakim; and who was placed upon the throne in his stead? Ans. 2 Kings xxiii. 31—34. For Jehoiakim or Jehoiakim, see *Chart, David*, No. 15. *Ezra*, xix. 1—9.

178 Q. When did Jeremiah and Obadiah live? Ans. A. M. 3375 and 3397. See *Chart, chron. V. Ep.*

179 Q. With what kings were they cotemporary? Ans. See *Chart, chron. dep. V. Ep.*

Note. Obadiah prophesied the total destruction of the Edomites for their pride and malice against the posterity of Jacob, and the final triumph of the church over her enemies.

The history of Jeremiah.

1 Q. Who was Jeremiah? Ans. Jer. i. 1—7.

2 Q. What encouragement had he when he was so young to pronounce the judgments of God against the people? Ans. Jer. i. 7—19.

3 Q. What was the chief message with which Jeremiah was sent to the people, and to the princes and kings of Judah? Ans. From chap. vii. to xxv. ver. 11, 12.

4 Q. By what method did Jeremiah set before them their sins, and these judgments of God?

Ans. By some very plain and direct speeches; by an example of the Rechabites set before them, and by some parables or emblems.

5 Q. How did Jeremiah show them the heinousness of their sins by a view of the example of the Rechabites? Ans. Jer. xxxv.

6 Q. What were some of the emblems by which God ordered Jeremiah to foretell their calamities?

Ans. A linen girdle, a potter's vessel, an earthen bottle, yokes of wood and of iron, &c.

7 Q. What was designed by the linen girdle? Ans. Jer. xiii.

8 Q. What was intended by the potter's vessel? Ans. Jer. xvi.

9 Q. What further lesson was taught by an earthen bottle? Ans. Jer. xix.

10 Q. What did Jeremiah teach them by the emblems of bonds and yokes? Ans. Jer. xxvii. 1—12.

11 Q. Who were Jeremiah's chief enemies ? Ans. Jer. xxvi. 1—8.

12 Q. Who saved Jeremiah at that time ? Ans. Jer. xv. 10—24.

13 Q. What abuses did Jeremiah receive from Pashur the priest ? Ans. Jer. xx. 1, 2.

14 Q. What evil was denounced against Pashur on this account ? Ans. Jer. xx. 3—6.

15 Q. How did Jeremiah's patience hold out under the many injuries he received ? Ans. Jer. xx. 7—18.

16 Q. In what manner did God overcome his murmuring and his disobedience ? Ans. Jer. xx. 9.

17 Q. How did Jeremiah publish his prophecies when he could not appear in public himself, being shut up in prison ? Ans. Jer. xxxvi. 1—10.

18 Q. What effect had this upon Jehoiakim the king ? Ans. Jer. xxxvi. 20—26.

19 Q. What was the next message from God to Jeremiah ? Ans. Jer. xxxvi. 27—32.

20 Q. What did Jeremiah prophecy concerning Jehoahaz, the son of Josiah, king of Judah, who is here called Shallum ? Ans. Jer. xxii. 11, 12. 2 Kings xxiii. 31—34.

21 Q. What did he say concerning Jehoiakim his brother ? Ans. Jer. xxii. 18, 19.

22 Q. What did he pronounce concerning Jehoiachin, who is also called Jechoniah and Coniah ? Ans. Jer. xlii. 24—30. lii. 31, &c.

23 Q. What advice did he give to Zedekiah, king of Judah ? Ans. Jer. xxvii. 12, 18.

24 Q. How did the false prophet Hananiah oppose Jeremiah ? Ans. Jer. xxviii. 1—11.

25 Q. How did Jeremiah answer him ? Ans. Jer. xxviii. 10—17.

26 Q. Among all these predictions of distress, did not Jeremiah prophecy any thing comfortable to the nations of Israel ? Ans. Jer. xxv. xxix. xlii. and xlii.

27 Q. How did king Zedekiah deal with Jeremiah the prophet when Nebuchadnezzar besieged Jerusalem ? Ans. Jer. xxxii. 1—5.

28 Q. What did Jeremiah do in prison to assure them that the Jews should return from captivity, and possess the cities of Judah again ? Ans. Jer. xxxii. 6—16, 44.

29 Q. What did Jeremiah do when he was at liberty ? Ans. Jer. xxxvii. 11—16, and xxxviii. 1—6.

30 Q. What relief did the prophet find here ? Ans. Jer. xxxviii. 7—14.

31 Q. What favor did God show to Ebedmelech on this account ? Ans. Jer. xxxix. 16—18.

32 Q. When Zedekiah the king sent for Jeremiah, what message had he from God ? Ans. Jer. xxxviii. 17.

33 Q. Did the king hearken to his advice ? Ans. Jer. xxxix. 1—10, and lii. 8—11.

Note. Then was fulfilled the prophecy of Ezekiel concerning Zedekiah, chap. xii. 13. "I will bring him to Babylon, the land of the Chaldeans ; yet shall he not see it, though he shall die there."

34 Q. What became of Jeremiah after the city was taken ? Ans. Jer. xxxix. 11, 12, and xli. 4, 5.

35 Q. Whither did Jeremiah choose to go ?

Ans. He chose to continue in the land of Israel, and put himself under the protection of Gedaliah, whom the king of Babylon made governor in the land, Jer. xxxix. 6, 7.

36 Q. Did Jeremiah continue under his protection ? Ans. Jer. xli. 2, 11—15.

37 Q. What did Johanan do with Jeremiah ? Ans. Jer. xlii. and xliii.

38 Q. What did Jeremiah do in the land of Egypt ? Ans. Jer. xliii. 9, 10.

39 Q. Among the several prophecies against the surrounding nations, did not Jeremiah foretell the destruction of Babylon ? Ans. Jer. i. and li.

40 Q. What emblem or pledge did Jeremiah give of the accomplishment of the prophecy ? Ans. Jer. li. 59—64.

180 Q. Was the land now brought under tribute to Pharaoh-Nechoh ; and what is said of the character and reign of JEHOIAKIM ? Ans. 2 Kings xxiii. 35—37.

181 Q. How long did Jehoiakim submit to the authority of Nebuchadnezzar ; and what followed ? Ans. 2 Kings xxiv. 1. 2 Chron. xxxvi. 6, 7.

182 Q. How did the predictions of Judah's captivity now begin to be fulfilled ; and by whom was Jehoiakim succeeded in the government of the kingdom ? Ans. (1.) 2 Kings xxiv. 2, 4. (2.) 5, 6. For *Jehoiachin, Coniah, or Jechoniah, see Chart, David, No. 15.*

183 Q. What is said of the conquests of the king of Babylon at this period ; what of the character and reign of JEHOIACHIN ; and of his captivity under Nebuchadnezzar ? Ans. (1.) 2 Kings xxiv. 7. (2.) 8, 9. (3.) 10—16.

Note. Here commences the *third, or Babylonish captivity.* A. M. 3406.

184 Q. By whom was Jehoiachin succeeded? Ans. 2 Kings xxiv. 17, 18. For *Zedekiah*, see *Chart, David*, No. 15.

185 Q. What is further said of Jeremiah; and how did he publish his predictions when confined in prison? Ans. (1.) Jer. xx. 9. (2.) xxxvi. 1--10.

186 Q. What effect did this message produce upon Jehoiakim, the king? Ans. Jer. xxxvi. 20--26.

187 Q. What did God next communicate to Jeremiah? Ans. Jer. xxxvi. 27--32.

LESSON XIII.

The Babylonish Captivity, continued.

188 Q. What did he now predict respecting Shalum, or Jehoahaz, 2 Kings xliii. 31--34, the son of Josiah; and Jehoiakim, his brother? Ans. (1.) Jer. xxii. 11, 12. (2.) 18, 19.

189 Q. What concerning Jehoiachin, or Coniah; and what advice did he give to ZEDEKIAH, then king of Judah? Ans. (1.) Jer. xxii. 24--30. lii. 31--34. (2.) xxvii. 12, 18.

190 Q. By what false prophet was Jeremiah at this time opposed; and what was his fate? Ans. (1.) Jer. xxviii. 1--11. (2.) 10--17.

191 Q. Did Jeremiah utter any predictions relative to the restoration of the Jews from captivity? Ans. Jer. xxv. xxix. xxx. and xxxi.

192 Q. How was the prophet treated by Zedekiah when Nebuchadnezzar besieged the city; and what assurance did he then give them of their future restoration? Ans. (1.) Jer. xxxii. 1--5. (2.) 6--16, 44.

193 Q. What did the prophet do when restored to liberty; under what suspicion was he recommitted; and who administered to his relief? Ans. (1.) Jer. xxxvii. 11--16. (2.) xxxviii. 1--6. (3.) 7--14. See ch. xxxix. 16--18. For *Ebedmelech*, see *Chart, Ham*, No. 5.

194 Q. What message did Jeremiah now deliver from God to Zedekiah; and how was it received? Ans. Jer. xxxviii.

195 Q. Did Jeremiah and Isaiah both predict the destruction of Babylon? Ans. (1.) Jer. i. and li. 59--64. (2.) Is. xiii. 6--18. xxi. 1--10. xli. 21--29. xlv. 21--28. xlv. 1--14.

196 Q. What is now further recorded of Jehoiachin? Ans. 2 Kings xxv. 27--30.

Note. This completes the **THIRD CAPTIVITY**, which, according to the prophet Jeremiah, was to continue seventy years, Jer. xxv. 11., and which period expired during the reign of the first year of Cyrus, king of Persia. 2 Chron. xxxvi. 22.

CHAPTER VI.

FROM THE BABYLONISH CAPTIVITY, A. M. 3416, TO THE BIRTH OF CHRIST, A. M. 4004; EMBRACING A PERIOD OF 518 YEARS.

SECTION III.

THE HISTORY OF DANIEL.

PERIOD III.

[From the Babylonish Captivity, A. M. 3398, to the restoration, A. M. 3468; embracing a period of 70 years.]

LESSON I.

Daniel in Babylon.

[1 Q. What was one of the first acts of Nebuchadnezzar after his return to Babylon with the Jewish captives? Ans. Dan. i. 3--7. For *Ashpenaz*, see *Chart, Ham, No. 5.*]

2 Q. Who was Daniel? Ans. Dan. i. 1--10. For *Daniel*, see *Chart, David, No. 15.*

3 Q. How was he disposed of in Babylon? Ans. Dan. i. 5, 6.

4 Q. And did they, being Jews, eat of the king's provision, which was prepared after the manner of the heathens? Ans. Dan. i. 8--14. For *Mebzar*, see *Chart, Ham, No. 5.*

5 Q. How did they thrive by this food? Ans. Dan. i. 15, &c.
 [6 Q. What is said of their peculiar endowments; and particularly that of Daniel? Ans. (1.) Dan. i. 17, 20. (2.) 17, last clause.]

7 Q. How did they approve themselves when they were called before the king? Ans. Dan. i. 20.

[8 Q. With what Persian king was Daniel cotemporary? Ans. Dan. i. 21. For *Cyrus*, see *Chart, Shem, No. 4.*]

9 Q. What was the first special occasion of Daniel's advancement at court? Ans. Dan. ii. 1—13. For *Arioch*, see *Chart, Ham, No. 5.*

10 Q. How did Daniel obtain the secret from God? Ans. Dan. ii. 16—18.

11 Q. What was this dream which Daniel rehearsed before the king? Ans. Dan. ii. 31—35.

12 Q. What was the interpretation of it?

Ans. It signifies the four great monarchies of the world, namely, the Assyrian, the Persian, the Grecian, and the Roman, which should destroy one another in succession; and the last of them should be destroyed by the kingdom of Christ, which should spread through the earth and remain forever, Dan. ii. 31—45. [Dan. v. 30, 31. x. 20. x. 1—4.]

13 Q. What honors did Nebuchadnezzar bestow on Daniel on this occasion? Ans. Dan. ii. 46—49.

14 Q. What became of Shadrach, Meshach, and Abednego? Ans. Dan. iii. 1—21.

15 Q. What remarkable providence attended their being cast into the furnace? Ans. Dan. iii. 22.

16 Q. How were they saved in the fiery furnace? Ans. Dan. iii. 23—25.

17 Q. What influence had this upon the king? Ans. Dan. iii. 26—30.

LESSON II.

Daniel in Babylon, continued.

18 Q. What other dream of Nebuchadnezzar's did Daniel interpret? Ans. Dan. iv. 1—16.

19 Q. What interpretation did Daniel give to it? Ans. Dan. iv. 19—27.

20 Q. How soon was this fulfilled? Ans. Dan. iv. 28—33.

21 Q. What did Nebuchadnezzar do at seven years' end, when his understanding and his kingdom were restored to him? Ans. Dan. iv. 34—37.

[22 Q. What event connected with the history of the impious Belshazzar, grandson of Nebuchadnezzar, led to the introduction of Daniel to his notice? Ans. Dan. v. 5, 10—13.]

23 Q. What notice was taken of Daniel in the time of Belshazzar, the grandson of Nebuchadnezzar? Dan. v. 5—16. For *Belshazzar*, see *Chart, Ham, No. 5.*

24 Q. What was there in Belshazzar's feast that eminently provoked God against him? Ans. Dan. v. 1—4.

25 Q. What was the meaning of this writing against the wall? Dan. v. [17—24.] 25—28.

26 Q. What honor was done to Daniel? Ans. Dan. v. 29.

27 Q. When was this sentence executed on Belshazzar? Ans. Dan. v. 30, 31. For *Darius*, see *Chart, Japhet, No. 2.*

[*Note.* The *Babylonish*, or *Assyrian empire*, now gave place to the empire of the Medes and Persians, under Darius, by the transcendent valor of Cyrus, his nephew. To Cyrus, Darius was indebted for his principal conquests. Nevertheless, Cyrus yielded to his uncle the precedence, till his death, about two years after the conquest of Babylon, when, succeeding him to the throne, he became master of the *Persian empire*, which commenced in 3468. See q. 12.]

28 Q. Did Daniel lose his preferment by the change of the kingdom? Ans. Dan. vi. 1—3.

29 Q. How did the envy of the presidents and the princes prosecute him on this occasion? Ans. Dan. vi. 4—9.

30 Q. What did Daniel do when he heard of this decree? Ans. Dan. vi. 10.

31 Q. What was the consequence of this? Ans. Dan. vi. 11—17.

32 Q. Wherein did the king further show his concern for Daniel? Ans. Dan. vi. 18—23.

33 Q. Wherein did king Darius manifest his resentment against the enemies of Daniel? Ans. Dan. vi. 24.

34 Q. What special regard did Darius show to the true God on this occasion? Ans. Dan. vi. 25—28.

35 Q. What are the other most remarkable things in the history of Daniel?

Ans. The visions which he saw, the excellent prayer which he made for the restoration of the Jews from captivity, and the other prophecies which were given him by angels.

36 Q. What were some of his visions and prophecies?

Ans. Emblems and representations of the four monarchies of the world, and of the kingdom of Christ: and predictions concerning future events among the Jews, and other nations of the earth; some of which are expressed so plainly, that the enemies of the Bible suppose them to be written after those events came to pass, chap. vii. viii. and xi.

37 Q. What remarkable answer did Daniel receive to his excellent prayer for the restoration of the Jews? Ans. Dan. ix. 20—27.

[*Note.* According to the prediction of Jeremiah, ch. xxv. 11., the captivity of Judah was to continue seventy years. This period, com-

puting the time from the captivity in the fourth year of Jehoiakim, 2 Kings xxiv. 1—4, A. M. 3398, Daniel found had expired ; which was the first year of the reign of Cyrus, king of Persia. 2 Chron. xxxv. 22, A. M. 3468, and 536 years before Christ.] The history of their restoration now follows.

[38 Q. What other eminent prophecies did Daniel receive by his converse with angels ? Ans. Dan. xii.

SECTION IV.

OF THE RETURN OF THE JEWS FROM CAPTIVITY, AND THE REBUILDING THE CITY OF JERUSALEM AND THE TEMPLE.

PERIOD IV.

Extending from the restoration, A. M. 3468, to the completion of the Temple, &c., under Nehemiah, A. M. 3585 ; embracing a period of 177 years.]

LESSON III.

The Restoration of the Jews.

[39 Q. What prophet predicted of Cyrus, 200 years before his birth ; and to what particular circumstance was he indebted for his success in the conquest of Babylon ? Ans. (1.) Is. xlv. 26—28. (2.) Is. xlv. 1, 2.

40 Q. What prediction was fulfilled in the proclamation made by Cyrus to restore the captive Jews ; and through whose instrumentality was it procured ? Ans. (1.) Jer. xxix. 10. (2.) Dan. i. 21.]

41 What was the import of this proclamation ; and what effect followed ? Ans. (1.) Ezra i. 1—4. (2.) 5, 6.

42 Q. How long did the nation of the Jews continue in their captivity, and their land lie desolate ?

Ans. Though the land lay not utterly destitute till the final destruction of Jerusalem, in the days of Zedekiah, which was between fifty and sixty years before their first release ; yet, from their first captivity by Nebuchadnezzar in former reigns, their land was in some measure desolate seventy years, according to the prophecy of Jeremiah. See 2 Chron. xxxvi. 21. Jer. xxv. 11, 12.

Note. Here let it be observed, that as there were several seasons, and under different kings, when part of the children of Israel and Judah were carried into captivity, and several periods whence their desolations may commence ; so there were several seasons also of their return and restoration ; but the chief duration of their captivity and desolate circumstances was seventy years. See 2 Kings xxiv. 1, 2, 10—14. and xxv. 11. compared with Ezra i. 1, 2. vi. 1—12. vii. 7. and Neh. ii. 1, &c.

43 Q. Who released them from their captivity in Babylon ? Ans. Ezra i. 7—11.

Note. Now was that prophecy fulfilled which Isaiah pronounced above a hundred years before, Isaiah xlv. 28., that it was Cyrus who should say to Jerusalem, “Be thou built ;” and to the Temple, “Be thy foundation laid ;” and chapter xlv. 13. who should “build the city of God, and release his captives.”

44 Q. Which of the tribes accepted of this commission, and returned to their own land ? Ans. Ezra i. 5, and iv. 12.

45 Q. Who were the first leaders and directors ? Ans. Ezra i. 11. ii. 2—62. and iii. 8. compared with v. 14—16. and Zech. iii. and iv. *For the above names, see Chart, Index, &c.*

Note. This Sheshbazzar, or Zerubbabel, was the son of Salathiel, the son of Jehoiachin, or Jechoniah, king of Judah ; he was made governor of the land under the title of Tirshatha, by a commission from Cyrus. Jeshua was the son of Jozadak, or Josedech, the son of Seraia, who was high priest when Jerusalem was destroyed, and who was put to death by Nebuchadnezzar.

[Jeshua, v. 2., or Joshua, was at this time high priest, Hag. i. 1. Zech. iii. 1. Ezra iii. 2. The Jeshua, v. 9, of this chapter, is another person. Compare the number of the children of Bethlehem, v. 21., with the prophecy which relates to it as the birthplace of Christ, Micah v. 2.

46 Q. What were the number of priests who at this time returned to Jerusalem ; and who among them could not prove that they were of the seed of Israel ? Ans. (1.) Ezra ii. 36—39. (2.) 59, 60.

47 Q. What was done with those children of the priests who had lost the evidence of their descent ?
 Ans. Ezra ii. 61, 62.

48 Q. What order was now issued from the Tirshatha, or governor ? Ans. Ezra ii. 63.]

49 Q. What was the first thing they did after their return ? Ans. Ezra ii. 68, &c., and iii. 1—6.

50 Q. In what manner did they lay the foundation of the temple ? Ans. Ezra iii. 10, 11.

51 Q. What remarkable occurrences attended the laying of the foundation of the temple ?

Ans. While the younger part of the people shouted for joy, many of the ancient fathers wept with a loud voice, when they remembered how much more glorious the first temple had been than the second was likely to be. Ezra iii. 12, 13, and Hag. ii. 3.

Note. Here it may be observed, that though the foundation of the second temple stood on the same compass of ground as the first, yet a company of poor exiles, returning from a long captivity, could not promise or hope for so glorious a building as the temple of Solomon, neither in the richness of the materials, nor in the magnificence and curiosity of the workmanship. See Dr. Prideaux's Connection, vol. i. p. 143.

The Jews also generally suppose five things to be wanting in the second temple, after it was finished, which belonged to the first, namely, (1.) The ark of the covenant, and the mercy-seat, which was upon it, with the cherubs of gold, together with the tables of stone in which the law was written, which were in the ark when it was brought into Solomon's temple, 1 Kings viii. 9. 2 Chron. v. 10. though one would think they should have made an ark and a mercy-seat, before which the high priest should officiate once a year. Some learned men supposed there was such an ark made, and that Ezra's correct copy of the Bible was laid up in it ; and that it is in imitation of this that the present Jews, in all their synagogues, have such an ark, or coffer, wherein they keep the law. (2.) The Shechinah, or divine presence, in a cloud of glory on the mercy-seat. (3.) The Urim and Thummim, whence the oracle came, or divine answers to their inquiries. (4.) The holy fire upon the altar, which came from heaven. (5.) The spirit of prophecy. For though Haggai, Zechariah, and Malachi, lived while the second temple was building, and prophesied after it was built, yet on their death the prophetic spirit ceased from among them.

[52 Q. What prophet flourished at this time ; and how did he encourage them in the prosecution of their work ? Ans. (1.) Hag. i. 1. (2.) 3—9. See *Chart, chron. VI. Ep.*

53 Q. In what year of the world did he flourish ? Ans. A. M. 3484. See *Chart, chron. VI. Ep.*]

54 Q. What was the first hinderance they found in the building of the temple ? Ezra iv. 1—5.

55 Q. What was the second hinderance they met with ? Ans. Ezra iv. 7—24.

Note. This was not Darius, the first king, and he who took Babylon, and released Daniel from the lions' den ; but another, who reigned several years after him, and was called Darius Hystaspes, as the best authors assert ; and this also was long before that Darius whom Alexander subdued, and after whose overthrow he put an end to the Persian kingdom.

Here let it be observed in general, that it is not a very easy matter for learned men to agree exactly in adjusting the time of all these events, and the particular accomplishment of every prophecy, because there were several kings of the same name : as three or four Artaxerxes', and three or more Darius's, &c. And there were four decrees from the kings of Persia in favor of the Jews ; the first from Cyrus to Zerubbabel, or Sheshbazzar, a prince of Judah, Ezra i. 1—8. The second from Darius the second, to the enemies of the Jews, to forbid the hinderance of the work, Ezra vi. 1—7. The third from Artaxerxes the second, to Ezra, recorded in Ezra vii. 11. The fourth from the same Artaxerxes to Nehemiah, written in Nehem. ii. 1—9.

56 Q. Who persuaded the Jews to go on with their work under the reign of this Darius ? Ans. Ezra, v. 1—5. Hag. i. 2—11. Zech. i. 7, &c., and iii. iv. For *Tatnai* and *Shethar-boznai*, see *Chart, Elam, No. 5.*

57 Q. What encouragement did they meet with from the Persian court ? Ans. Ezra v. 3—17. and vi. 1—14.

58 Q. What favorable result followed ; and what penalties were threatened to any who should further oppose this work ? Ans. (1.) Ezra vi. 1—10. (2.) 11, 12. For *Darius*, see *Chart, Elam, No. 4, called Darius Hystaspes.*

59 Q. When was the temple finished ? Ans. Ezra vi. 15—22.

Note. Here it may be worthy of our observation, that the threatened destruction of Babylon kept pace with the promised restoration and joy of the Jews. It was Cyrus who, as general of the army of Darius the first, took Babylon by siege, with blood and slaughter, who also released the captive Jews, when he came to be king of Persia. Then the river was turned in upon the country round it : which Isaiah foretold, xiv. 23, “and it became a possession for bitterns and pools of water, and the sea covered it.” Yet Babylon was not then destroyed. But when the Babylonians revolted, in the fifth year of Darius Hystaspes, and he besieged them with a vast army, their desolation was very great. They themselves slew almost all their women and young children to make their provisions hold out. Then the prophecy of Isaiah was fulfilled, xlvii. 9. “Two things shall come to them in one day, the loss of children and widowhood.” Darius took the city in the end of the sixth year of his reign, (at which time the Jewish temple was finished ;) he gave them up to the plunder of his Persian army, unpaired three thousand who were chief actors in the revolt, beat their walls down from three hundred cubits high, to fifty cubits. After this Babylon languished awhile, and at last ended in a perpetual desolation.

LESSON IV.

Ezra leaves Babylon, &c.

60 Q. In the reign of what king did Ezra and others come up from Babylon to Jerusalem ; and what is said of his descent, profession, and character ? Ans. (1.) Ezra vii. 1. (2.) 1—5. See *Chart, Kohath, No. 7.* (3.) 6, 7, 8. (4.) 9, 10.

61 Q. What further encouragement did the Jews receive from another king Artaxerxes ? Ans. Ezra vii. 11—26.

Note. This second Artaxerxes is supposed, by Dr. Prideaux, to be Artaxerxes Longimanus, as the heathen historians call him, and to be that same Ahasuerus who made Esther his queen, and so became very friendly to the Jews.

The History of Esther

61 Q. Who was Esther? **Ans.** Esther ii. 5, 6. *For Esther, see Chart, Jehiel and Maachak, No 9. For Vashti, Elam, No. 4.*

62 Q. Where was she educated? **Ans.** Esth ii. 7.

63 Q. To what honor was she advanced? **Ans.** Esth. ii. 16, 17.

Note This Abasuerus is supposed by Dr Prideaux, and that with great probability, to be that second Artaxerxes, king of Persia, who was called Longimanus; and who, perhaps, being influenced by Esther and Mordecai, gave a decree for Ezra to promote the building of the temple of Jerusalem, after the captivity in Babylon. See chap. xiii. qu. 9 and 13.

64 Q. What was the occasion of Vashti's disgrace? **Ans.** Esth. i. 10—12.

65 Q. What service did Mordecai do for the king, which laid a foundation for his future advancement? **Ans.** Esth. ii. 21—23.

66 Q. Who was made the king's chief favorite a little after this time? **Ans.** Esth. iii. 1, 2. *For Haman, see Chart, Esau, No. 6.*

67 Q. Wherein did Mordecai offend Haman? **Ans.** Esth iii. 2.

68 Q. How did Haman attempt to revenge himself? **Ans.** Esth iii. 6, &c.

69 Q. What did Mordecai do on this occasion? **Ans.** Esth iv.

70 Q. Did Esther comply with this request? **Ans.** Esth. v. 1.

71 Q. What success did queen Esther find? **Ans.** Esth. v. 1—3.

72 Q. What was Esther's first request to the king? **Ans.** Esth. v. 3—8.

73 Q. How was Haman employed on that day? **Ans.** Esth v. 9—14.

LESSON V.

74 Q. How did the king pass the time that night? **Ans.** Esth. vi. 1, 2.

75 Q. What effect had this on the king? **Ans.** Esth. vi. 11.

76 Q. In what remarkable hour did Haman receive this order from the king? **Ans.** Esth. vi. 4, 5,

77 Q. When the king and Haman were come to the banquet, what was queen Esther's further request? Ans. Esth. vii. 1—7.

78 Q. What change of affairs ensued on this petition to the king? Ans. Esth. vii. 9, 10. and viii. 1—17.

79 Q. Why was not the order for the slaughter of the Jews rather reversed? Ans. Esth. viii. 8.

80 Q. How did the Jews defend themselves in the day designed for their general slaughter? Ans. Esth. ix. 1—16.

81 Q. What memorial of this great deliverance was preserved among the Jews? Ans. Esth. ix. 20—32.

82 Q. What was the name of this festival? Ans. Esth. ix. 26, 27. and iii. 7.

83 Q. How does this history appear to be a true account of things, since there is not the least hint who was the writer of it, nor is the name of God in it?

Ans. Because it is delivered down to us among the sacred writings by the Jews themselves, who "were the keepers of the oracles of God," Rom. iii. 2; and because this feast of Purim is observed by the Jews to this day, in memory of this deliverance.

84 Q. How did the king [Artaxerxes Longimanus] enable them to fulfill this decree? Ans. Ezra vii. 15—17, 23, 26.

85 Q. How did Ezra express his gratitude on this occasion? Ans. Ezra vii. 27, 28.

Note. It is generally supposed that this commission given to Ezra, and also the one given to Nehemiah, were procured by the agency of queen Esther, the great benefactress of the Jewish nation.

86 Q. What is now said of the persons who accompanied Ezra from Babylon; and what was done to supply a want of priests, of which they were then deficient? Ans. (1.) Ezra viii. 1—14. (2.) 15. (3.) 16—20.

87 Q. What did Ezra do in his journey to Jerusalem? Ans. Ezra viii. 21, 22.

88 Q. What did Ezra do when he came to Jerusalem? Ans. Ezra viii. 33—36.

89 Q. What reformation did Ezra work among the people? Ans. Ezra ix. and x.

Note. None of the Jews of either sex might marry with a Gentile of any nation, unless they were made proselytes; and

even then they suppose the Canaanites of the seven nations, Deut. vii., and the males among the Moabites and Ammonites, to be excluded forever; as they interpret Deut. xxiii. 3.

LESSON VI.

90 Q. How was Ezia affected when informed of the intermarriages of the people and people with the heathen; and what did he then do? Ans. (1.) Ezia ix. 1—4. (2.) 5—15. For the above names, see *Chart, Index, &c.*

91 Q. With what acknowledgments from the people was this deep humiliation and prayer of Ezia followed; and what expedient was proposed for the removal of the evil? Ans. (1.) Ezia x. 1. (2.) 1—5.

92 Q. Was it executed accordingly; and what followed? Ans. (1.) Ezia x. 6—8. (2.) 9—17. (3.) 18—44. See *Chart, Index, &c.*

93 Q. Did the Jews rebuild the city of Jerusalem? Ans. Neh. i. 3.

94 Q. Whom did God raise up to carry on the rebuilding the city? Ans. Neh. ii. 11. For *Nehemiah*, see *Chart, Aminadab*, No. 14.

95 Q. How was Nehemiah engaged herein? Ans. Neh. ii. 1—7.

96 Q. What further encouragement did Nehemiah receive from the king? Ans. Neh. ii. 7, 8.

97 Q. How did Nehemiah begin his work? Ans. Neh. ii. and iii.

98 Q. What opposition did the Jews meet with in this part of their work? Ans. Neh. iv. 1—7.

99 Q. How did Nehemiah prevent the mischief they designed? Ans. Neh. iv. 13—23.

100 Q. What reformation did Nehemiah work among them? Ans. Neh. v. 7—19.

101 Q. Was the wall finally finished; and what effect did it produce upon their enemies? Ans. (1.) Neh. vi. 15. (2.) 16.

102 Q. What other circumstance now occurred to excite the fears of Nehemiah; and what did he do notwithstanding? Ans. (1.) Neh. vi. 17—19. (2.) vii. 1—4.

103 Q. What followed? Ans. (1.) Neh. vii. 5—7, &c. (2.) 70—73.

104 Q. In what manner did they worship God when the city was built? Ans. Neh. viii. 1—8.

Note. It is a remark of Dr. Prideaux, that though Ezra's authority and government ~~was~~ before this time, yet he went on as a skillful scribe of the law of God, to preach righteousness, to perfect the reformation, to gather several parts of scripture together, to set forth correct copies of them, and to bring all things in church and state to the rules thereof: and this he did by the assistance of the next governor, Nehemiah, doing the same things by his authority, which before he did by his own.

105 Q. How did they keep the *feast of tabernacles*? Ans. Neh. viii. 9—18.

106 Q. How did they keep a fast on the twenty-fourth day of the seventh month? Ans. Neh. ix. [1—3. 4—37. 38.] and x. 1, 2.

LESSON VII.

107 Q. What did the rest of the people do; and what were the particular obligations embraced therein? Ans. (1.) Neh. x. 1—27. (2.) 28, 29. (3.) 30—39.

108 Q. How were the people disposed of in their habitations? Ans. Neh. xi.

109 Q. How was the wall of Jerusalem the holy city dedicated? Ans. Neh. xii. 27—43.

110 Q. What further reformation did Nehemiah bring in among the people? Ans. Neh. xiii. 4—29.

111 Q. What remarkable instance did Nehemiah give of his zeal in punishing those who married strangers? Ans. Neh. xiii. 28.

Note. This young man's name was Manasseh, as Josephus informs us.

112 Q. Had Nehemiah no prophet to assist him in this difficult work?

Ans. It is supposed that Malachi, the last of the prophets prophesied about this time, for he doth not reprove them for neglect of building as Haggai did, Hag. i. 4, 9, nor does he speak of the finishing of the temple as Zachariah did, iv. 7, 9. But supposing that already done, he reproveth them about their marriage of strangers, and of several wives, or of taking concubines, Mal. ii. 11, 14, 16; their robbing God of their tithes, chap. iii. &c.; their polluting the altar, and neglect of offering God the best, chap. i.; which were the very things which Nehemiah corrected in his last reformation.

∴ Thus far the holy scripture has delivered down to us the history of the transactions of God with men, and particularly with his own people, the nation of Israel, in a long and continued succession of events, from the creation of the world, to the return of the Jews from the captivity of Babylon, and the settling of the church and state under Nehemiah, whom the king of Persia made governor over the land.

CHRONOLOGICAL ORDER OF THE BOOKS OF THE OLD TESTAMENT

Names	Authors	Dates in years before Christ
Genesis	Moses	From 4004 to 1625
Job	Do	2180 or 2130
Exodus	Do	From 1625 to 1490
Leviticus	Do	1490
Numbers	Do	From 1490 to 1451
Deuteronomy	Do	1451
Joshua	Joshua	From 1451 to 1425
Judges	Samuel	From 1425 to 1120
Ruth	Do	From 1241 to 1231
1 Samuel	{ Compiled by Samuel, Nathan, Gad, and others }	From 1171 to 1055
2 Samuel		From 1055 to 1015
Psalms	David and others	{ At various times Those by David from 1060 to 1615 }
Solomon's Song	Solomon	About 1010
Proverbs	Do	About 1000
Ecclesiastes	Do	About 977
1 Kings	{ Nathan, Gad, Ahijah, Iddo Isaiah and others }	1 Kings from 925 to 843
2 Kings		2 Kings from 843 to 586
1 Chronicles	{ Ezra and others }	From 4004 to 536
2 Chronicles		
Ezra	Ezra	From 536 to 456
Nehemiah	Nehemiah	From 455 to 420
Ester	Ezra	From 521 to 495

CHRONOLOGICAL ORDER OF THE PROPHETICAL BOOKS.

Name.	Before Christ.	Kings of Judah.	Kings of Israel.
Jehoi	Between 838 and 784.	Joah, Amaziah, or Azariah.	Jehu and Jehoahaz, or Joash and Jeroboam II.
Amos,	Between 810 and 785.	Uzziah, chap. 1.	Jeroboam II. chap 1. 1.
Hosea	Between 810 and 785.	Uzziah, Jotham, Ahaz, Azariah.	Jeroboam II. chap 1. 1.
Isaiah,	Between 810 and 698.	Uzziah, Jotham, Ahaz, Hezekiah and Manasseh.	Zachariah, Shallum, Menahem, Pekah, and Hosea
Joel,	Between 810 and 640, or later.	Uzziah or Manasseh.	Ditto.
Micah,	Between 758 and 699.	Jotham, Ahaz, and Hezekiah, ch. 1. 1.	Pekah and Hosea.
Nahum,	Between 720 and 698.	About the close of Hezekiah's reign.	
Zephaniah	Between 640 and 609.	Josiah, chap 1. 2.	
Jeremiah,	Between 628 and 586.	Josiah.	
Habakkuk,	Between 612 and 598.	Jehoiakim.	
Daniel,	Between 606 and 534.	During all the captivity.	
Obadiah,	Between 588 and 583.	Soon after the siege of Jerusalem by Nebuchadnezzar.	
Ezekiel,	Between 595 and 536.	Captivity.	
Haggai,	About 520 or 518.	After the return from Babylon.	
Zachariah,	Between 520 and 510.		
Malachi,	Between 436 and 397.		

CHRONOLOGICAL ARRANGEMENT OF THE PSALMS.

The following Table has been compiled chiefly from the valuable work of the Rev. G. Townsend, compared with the arrangement of Calmet and others, and contains all that is known respecting the authors, occasions, and dates of the several Psalms

Date		Number.	Author.	Probable Occasion.	Connections.
A. M.	P. C.				
2473	1531	88	Heman	Affliction of Israel in Egypt	Exod. xl. 23, 25.
2514	1490	90	Moses	Shortening of man's life	Numb. xiv. 45.
2941	1063	9	David	Victory over Goliath	1 Sam. xviii. 4.
2943	1062	11	Ditto	Advised to flee to the mountains	xix. 3
—	—	59	Ditto	Sam's soldiers surrounding his house	— 17
—	—	56	Ditto	With the Philistines at Gath	xix. 15.
—	—	34	Ditto	Leaving the city at Gath	—
—	—	149	Ditto	In the cave of Adullam	xviii. 1.
—	—	17	Ditto	Persecution by Doeg	— 17, 19.
2943	1061	55, 100, 28, 140	Ditto	Persecution by Doeg	—
—	—	54, 34	Ditto	Persecution by Doeg	xviii. 12.
—	—	57, 58	Ditto	Treachery of the Ziphites	— 53.
—	—	63	Ditto	Refusal to kill Saul	xiv. 53.
2946	1058	141	Ditto	In the wilderness of Engedi	xviii. 1.
2956	1048	139	Ditto	Driven out of Judah	—
2962	1043	68	Ditto	King of Israel	—
—	—	94, 132, 105, 96, 100, 55	Ditto	First removal of the ark	—
—	—	2, 45, 22, 10, 116, 111	Ditto	Second removal of the ark	—
2964	1040	60, 105	Ditto	Nathan's prophetic address	xviii. 27.
2968	1034	20, 51	Ditto	Conquest of Syria and Edom by Joab	xviii. 13.
2970	1031	5, 41, 22, 23, 31, 60, 41, 103	Ditto	War with the Ammonites and Syrians	2 Sam. x. 18.
2981	1024	7	Ditto	Adultery, and murder of Uriah	xv. 13.
2983	1021	7	Ditto	Flight from Absalom	xv. 59.
—	—	7	Ditto	The reproaches of Shimei	xvi. 14.

CHRONOLOGICAL ARRANGEMENT OF THE PSALMS (Continued.)

Date.	Number.	Author.	Probable Occasion.	Connection.
2983	1021 { 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 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— xii. 7.	Heb. iii. 2.	— — 23.	2 Pet. ii. 16.
— xiv. 27.	1 Cor. x. 10.	— xxiv. 14.	Rev. ii. 14.
— — 29.	Heb. iii. 17.	— xxv. 9.	1 Cor. x. 8.
— xix. 3.	— xiii. 11.	— xxvi. 65.	— — 5.
— xx. 8.	1 Cor. x. 4.	— xxviii. 9.	Matt. ii. 5.
— xxi. 5, 6.	— — 9.		

DEUTERONOMY.

Ch. vi. 13.	Matt. iv. 10.	Ch. xviii. 18.	John i. 45. Acts
— — 16.	— — 7.		iii. 22. vii. 37.
— viii. 3.	— — 4.	— xxiv. 1.	Matt. v. 31. xix.
— x. 17.	Acts x. 34. Rom.		7. Mark x. 4.
	ii. 11. Col. iii. 25.	— xxv. 4.	1 Cor. ix. 9.
	Eph. vi. 9.	— xxvii. 26.	Gal. iii. 10.
— xvii. 6.	Heb. x. 28.	— xxx. 12-14.	Rom. x. 6-9.
— xviii. 1.	1 Cor. iv. 13.		

JOSHUA

Ch i 5	Heb xii 5	Ch vi 20	Heb xi 30.
— ii 1	— xi 1 Jas. ii	— — 23	— — 31
— — 19.	— 25	— xiv 1, 2	Acts xiii 19
— iii 14.	Matt xxvii 25	xxiv 32	— vii 16
	Acts vii 44, 45		

JUDGES

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Actions of the Judges generally,	Heb xi 32, 40.

RUTH

Ch. iv 5, 6	Matt xxii 24
Ch iv 18	Matt i. 4 Luke ii 31, 33.

I SAMUEL

Ch ii 1	Luke i 46	Ch xvi 7	2 Cor x 7
— viii 3	1 Tim iii 3	— xxi 6	Matt xii 3, 4
— xiii 14	Acts viii 22		Mark ii 25
— xv 22	Mark xii 33.		Luke vi 1

II SAMUEL

Ch iii 39	2 Tim iv 14	Ch xii 21	Matt i 6*
— vii 12	Acts xiii 36	— xv 21	John xviii 1
— — 16	John xii 34	— xx 9	Luke xvi 47

I KING

Ch ii 10.	Acts ii 29 xiii 36	Ch x i	Luke xi 31
— vi 6—12	John v 23 Act. iii 11	— viii 6	Acts viii 24
— viii 46	1 John i 8—10	— xi i 15	Luke iv 25, 26
— x i	Matt xii 42	— xiii 42	Jas v 17, 18.
		— xix 10 18	Rom xi 3, 4
		— xxi 10	Acts vi. 11

II KING

Ch i 8	Matt iii 4	Ch iv 42	Luke ix 13—17
— — 10	Luke ix 54	— v 14	— iv 27
— iv 29	— x 4	— vi 22	Rom xii 20
— — 34	Acts xx 10		

I CHRONICLES

Ch xvii 14	Luke i 33	Ch xxix 11	Matt vi 13
— xxiii 13	Heb v 4		1 Tim i 17
— xxxix. 2	Rev xxi 18		Rev v 13
— — 9.	2 Cor ix 7	— — 12	xi 30

II CHRONICLES

Ch iii 14	Matt xxvii 51	Ch xix 7	Rom ii 11
— — 6.	Heb ix 3	— xxviii 15	Luke vi 27
— xv 6	Jas iv 10		Rom ii 20
— xvj. 14	Matt xxiv 7	— xxxvi 15 17	Matt xxiii 33
	John xix 39, 40		

EZRA

Ch i 5	Phil ii 13	Ch ix 6	Rev xviii 5
— — 7	Acts ii 20	— — 14	Jas v 14
— viii 22.	Rom viii 28	— — 15	Rom iii 19

NEHEMIAH.

Ch. iii. 1.	John v. 2.	Ch. ix. 13.	Rom. vii. 12.
— viii. 6.	1 Cor. xiv. 16.	— — 19.	1 Cor. x. 1.
— ix. 6.	1 Tim. ii. 8.	— — 29.	Gal. iii. 12.
	Rev. xiv. 7.		

ESTHER.

Ch. iii. 8.	Acts xvi. 20.	Ch. v. 3.	Mark vi. 23.
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JOB.

Ch. i. 7.	1 Pet. v. 8.	Rev.	Ch. xii. 10.	Acts xvii. 28.
— — 21.	xii. 9, 10.		— xiv. 12.	— — iii. 21.
	1 Tim. vi. 7.		— xix. 25.	2 Tim. i. 12.
	Eph. v. 20.		— — 26, 27.	Phil. iii. 20, 21.
	1 Thes. v. 48.			1 John iii. 2.
— ii. 10.	Jas. v. 10.			1 Cor. xiii. 12.
— iv. 18.	2 Pet. ii. 4.		— xxii. 6, 7.	Matt. xxv. 42.
— v. 12.	1 Cor. iii. 19.		— xxvii. 8.	— — xvi. 26.
— — 17.	Heb. xii. 5.		— xxxiii. 27.	Luke xv. 10, 21.
— — 19.	1 Cor. x. 13.		— xlii. 8.	Jas. v. 11.

THE PSALMS.

Ps. ii. 1.	Acts iv. 25, 26.	Ch. xlv. 6.	Heb. i. 8.
— — 7.	— — xiii. 13.	— xlviii. 11.	Eph. iv. 7, 8.
	Heb. i. 5. v. 5.	— lxix. 21.	John xix. 29.
— viii. 2.	Matt. xxi. 16.	— — 22, 23.	Rom. xi. 9, 10.
— — 4.	Heb. ii. 6.	— lxxviii. 2.	Matt. xiii. 35.
— xiv. 1, 3.	Rom. iii. 12.	— xci. 11.	Matt. iv. 6, 7.
— xvi. 10.	Acts xiii. 35.	— xcvi.	Heb. iii. 9. 15.
— xviii. 49.	Rom. xv. 9.		iv. 7.
— xix. 4.	— — x. 18.	— cix. 8.	Acts i. 20.
— xxii.	Matt. xxvii.	— cx. 1.	Matt. xxii. 44.
	Mark xv.		Luke xx. 42.
	Luke xxiii.	— cxvii. 1.	Rom. xv. 11.
	John xix.	— cxviii. 22.	Matt. xxi. 42.
— xxxi. 5.	Luke xxiii. 46.	— cxviii. 22.	Acts iv. 11.
— xxxii. 1.	Rom. iv. 6—8.		Eph. ii. 20.
— xl. 6.	Heb. x. 5.		1 Pet. ii. 4, 7.
— xli. 9.	John xiii. 18.	— cxxxii. 5.	Acts vii. 46.
— xliv. 22.	Rom. viii. 36.	— cxxxviii. 8.	Phil. i. 6.

PROVERBS.

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— iii. 11, 12.	Heb. xii. 5, 6.	— — xii. 6.	Eph. vi. 4.
— — 34.	Jas. iv. 6. 1 Pet.	— xxiv. 23.	Jas. ii. 1.
	v. 5.	— xxv. 6, 7.	Luke xiv. 8—10.
Ch. x. 12.	Jas. v. 20.	— xxv. 21, 22.	Rom. xii. 20.
— xi. 30.	— —	— xxvii. 1.	Jas. iv. 1.
— xvii. 27.	— i. 19.	— xxviii. 5.	1 Cor. ii. 15.
— xviii. 21.	Matt. xii. 37.		1 John ii. 20—27.
— xix. 17.	Matt. xxv. 41	— — xxx. 8.	Matt. vi. 1.

ECCLESIASTES.

Ch. i. 2.	Rom. viii. 20.	Ch. viii. 12.	Matt. xxv. 34—41.
— iii. 17.	2 Cor. v. 10.	— xi. 9.	Rom. ii. 6.
— vi. 12.	Jas. iv. 14.	— xii. 14.	2 Cor. v. 10.
— vii. 20.	Rom. iii. 23.		

SOLOMON'S SONG.

Ch. i. 1.	John vi. 14.	Ch. iv. 15.	John vii. 38.
— ii. 3.	Phil. i. i. 12, 13.	— v. 2.	Rev. iii. 20.
— iv. 7.	Rev. xxi. 1, 2.	— vii. 1.	Eph. vi. 15.
— — 15.	Eph. v. 27.	— viii. 11.	Matt. xxi. 33—43.
	John iv. 10.	— — 14.	Rev. xxi. 20.

ISAIAH.

Ch. i. 9.	Rom. ix. 29.	Ch. xl. 11.	John x. 11.
— v. 1, 2.	Matt. xxi. 23.	— xlii. 1-4.	Matt. xii. 19.
— vi. 9, 10.	John xii. 40, 41.	— xliiv. 3.	John vii. 38, 39.
	Mark iv. 11, 12.	— xlv. 1.	Rom. ix. 20.
— vii. 14.	Matt. i. 23.	— — 23.	— xiv. 14.
— viii. 14.	1 Pet. ii. 8.	— — 24.	1 Cor. i. 30.
— — 18.	Heb. ii. 13.	— xlix. 6.	Acts x. iii. 47.
— ix. 1, 2.	Matt. iv. 16.	— li. 6.	2 Pet. iii. 10-13.
— — 7.	Luke i. 32, 33.	— lii. 7.	Rom. x. 15.
— xi. 10.	Rom. xv. 10-12.	— liii. 4.	Matt. viii. 17.
— xiii. 10.	Matt. xxiv. 29.	— — 5.	1 Pet. ii. 24.
	Mark xiii. 24.	— — 10.	1 Cor. v. 21.
— xxi. 9.	Rev. xviii. 2.	— — 12.	Heb. vii. 25.
— xxii. 22.	— — iii. 7.	— liv. 1.	Gal. iv. 27.
— xxv. 8.	1 Cor. xv. 54.	— — 13.	John vi. 45.
— xxviii. 16.	Rom. ix. 33.	— lviii. 7.	Matt. xxv. 35.
— xxviii. 16.	1 Pet. ii. 6-8.	— lx. 20.	Rom. xi. 26.
— xxix. 13.	Matt. xv. 8, 9.	— lxi. 1.	Luke iv. 18.
— xxxv. 5, 6.	— — xi. 5. xv. 30.	— lxii. 1, 2.	Rev. xix. 13.
— xl. 3.	— — iii. 3. Luke i. 4.	— lx. 1.	Rom. x. 20.
— — 6.	1 Pet. i. 24.	— lxv. 11.	Mark ix. 14.

JEREMIAH

Ch. ii. 13.	John iv. 14.	Ch. xviii. 6.	Rom. ix. 20.
— — 21.	Matt. xxi. 33.	— xxiii. 6.	1 Cor. i. 30.
	Mark xii. 1.	— xxix. 7.	1 Tim. ii. 2.
	Luke xx. 9.	— xxxi. 15.	Matt. ii. 17, 19.
— — 30.	Acts vii. 52.	— — 21.	Heb. vii. 8-10.
— vi. 16.	Matt. xi. 29.		x. 16, 17.
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— — 10.	— — 7.	— xviii. 7.	Matt. xxv. 35.
— — 13.	— — 5.	— xxvii. 27.	Rev. xviii. 19.
— — 27.	— — i. 13-15.	— xxxiv. 23.	John x. 11.
— — 28.	— — iv. 3. i. 17.	— xxxviii. 2.	Rev. xx. 8.
— ix. 4.	— — vii. 1-3.	— xlvii. 1-8.	— — xxi. 1, 2.
— — 6.	1 Pet. iv. 17.		

DANIEL.

Ch. ii. 44.	1 Cor. xv. 24.	Ch. ix. 26.	Matt. xxiv. 2, 15.
— iv. 37.	Rev. xv. 3.	— — 27.	Matt. xxvi. 28.
— vi. 14.	Mark. vi. 26.	— x. 11.	Rev. i. 17.
— — 23.	Heb. vi. 33.	— xi. 35.	1 Pet. i. 7.
— vii. 10.	Rev. v. 11. xx. 12.	— xii. 1.	Luke x. 20.
— — 13.	Matt. xxiv. 30.	— — 2.	Rev. x. iii. 8.
— ix. 17.	John xvi. 24.	— — 3.	Matt. xxv. 46.
— — 24.	Heb. ix. 12.		John v. 28, 29.
	2 Cor. v. 21.		1 Cor. xv. 41, 42.
— — 26.	1 Pet. ii. 21.		

HOSEA.

Ch. i. 9, 10.	Rom. ix. 25, 26.	Ch. vi. 6.	Matt. ix. 13.
— ii. 7.	1 Pet. ii. 10.	— x. 8.	Luke xxiii. 30.
— — 23.	Luke xv. 18.	— — 11, 13.	Rev. vi. 16.
	Rom. ix. 26.	— xi. 1.	Gal. vi. 7, 8.
— v. 6.	1 Pet. ii. 9, 10.	— xiii. 14.	Matt. ii. 15.
— vi. 5.	John vii. 34.		1 Cor. xv. 54—50
	Heb. iv. 12.		

JOEL.

Ch. ii. 28, 29.	Acts ii. 16—21.	Ch. iii. 17.	Rev. xxi. 27.
— — 32.	Rom. x. 13—16.	— — 18.	— xxii. 1.

AMOS.

Ch. ii. 8.	1 Cor. viii. 10.	Ch. v. 25.	Acts viii. 42, 43.
— iii. 7.	John xv. 15.	— ix. 11.	— xv. 15—17

ONANIAS.

Ver. 3.	Rev. xviii. 7.	Ver. 21.	Rev. xi. 15.
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JONAH.

Ch. i. 17.	Matt. xii. 39—41.	Ch. iii. 5.	Matt. xii. 41.
	Luke xi. 30—32.		Luke xi. 32
— ii. 9.	Heb. xiii. 15.		

MICAH.

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— — 10.	Heb. xiii. 13, 14.		• i. i. vii. 42.
— iii. 5.	Matt. vii. 15.	— vii. 6.	— x. 21, 35, 36.
— iv. 7.	Luke i. 33. Rev.	— — 20.	Luke i. 72, 73.
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Ch. i. 15.	Rom. x. 15.	Ch. iii. 4.	Rev. xviii. 2, 3.
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HABAKKUK.

Ch. i. 5.	Acts xiii. 41.	Ch. ii. 4. Rom. i. 17.	Heb. x. 37, 38
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ZEPHANIAH.

Ch. i. 7, 8.	Rev. xix. 17—19.	Ch. iii. 12.	Jas. ii. 5.
— — 11.	Jas. v. 1.	— — 16.	Heb. xii. 12.
— ii. 11.	John iv. 21.		

HAGGAI.

Ch. i. 13.	Matt. xxviii. 20.	Ch. ii. 6, 7.	Heb. xii. 26.
	Rom. viii. 31		

ZECHARIAH.

Ch. i. 8.	Rev. vi. 4.	Ch. ix. 9.	Matt. xxi. 4, 5.
— ii. 10.	John i. 14.		John xii. 14, 15.
— iii. 1.	Rom. viii. 33.	— — 11.	Heb. xiii. 20.
— — 9.	Rev. v. 6.	— xi. 13.	Matt. xxvii. 3—10
— iv. 10.	— — —	— xii. 10.	John xix. 34—37.
— vi. 1—8.	— vi. 2—4.		Rev. i. 7.
— — 12.	John i. 45. Heb. iii.	— xiii. 7.	Matt. xxvi. 31.
	1—3. Matt. xvi.	— xiv. 21.	Mark xiv. 27.
	18.		Eph. ii. 19—22.

MALACHI.

Ch. i. 2—4.	Rom. ix. 13.	Ch. iv. 2.	Eph. v. 14.
— — 14.	1 Tim. vi. 15.		2 Pet. i. 19.
— ii. 15.	Matt. xix. 4, 5.	— — 5.	Matt. xi. 14
— iii. 2, 3.	— iii. 10, 12.		— xii. 11, 12.
— iv. 2.	Luke i. 78.		

PART II.

A CONTINUATION OF THE HISTORY OF THE GOVERNMENT
AND CHURCH OF THE JEWS, FROM THE END OF THE OLD
TESTAMENT, TO THE TIMES OF CHRIST.

INTRODUCTION. .

The learned Dr. Prideaux hath written two large and valuable volumes, which he calls the *Connection of the History of the Old and New Testament*: wherein he gives us an account of all the most credible things that he can find in ancient historians, relating to the Jews and their customs, as well as their history, during that period of time between the end of the Old Testament and the beginning of the New: he intermingles also a large collection of historical matters relating to Persia, Babylon, Egypt, Syria, Asia Minor, Greece, Rome, and all the more known and remarkable nations of the earth, wherein the great affairs of the four monarchs of the world were transacted. This renders his work a little too tedious to those who expected nothing more than a mere continuation of the Jewish history to the times of our Savior.

Now it is only a very brief abstract of the history of the Jews which I endeavor here to set before the reader, that he may gain a little acquaintance with the affairs of the Jews, or the church of God, from the days of Nehemiah, when scripture history ends, to the beginning of the gospel, and the times of Christ. A great part of it must be taken originally from Josephus the Jewish historian, and from the *Books of Maccabees*, which I have consulted on this occasion; but I have borrowed much further light and assistance from Dr. Prideaux in this matter, whose laborious collection from heathen writers, and judicious determination in many dubious points, have rendered his work more complete and accurate, and mine more easy.

CHAPTER I.

OF NEHEMIAH'S FURTHER REFORMATION, [AFTER THE COMPLETION OF THE WALL OF THE TEMPLE, A. M. 3585, TO THE ACCESSION OF ARTAXERXES MNEMON TO THE THRONE OF HIS FATHER DARIUS NOTHUS, A. M. 3612, EMBRACING A PERIOD OF 27 YEARS.] SYNAGOGUES, TARGUMS, SAMARITANS, PROSELYTES, &c.

LESSON I.

Nehemiah's reformation, continued.

1 Q. What further reformation did Nehemiah make in Israel ?

Ans. It is reported by the Jews, that he himself, together with Ezra the scribe, having found a great want of the knowledge of the law among the people, did about this time appoint the reading of the law in the several towns and cities ; and on this occasion, it is supposed that synagogues began to be built throughout the land, or at least to be restored and renewed, if there had been any built before.

2 Q. Where were the synagogues to be built ?

Ans. According to the account which the Jews have given us, they might be built in any town where ten persons of full age, and of such condition and easy circumstances of life, could be found as to be always at leisure to attend the service.

3 Q. What was the service performed in the synagogues ?

Ans. Prayer and praises to God, reading the holy scriptures, and preaching and expounding them.

4 Q. In what manner were the scriptures expounded ?

Ans. The Jews and their posterity having lost much of their own language in Babylon, did not so well understand the scriptures in the Hebrew tongue ; and therefore when Ezra read the law to the people, the sense was given to them in Chaldee, by

many Levites, who stood by, and "caused them to understand the reading," Neh. viii. 4—8. And this manner of reading the scripture, verse by verse, and translating it into the Chaldee, with some little paraphrase upon it, was the manner of expounding used in the ancient synagogues.

Note 1. This was the original of the Jewish Targums, which word in Chaldee signifies an interpretation. For when synagogues were multiplied among the Jews, beyond the number of able interpreters, it became necessary that such translations of the Hebrew into Chaldee should be made, for the use of the teachers and the people; and that in private families also, as well as in synagogues.

There were anciently many of these Targums, or translations, or expositions, and that upon different parts of scripture, and of different sorts; as there were also many different versions of the scripture into Greek in the following ages for the same purposes. Several of these Targums are lost through length of time; but the chief of those which remain to this day are the Targum or Chaldee paraphrase of Onkelas, upon the law of Moses; and the Targum of Jonathan Ben Uzziel, upon the prophets: both which some learned men suppose to be written before Christ; and are by the Jews valued as equal to the Hebrew text. As for the Jerusalem Targum, it is an exposition upon the law; and others are on different parts of scripture; but they are all of less esteem, and of much later date. But neither the one nor the other of the Targums was much known to the primitive Christian writers, though these expositions greatly favor the Christian cause.

Note 2. Among the Jews, the books of Joshua, Judges, Samuel, and Kings, &c., are sometimes called the *former prophets*; and the books of Isaiah, Jeremiah, Ezekiel, and the *twelve minor prophets*, are called the *latter prophets*; but they are called *the prophets*; thus *the law* and *the prophets* make up the whole Bible.

Note 3. That there are in Daniel two hundred verses of the Bible written originally in Chaldee, and sixty-seven in Ezra, and one verse in Jeremiah, namely ver. 11, chap. x. And some suppose, for this reason, there is no Targum on Daniel, and Ezra; neither indeed is there on Nehemiah, though that book be called Hebrew.

LESSON II.

Time of worship, &c.

5 Q. What were the times appointed for this service in the synagogues?

Ans. Two days in the week, besides the sabbath and their other festivals: the law being divided into so many sections or lessons as there are weeks in their year, they read half a lesson on Monday morning, and the other half on Thursday morning; and this same whole lesson they read on the sabbath, both morning and afternoon, Acts xv. 21. We are told that reading *the law* was a custom of ancient times on the sabbath; and when reading *of the prophets* was added to that of the law, they observed the same order in it.

6 Q. What were the hours for their daily prayer?

Ans. At the time of morning and evening sacrifice and incense, Luke i. 9, 10. Acts iii. 1. "While Zacharias was offering incense, the people were praying in the court: and Peter and John went up to pray in the temple at this time." To these hours they conformed their prayers in the temple, and in their synagogue, and usually too in their own houses.

Note. The Jews supposed that the offering up of the daily sacrifices, and the burning of incense at the same time, were designed to render God propitious to them, and make their prayers acceptable; and for this reason they conformed their times of prayer to these hours. So David prays, Psalm cxli. 2, "Let my prayer be set forth before thee as incense;" &c. And Rev. viii. 4, 5. "And the smoke of the incense which came with the prayer of the saints ascended up before God out of the angel's hands."

7 Q. Had they any other season of prayer besides these two?

Ans. The Jews inform us, that besides these, they had a prayer at the beginning of night while the evening sacrifice was left burning on the altar. Thus by their three prayers in a day, they imitated the ancients: David prayed morning, noon, and evening, Psalm lxxv. 17. Daniel prayed three times a day, Dan. vi. 10.

8 Q. Who ministered in the service of the synagogue?

Ans. The priests and Levites were consecrated to the service of the temple; but for the service of the synagogue, persons of any tribe were appointed by some elders of that town, who were called "rulers of the synagogue." So our Savior, being of the tribe of Judah, read and expounded in the synagogue, Luke iv. 16. So after reading the law and the prophets, Paul and Silas were engaged in preaching, when the master of the synagogue asked them for "a word of exhortation" to the people, Acts xiii. 15.

9 Q. But were there not other places of prayer distinct from the synagogue?

Ans. The synagogues were sometimes called prayer-houses, yet there were prayer-houses called *Proseuchai*, which differed from synagogues in three respects. (1.) Synagogues were built for public worship, but these *places of prayer* for any one's private devotions occasionally. (2.) Synagogues were covered houses, but the *places of prayer* were courts or inclosures, with walls, and open to the sky. (3.) Synagogues were chiefly in the towns or cities, the prayer-houses in open fields, or on mountains; such are mentioned where our Savior "spent a whole night in the prayer-house," as it should be translated, Luke vi. 12, and thither pious persons restored, and "prayer was wont to be made," Acts xvi. 13, 16.

10 Q. Is there any certainty that there were any synagogues before this time ?

Ans. That there were some places of assembly for divine things in the land of Israel, before the destruction of Jerusalem and the temple of Nebuchadnezzar, seems pretty plain from Psalm lxxiv. 7, 8. "They have burnt all the synagogues of God in the land." Though they might be but very few and not established by any authority, nor so constantly attended as afterwards. And yet, considering that the Jews fell so frequently into idolatry before, and had so few copies of the law, it is questioned by some learned men, whether there were any such synagogues at all in the land of Israel till after the Babylonish captivity.

11 Q. What eminent and remarkable service was done by these public places of worship ?

Ans. It is supposed that frequent public readings of the law in the synagogues, after that time, were a special means to excite and preserve in the people of the Jews that universal and perpetual hatred of idolatry to which they were so shamefully prone before ; and it did also diffuse and maintain the knowledge of true religion and virtue in the land.

12 Q. Were these synagogues built any where besides in Judea ?

Ans. When the Jews were afterwards scattered abroad into various nations, they built places of worship for themselves wherever the rulers of the country would permit them.

LESSON III.

Advantages of synagogues, &c.

13 Q. Of what advantage were these synagogues to the heathens or afterward to Christianity ?

Ans. It was by means of these synagogues that the heathens, where the Jews were dispersed, came to know the true God, and some general principles of virtue and piety, and became proselytes of the gate : and by these public places and seasons of worship, there was afterwards an opportunity given to publish the gospel of Christ by the apostles, both among the Jews and Gentiles, Acts xvii. 1, 2, and xix. 8.

14 Q. What is meant by *proselytes of the gate* ?

Ans. Those Gentiles who renounced idolatry, and received the knowledge and the worship of the one true God, the God of Israel ; and, as some affirm, they received also the rules of abstaining from blood, and things strangled ; and things offered to idols, which were forbidden, Acts xv., to the Gentile converts to Christianity.

Note. These rules, with a few others, have been usually called the *seven precepts* of Noah, which the Jews make as necessary for all the world to obey, as the law of Moses was for them; and doubtless the laws given to Noah were given to all the world, because all sprang from him.

15 Q. Why were they called *proselytes of the gate*?

Ans. The word proselyte signifies *one that embraces a new religion*; and they were called *proselytes of the gate*, because they were suffered to live within the gates of the Jews, according to the expression in the fourth commandment, "the stranger which is within thy gates." They were also permitted by the Jews to enter the outward court of the temple, called the *court of the Gentiles*, when that was built, and to worship God there; but they were excluded from the gate of the inner court.

Note. These are they who in the books of the Acts of the apostles are supposed by some to be called the "devout persons," and those who "feared God," &c. Acts x. 17. xiii. 50. xvii. 4. and xiii. 16. Among these was the chief harvest of the first Christian converts; though there might be many persons too, who worshiped the one true God, who were under no proselytism to the Jewish church.

16 Q. What were the other sort of proselytes?

Ans. They were such Gentiles as consented to be circumcised, and obliged themselves to practice all the law of Moses, Gal. v. 3., therefore they were called *proselytes of righteousness*; they were taken into the Jewish nation, and united with them; and were also called *proselytes of the temple*, because they were admitted by the Jews into the inner courts.

Note. This distinction of proselytes has been supported by the common opinion for near two hundred years; but since it is said to have no better foundation than the Babylonish Talmud, it is doubted by some learned men whether there were any proselytes, either under the Old or New Testaments, besides those who were circumcised and complete.

17 Q. Having heard this particular account of synagogues and proselytes, proceed now to say what was the last act of Nehemiah's reformation which we read in scripture?

Ans. That he turned out Manasseh, the son or grandson of the high priest, for marrying the daughter of Sanballat the Horonite, Neh. xiii. 28.

18 Q. What did Sanballat do with his son-in-law Manasseh on this occasion?

Ans. He procured a grant from Darius Nothus, who was now king of Persia, to build on Mount Gerizim, near Samaria, a temple like that at Jerusalem, and to make Manasseh, his son-in-law, the high priest of it

19 Q. What was the consequence of this measure?

Ans. Samaria thenceforth became the refuge of the rebellious Jews, who were called to account for breaking the sabbath, eating unclean meats, or were found guilty in sinning against the law in any remarkable instances

20 Q. What change was wrought hereby among the Samaritans?

Ans. Their first original was from some eastern heathens, who were planted thereby by the king of Assyria after the captivity of Israel, but when on several occasions the Jews flocked to them, it made a considerable change in their religion, for though before they worshiped the God of Israel in conjunct on with other gods, 2 Kings xvii 24—41, they now cast off their idolatry, and since a temple was built amongst them in which the Jewish service was performed, and the law of Moses read publicly, they came much nearer to the worship of the true God prescribed in scripture

21 Q. Did not the Jews love them the better on this account?

Ans. No, by no means, but they hated them grievously the enmity which began from the opposition which the Samaritans made to the Jews in their rebuilding Jerusalem and the temple, was so exceedingly increased by their sheltering all the rebellious Jews, that the Jews at Jerusalem published the bitterest curse against them that ever was denounced against any people

22 Q. What miseries were contained in this curse?

Ans. The Jews forbade all communication with the Samaritans; declared all the fruits of their land and their cattle unclean; excluded them from being ever received as proselytes; and barred them, as far as possible, from having any portion in the resurrection of the dead to eternal life

23 Q. What appearance of this great enmity do we find in the New Testament?

Ans. This seems to be confirmed by the words of scripture, John iv 9 "The Jews have no dealings with the Samaritans" And the woman of Samaria asked our Savior, "how is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?" And when the Jews would give the worst name they could to our Savior, they said, "thou art a Samaritan and hast a devil," John viii. 48.

Note. The death of Nehemiah, and the accession of Artaxerxes Mnemon to the Persian throne, occurred about this time.

24 Q. What prophet now flourished ?

Ans. Malachi, between A. M. 3568 and 3604.

CHAPTER II.

OF THE JEWISH AFFAIRS UNDER THE PERSIAN AND GRECIAN MONARCHIES, [FROM THE ACCESSION OF ARTAXERXES MNEMON TO THE THRONE OF HIS FATHER TO THE DIVISION OF THE EMPIRE OF ALEXANDER AMONG HIS FOUR GENERALS, A. M. 3683, EMBRACING A PERIOD OF 71 YEARS.]

LESSON IV.

Jewish affairs after Nehemiah's death.

1 Q. How were the Jews governed after the death of Nehemiah ?

Ans. We find not any more particular governors of Judea, made by the kings or emperors of Persia ; but Judea seems to be made subject to those whom the Persian kings made governors of Syria ; and that under them the regulation of affairs was committed to the high priest ; so that he had all the sacred authority, and the civil power also, in a great measure, under the Syrian governor.

2 Q. Did the high priests continue their regular successions, as the eldest of Aaron's family ?

Ans. This succession was sometimes interrupted by the emperors of the world, or their deputed governors of the provinces, appointing another person to take that office.

3 Q. What is the first remarkable instance of that kind ?

Ans. When *Johanan*, or *Jonathan*, the son of Joiada, Neh. xii. 11., had possessed the royal priesthood several years, Bagoases, the governor of Syria, appointed his younger brother, Jeshua, to depose him, and take the priesthood ; upon which there was a tumult in the inner court of the temple, and Johanan slew Jeshua there.

[4 Q When did this event take place ?

Ans A. M 3633]

5 Q How did Bagoses, the governor, resent this ?

Ans. He entered into the inner court of the temple, though the Jews forbade him as being unclean, but he told them he was purer than the dead carcass of him whom they had slain there; and imposed on the priests a ~~fine~~ of about thirty-one shillings for every lamb that was offered throughout the year.

6 Q. What was the next remarkable difficulty and deliverance which the Jews met with ?

Ans They were most remarkably saved from the oppression and resentment of Alexander the Great, who was king of Macedonia, in Greece, when they had refused to assist him in the siege of Tyrus

7 Q. In what manner were they delivered ?

Ans When Alexander marched against Jerusalem, designing to punish the Jews on this account, Jaddua, the high priest, the son of Johanan, being directed by a night vision, met the conqueror in his priestly robes, with the other priests attending him in proper habits, and all the people in white garments. Alexander being struck with this sight saluted the high priest with a religious veneration, embraced him, entered Jerusalem in a friendly manner, and offered sacrifices to God in the temple for his late victories

8 Q How came Alexander so suddenly to change his purpose and behave himself with so much mildness ?

Ans Alexander declared that he himself, in Macedonia, had seen this very same person, thus habited, in a night vision, encouraging him to pursue his expedition against the Persians, and promising him success

9 Q What further favours did Alexander show the Jews ?

Ans. When Jaddua the high priest had shown him the prophecies of Daniel, particularly chap. vii. ver 21, where the he-goat is interpreted to be the king of Grecia, who should conquer the Medes and Persians, and chap. xi 3, he bade the Jews ask what they had to desire of him; and according to their request he granted them the liberty of their own laws and religion, and a freedom from tribute or taxes every seventh year, because then they neither sowed nor reaped.

[10 Q When did this occur ?

Ans A. M 3662. See *Chart, chron. VI. Ep.*]

11 Q. Did Alexander succeed in his following wars, and his attempts against the Persian empire, according to the Jewish prophecy ?

Ans. When he departed out of Judea and Palestine, he marched into Egypt, which speedily submitted to him : there he built the city Alexandria, and peopled it with several nations, among whom were many Jews, to whom he gave the same privileges as to his own Macedonians. The next spring he hastened to find out Darius Codomannus, king of Persia, whom he had routed once before, and he now vanquished him in a final decisive battle near Arbela, and became master of the Persian empire.

12 Q. How long did he reign after this battle ?

Ans. He went on and conquered India : but in five years' time he fell into such riot and drunkenness, that put an end to his life : though others say he was poisoned.

13 Q. What became of the Jews after Alexander's death ?

- Ans. A little after the death of Alexander, four of his generals divided his empire, who were the "four horns of the he-goat," mentioned by the prophet Daniel, which grew up after breaking the first horn. Dan vii. 22. and xi. 4. And the Jews fell under the dominion of Ptolemy, afterwards surnamed Soter, who had Egypt, Arabia, Cylo, Syria, and Palestine, or the land of Israel, for his share.

Note. Here it may be observed, that as Ptolemy had Egypt, Palestine, &c., for his share, Cassander had Macedonia and Greece ; Lysimachus had Thrace and Bithynia, and some other provinces thereabout ; Seleucus had Syria, and the northern and eastern provinces in Asia. Thus was the empire of Alexander the Great divided among his generals.

CHAPTER III.

OF THE JEWISH AFFAIRS [FROM THE DIVISION OF THE GRECIAN EMPIRE, A. M. 3683,] UNDER PTOLEMY SOTER, PTOLEMY PHILADELPHUS, AND PTOLEMY PHILAPATER, KINGS OF EGYPT, [TO THEIR SUBMISSION TO ANTIOCHUS THE GREAT. KING OF SYRIA, A. M. 3810, EMBRACING A PERIOD OF 127 YEARS.] OF THE GREAT SYNAGOGUE, THE JEWISH TRADITIONS, THEIR MISHNAH AND TALMUD, AND OF THE SEPTUAGINT TRANSLATION OF THE BIBLE INTO GREEK.

LESSON V.

Ptolemy, &c.

[1 Q. By whom was *Jaddua* succeeded in the high priesthood ?

Ans. His son, *Onias* the 1st, called the ancient.

Note. During the exercise of his priesthood, 100,000 Jews were made captives, A. M. 3693. He died in the fifth year of the reign of Ptolemy Soter, over Egypt.]

2 Q. How did Ptolemy, king of Egypt, deal with the Jews ?

Ans. Ptolemy designing to make Alexandria, which was built by Alexander, in Egypt, his capital city, he persuaded a multitude of Jews to settle there, granting them the same privileges as Alexander had done before him ; whence it came to pass that Alexandria had a greater number of Jews still flocking to it.

3 Q. What remarkable story is related of one Mosollam, a Jew, who followed Ptolemy about this time ?

Ans. When a certain soothsayer, or cunning man, advised a Jewish troop of horse, in which Mosollam rode, to stand still, upon the sight of a bird in the way, and told them that they should either go backward or forward as that bird took its flight, the Jew, being a great archer, immediately shot the bird with an arrow, and said, "How could that poor wretched bird foreshew us our fortune, which knew nothing of its own ?" Hereby he designed to expose and condemn the superstition of the heathens.

4 Q. How did it fare with the Jews that were dispersed about Babylon ?

Ans. Seleucus, another of Alexander's generals, who ruled in the greater and the lesser Asia, built many cities ; sixteen of which he called Antioch, from Antiochus his father ; nine were called Seleucia, from his own name ; six Laodicea, from the name of Laodice, his mother ; others Apamea and Stratonice, from his wives ; in all of which he planted Jews, and gave them equal privileges with the Greeks or Macedonians, especially at Antioch and Syria, where they settled in great numbers.

5 Q. What considerable person rose among the Jews at Jerusalem about this time, [as successor to Onias the first ?]

Ans. *Simon the Just*, who is spoken of so honorably in the fiftieth chapter of Ecclesiasticus ; he was a high priest of the Jews about this time, who merited the surname of the Just by his great holiness toward God, and justice toward men ; and he was the last of the men of the great synagogue.

6 Q. What was this great synagogue, and who the men that composed it ?

Ans. A hundred and twenty elders, who, in a continued succession, after the return of the Jews from Babylon, labored in restoring the Jewish church and state ; and made it their chief care to publish the scriptures to the people with great accuracy.

7 Q. What part of the work is attributed to Simon ?

Ans. It is supposed by some learned men that he added the two books of Chronicles, Ezra, Nehemiah, Esther, and the prophecy of Malachi, to the canon of scripture ; which books were scarce supposed to be inserted by Ezra, because several of them are thought to be written by Ezra himself ; and the books of Nehemiah and Malachi were most likely written after Ezra's time.

8 Q. Did the Jews, after this time, when the Old Testament was completed, religiously confine themselves to the direction of scripture ?

Ans. After this time their traditions began to prevail, that is, the sayings of the ancients delivered down by tradition.

Note. Though traditions prevailed about this time, yet the Mishnah, which is their secondary law, or a collection of traditions, and which they pretend to be dictated from God by Moses, was not compiled and put together till above a hundred years after the time of Christ, by Rabbi Judah Hakkadesh ; and this Mishnah, together with their comments on these things, is called the Talmud.

Note. There are two Talmuds ; that of Jerusalem, which was complete about three hundred years after Christ ; and that of Babylon,

about five hundred years · but each of them has the same Mishnah, though with different comments, which comments are called the Gemara.

9 Q. Who were the chief teachers of this secondary law or traditions ?

Ans. Antigonus, of Socho, was the first of them, who, being an eminent scribe in the law of God, was president of the Sanhedrim, or senate of the elders at Jerusalem, great master of the Jewish school, and a teacher of righteousness to the people, and of these traditions. Afterward all the teachers or doctors of the Jewish law were in the New Testament, sometimes called scribes, sometimes lawyers, or those who sat in Moses' seat.

10 Q. What special honor was paid to these men ?

Ans. Besides other respect showed them by the people, who called them Rabbi, and highly esteemed them, it was out of these doctors that the great Sanhedrim, or council of seventy-two, was chosen to govern the whole nation, and the lesser council of twenty-three, which was in every city of Judea.

Note. They were called rulers, or elders, or counselors, such were Nicodemus, Joseph of Arimathea, and Gamaliel.

Note 1. That in the Jewish Talmudical books, or their fabulous writings, on which we must not much depend, we are told that about this time one Sadoc misused the doctrines of Antigonus of Socho, his master, who taught "thou shalt not serve God in a servile manner, merely with respect to the reward" and inferred from hence that there were no rewards after this life, and begun the sect of the Sadducees, though it may be justly doubted whether this, and other dangerous doctrines of this sort, arose so early among the Jews.

LESSON VI.

The Septuagint version of the Scriptures, &c

[11 Q. By whom was Simon the ancient succeeded in the priesthood ?

Ans. His brother *Elcazar*, his son *Onias* being then a minor.]

12 Q. Since the Jews were dispersed into so many countries, did they not acquaint the Gentiles with their religion ?

Ans. Yes ; for Ptolemy Soter set up a college of learned men at Alexandria, in Egypt, and began a library there, which Ptolemy Philadelphus, his youngest son and successor, improved to one hundred thousand volumes ; this prince is reported to have commanded the Hebrew law to be translated into Greek, to add to this library, that the Gentiles might read it. and accordingly it was done.

Note. This college of learned men was encouraged, and the library increased, by several Ptolemies successively, till it arose to seven hundred thousand books. Both these things made Alexandria a famous place of residence and resort for learned men for several ages. It happened that the larger half of this library was burnt by Julius Cæsar in his Alexandrian war: the other part was, by continual recruits, enlarged to a vaster number than the whole library before, but it was finally burnt and destroyed by the Saracens, in the year of our Lord 642.

[13 Q. In what year of the world did this take place ?

Ans. A. M. 3726. *See Chapt. chron. VI. Ep.]*

14 Q. In what manner is this translation reported to have been made ?

Ans. Aristæus, the most ancient writer on this subject, and Josephus, the historian, who followed him, acquaint us, that after this Ptolemy had gained the favor of the Jews, by paying a ransom of a hundred thousand of their countrymen who were enslaved in Egypt, he procured six elders out of every tribe of Israel (which were in all seventy-two) to come to his court; and after a trial of their wisdom, by some particular question being put to each of them, he appointed them to translate the law of Moses, by conferring together about the sense of it, in the isle of Pharos; which being afterwards read to him, and approved by him, he gave them a liberal reward. Upon this account this translation is called the Septuagint, that is, the translation of the seventy, or seventy-two elders.

15 Q. But I not this story, in following times, grow much more fabulous ?

Ans. Philo the Jew, who lived about our Savior's time, reports that each of these seventy-two elders were put into a distinct cell, and were required to translate the whole Bible apart; and that they performed it so exactly alike, word for word, that it was approved as miraculous and divine; and even several fathers of the Christian church, being too credulous and fond of miracles, have received this story and conveyed it down in their writings.

16 Q. How does it appear to be a fable ?

Ans. The great imperfection of this translation discovers that it was no divine work, nor performed by miracle; besides the several contradictions, and the uncertainties that are mingled up and down with this story, do utterly overthrow the credit of it.

17 Q. Upon the whole view of things, what is the best account of this translation ?

Ans. In the reign of Ptolemy Philadelphus, there was such a version made of the five books of Moses, by the Jews of

Alexandria, into the Greek language, probably for their own use, and for the use of their countrymen ; for the Jews, in their dispersions, had used themselves to the Greek tongue, the conquests of Alexander and his Grecian army having spread their language through the world ; and when Ptolemy Philadelphus had erected such a noble library, he was desirous to have this book deposited there. Whether his request or contrivance gave any occasion to this translation, it is difficult to determine.

18 Q. Were not the other sacred writings translated into Greek also, as well as the five books of Moses ?

Ans. When the reading of the prophets as well as the law came into use in the synagogues, many years afterwards, in the time of Antiochus Epiphanes, this occasioned a Greek translation of the prophets to be made, and so the whole Old Testament was complete, which we now call the Septuagint.

19 Q. Did the Jews generally come to use this Greek translation of the Bible ?

Ans. In and after the time of Ezra, the scriptures were read to the Jews in Hebrew, and interpreted into the Chaldee language, which they had learnt in Babylon, and was become most familiar to them. But at Alexandria, after the making of this Greek version, it was interpreted to them in Greek, which was afterwards done in all other Grecian cities, whither the Jews were dispersed. And from hence those Jews were called Hellenists, or Grecizing Jews, because they used the Greek language in their synagogues, and by that name they were distinguished from Hebrew Jews, who used only the Hebrew and Chaldee languages in their synagogues. And this distinction we find made between them, Acts vi. 1. For the word which we there translate Grecians, is in the original Ἑλληνιστῶν, that is, Hellenists. So Dr. Prideaux.

20 Q. But did not the Evangelists and the Apostles who were writers of the New Testament, pay great honor to this Greek translation ?

Ans. Yes ; they cited many scriptures of the Old Testament according to this translation, because it was the best Greek translation they had ; and it was by this time well known amongst the Jews in Judea, as well as those who were scattered round the nations.



LESSON VII.

Alexander's kingdom divided, &c.

21 Q. Did the Jews in Judea continue in peace under the government of the kings of Egypt?

Ans. The successors of the four generals of Alexander the Great, who divided the world amongst them, and particularly the kings of Egypt and Syria, being frequently engaged in wars for enlarging their kingdoms, the Jews were reduced to very great difficulties, and sometimes were at a loss what side to choose; they were in danger on both sides, and were sometimes distressed and miserably grinded between the one and the other.

22 Q. Did they maintain the purity of their temple and worship?

Ans. They were often exposed to grievous difficulties on this account. When Ptolemy Philopater, of Egypt, reigned over those provinces, he would offer up sacrifices to the God of Israel for his success against Antiochus the Great, the successor of Seleucus, king of Syria: and he was not content to stay in the outer court, but he would have pressed into the sanctuary, and even the holy of holies.

23 Q. How was he prevented from entering?

Ans. The priests and Levites, and all the people, lifted up their hands to God in prayer, and when the king had passed the inner court, and was entering into the temple, he was smitten from God with such terror and confusion of mind, that he was carried out of the place half dead.

24 Q. But did not Ptolemy resent this afterwards?

Ans. He purposed to be revenged on all the Jewish nation; when he came to Alexandria he ordered them to sacrifice to his gods: and if they refused, he took away their privileges, which they had enjoyed in Egypt from the time of Alexander the Great: he ordered them to be enrolled among the common people of Egypt, and to have the mark of an ivy leaf, the badge of his god Bacchus, impressed upon them by a hot iron; and those who refused it, to be made slaves, or to be put to death.

25 Q. What did the Jews of Alexandria do on this occasion?

Ans. A few of them forsook their God to gain the favor of their king: but many thousands stood firm in their religion; and though several of them were enrolled, and branded with the ivy leaf against their will, yet they showed a great abhorrence of all their countrymen that sacrificed to the gods of the king.

26 Q. How did Ptolemy bear with this conduct of theirs ?

Ans. He resolved to destroy the whole nation of the Jews ; and therefore he first ordered all that lived any where in Egypt to be brought in chains to Alexandria, to be slain by his elephants.

27 Q. And were they destroyed according to the king's appointment ?

Ans. The elephants being made drunk with wine and frankincense, and let loose upon them, instead of falling upon the Jews, turned all their rage upon the spectators, and destroyed great numbers of them.

28 Q. What influence had this upon the king ?

Ans. He durst no longer prosecute his rage against them ; but fearing the vengeance of the God of Israel upon himself, he revoked his cruel decrees, restored their privileges, and gave leave to put to death the Jews that had abandoned their religion and worshiped idols.

Note. This story is found in that which is called the third book of Maccabees, written by some ancient Jew under that title, because it gives an account of the persecution and deliverance of the Jews, as the first and second book of Maccabees do ; though this was transacted long before the name of Maccabees arose ; and therefore it ought rather to have been called the first book than the third. It is not found among our Apocryphal books, because it was never inserted in the vulgar Latin version of the Bible, but it is found in many of the manuscripts of the Greek Septuagint, and particularly the Alexandrian manuscript in the British Museum.

CHAPTER IV.

OF THE JEWISH AFFAIRS UNDER ANTIOCHUS THE GREAT, [FROM THE TIME OF THEIR SUBMISSION TO HIM, A. M. 3810, TO MATTATHIAS THE ASMO-
NÆAN, THE GREAT JEWISH REFORMER, AND THE FATHER OF THE MACCABEES, A. M. 3820, EMBRACING A PERIOD OF 10 YEARS.] SELEUCUS AND ANTIOCHUS EPIPHANES, KINGS OF SYRIA.

LESSON VIII.

The Jews' submission to Antiochus, &c.

1 Q. Did the Jews at Jerusalem continue afterwards under the government of the Ptolemies, who were kings of Egypt?

Ans. When Ptolemy Philopater was dead, and Ptolemy Epiphanes came to the crown, the Jews having been greatly persecuted by the Ptolemies, submitted themselves to Antiochus the Great, king of Syria; and when he came to Jerusalem in a solemn procession, they went to meet him, and received him gladly.

2 Q. How did Antiochus reward them?

Ans. He granted them many privileges, as he had done to their countrymen who were settled in Babylonia and Mesopotamia, having always found the men of that nation faithful to him.

3 Q. What confidence did he put in them on this account?

Ans. He transported several of them from Babylonia to the lesser Asia, to keep his forts and garrisons, and gave them good settlements there; whence sprang a great part of the Jews that were found in that country in the Apostles' times.

[4 Q. Who succeeded in the order of the high priesthood, from Eleazar to Onias the 3d, or the holy?

Ans. (1.) Manasses, the nephew of Eleazar. (2.) Onias, the Courageous. (3.) Simon the Just.

5 Q. In what years did they respectively flourish?

Ans. Manasses, A. M. 3776; Onias, A. M. 3779; Simon, A. M. 3797. See Chart, chron. VI. Ep.]

6 Q. What remarkable events fell out in the days of Seleucus Philopater, son and successor to Antiochus the Great ?

Ans. Simon, a Benjamite, being made governor of the temple, some differences arose between him and Onias the third, the high priest, an excellent man, concerning some disorders in the city ; and when Simon could not obtain his will, he informed Apollonius, the governor of the province under Seleucus, that great treasures were hid in the temple ; whereupon Heliodorus the treasurer was sent to seize them.

7 Q. How did the hand of God appear against Heliodorus in his attempt to enter the temple ?

Ans. The priests and the people made great outcries and supplications to God ; upon which Heliodorus is reported to have seen a vision of a horse, with a terrible rider upon him, who smote Heliodorus with his forefeet ; and two young men appeared who scourged him sorely ; upon which Heliodorus fell suddenly to the ground in darkness and confusion ; but being restored by the prayers of Onias, he acknowledged the power of God, and departed from the city.

Note. Read this story more at large, 2 Maccabees, chap. iii. I confess it seems to have something a little fabulous in the air of it, as have also other stories in that book.

8 Q. How came so good a man as Onias to be turned out of the priesthood ?

Ans. When Antiochus Epiphanes succeeded his brother Seleucus in the kingdom of Syria, Jason bribed him with a large sum of money to turn out his own brother Onias, banish him to Antioch, and confer the priesthood on himself ; not that he effected it as it was a religious office, but as it included the power of civil government, 2 Macc. iv. 7.

9 Q. What did this wicked Jason do when he was high priest ?

Ans. He erected a place of exercise at Jerusalem for training up youth according to the fashion of the Greeks, and made as many of them as he could forsake the religious customs and usages of their forefathers, and conform themselves in many things to the customs and ceremonies of the heathens, v. 9, &c.

[**10 Q.** When did this event take place ?

Ans. A. M. 3828. See *Chart, chron. VI. Ep.*]

11 Q. What became of this Jason ?

Ans. A few years after, when he employed Menelaus his brother to pay his tribute at the Syrian court, he was supplanted by him ; for Menelaus by bribery obtained the priesthood, and put Jason to flight.

[12 Q. When did Menelaus succeed to the high priesthood ?

Ans. A. M. 3831. See *Chart. chron. VI. Ep.*

13 Q. Did Menelaus behave himself better in his office ?

Ans. He was worse than Jason ; he stole some of the vessels of gold out of the temple, he went to Antioch, where he was reproved by Onias, who was yet living. for his wickedness, and out of revenge, procured Onias to be slain.

14 Q. What was done at Jerusalem in the mean time ?

Ans. Lysimachus being left as deputy by Menelaus, practiced many sacrileges in the vessels of the temple, which occasioned a great insurrection in the city, wherein multitudes on the part of Lysimachus were wounded and slain, and the church-robber himself was killed.

15 Q. Did Jason ever return again to Jerusalem ?

Ans. When there was a false report of the death of Antiochus, Jason, with a thousand men, assaulted the city, and slew many citizens, but was at last put to flight ; and being driven from country to country, and from city to city, he perished in a strange land, without the honor of a burial, 2 Macc. v. 5—10.

LESSON IX.

Massacre of the Jews, &c.

16 Q. Did Antiochus the king suffer these things, to pass unresented ?

Ans. Upon the report of such a tumult in Jerusalem, he imagined that Judea had revolted, and he came upon the city, and ordered his men of war not to spare young or old, and there were fourscore thousand destroyed in the space of three days.

[17 Q. When did this event take place ?

Ans. A. M. 3834. See *Chart, chron. VI. Ep.*

18 Q. What profaneness was Antiochus guilty of in the temple ?

Ans. Being conducted by Menelaus into the temple, he took away the remaining holy vessels, the altar of incense, the golden table, and the candlestick ; he tore off the golden ornaments of the temple, and robbed it of the hidden treasures ; he offered a large sow (that unclean and forbidden beast) on the altar of burnt-offering, and left Jerusalem overwhelmed in blood and mourning.

19 Q. Did he pursue this mischief and madness any longer ?

Ans. Two years after he sent Apollonius, his collector of tribute, with a thousand men, who fell suddenly on the city on the sabbath, while they were at worship, and slew the citizens and the priests ; he made the sacrifices cease, led the women and children captive, pulled down the houses and the walls, built a castle or fortress on a high hill in the city of David, over against the temple, to overlook and annoy them, and placed a garrison therein, and laid up the spoils of the city there.

20 Q. What further instances of rage did Antiochus show against the Jewish religion ?

Ans. He issued an order that his dominions should be of one religion, chiefly designing to oppress the Jews : he forbade their children to be circumcised, and prohibited all burnt-offerings and sacrifices in the temple to the God of Israel : he called it the temple of Jupiter Olympus, set up his image on the altar, and sacrificed to it ; he commanded the people to profane the sabbath ; he set up altars and groves, and chapels of idols about the cities, and required them to offer the flesh of swine and other unclean beasts, and then to eat it ; and he burnt the books of the law wheresoever they were found.

Note. This image of Jupiter, set up on the altar by Antiochus Epiphanes, is supposed to be the *abomination that maketh desolate*, retold by Daniel, chap. xi. 31, as the Roman ensign, with the eagle on it, which was the bird of Jupiter, set up in the temple, was the *abomination of desolation* which Daniel foretells, Dan. ix. 27, and chap. xii. 11, and which our Savior refers to, Matt. xxiv. 15. *Abomination* is the common name for an idol in the Old Testament : and when such is set up in the sanctuary, it may well be called *desolation*, for the priests are driven away, and the true worship of God ceases.

Observe yet further, that this Antiochus Epiphanes is called by some the *Jewish Antichrist* ; because several of the same things are foretold of him by the prophet Daniel, which are also predicted of the Roman Antichrist, in the Christian church, by the apostle John.

21 Q. Did any of the Israelites comply with his commands ?

Ans. Though there were multitudes who would not defile themselves, and break the law of God, yet too many of them for fear, and some out of ambition to please the king, conformed to his religion, and sacrificed and burnt incense to idols in the streets of the cities of Judea.

22 Q. How did the king punish those that refused ?

Ans. He put the men to death every month, he slew several women, who had caused their children to be circumcised, and

the infants about their necks, and killed those that circumcised them. This persecution may be seen more at large, 1 Macc. i. and iii. and 2 Macc. vi.

23 Q. What did the Samaritans do on this occasion ?

Ans. When the Jews were in prosperity, they challenged kindred with the Jews ; but they disowned them when they were under persecution ; and therefore, on this occasion, they made no apology to Antiochus the king, for having heretofore used the Jewish rites ; but once having renounced them, they complied with the heathen religion, and desired their temple on mount Gerizim might be made the temple of the Grecian Jupiter, the "defender of strangers," 2 Macc. vi.

CHAPTER V.

OF MATTATHIAS, THE FATHER OF THE MACCABEES, AND THE GREAT JEWISH REFORMER, WHO COMMENCED HIS CAREER, A. M. 3820 ; AND THE DEATH OF HIS SON AND SUCCESSOR, JUDAS MACCABEUS, ABOUT A. M. 3850 : EMBRACING A PERIOD OF 30 YEARS.]

LESSON X.

Of Mattathias, &c.

1 Q. When the persecution was so violent in Judea, was there any eminent public opposition made to it by any of the Jews ?

Ans. Mattathias, a priest of the course of Joarib, who dwelt in Modin, was complimented by the king's officers, and tempted to comply with heathen worship there, according to the king's commandment ; but he boldly renounced their superstitions, and declared his resolution to die in the religion of the Jews, 1 Macc. ii.

2 Q. What instance did he give of his courage and zeal ?

Ans. When one of the Jews came to sacrifice on the heathen altar, which was at Modin, he could not forbear to show

his indignation as a zealot, but ran and slew the man upon the altar; and at the same time killed the king's chief officer there, who came to enforce these wicked commands.

3 Q. In what manner did he maintain this bold enterprise?

Ans. He cried with a loud voice through the city, "whosoever is zealous of the law, let him follow me." So he and his sons fled to the mountains, and a great number of the Jews fled with them, and hid themselves in the wilderness.

4 Q. Did not the king's army pursue them?

Ans. Yes, and encamped against them, and attacked a considerable number of them on the sabbath-day.

5 Q. And did the Jews make no resistance?

Ans. None at all, because it was the sabbath; but they said "let us all die in our innocence," whereupon a thousand people were slain.

6 Q. Did Mattathias and his friends approve of this conduct?

Ans. It seems as if their zeal at first approved of it; but upon better consideration they decreed, it was lawful and necessary for them to defend themselves, if they were attacked again on the sabbath-day.

Note. This decree was ratified by the consent of all the priests and elders amongst them; and it was sent to all others through the land, and was made a rule in their following wars.

7 Q. What did king Antiochus do, when he heard of this bold and public resistance made to his commands and his government?

Ans. He executed very great cruelties on all the Jews who fell into his hands, who would not forsake the law of Moses; since the mere terrors of death did not affright them.

8 Q. What very remarkable instances do we find in history of this cruelty?

Ans. Seven brethren, with their mother, were terribly tormented, to constrain them to eat swine's flesh, which the law of Moses forbids.

9 Q. How did they endure their torments?

Ans. With great courage, one after another, in a long succession, they bore the various tortures that were inflicted on them, and declared they were ready to suffer, rather than transgress the laws of their fathers.

10 Q. What tortures were those which the king executed upon them?

Ans. A great variety of exquisite and bloody cruelties; their limbs were cut off, their tongues were cut out, they were

in frying-pans, the skin of the head was torn off with the hair, and they died under the anguish and violence of these torments; while their mother at the same time looked on, and encouraged them all to suffer boldly, in opposition to the entreaties, threatenings, and commands of the king.

11 Q. In what manner did she encourage her sons in their sufferings?

Ans. By the tenderest speeches of an affectionate mother to her sons, she besought them to fear God, and not man; and to endure, in hope of a happy resurrection, when she should receive them all again in mercy.

12 Q. Did she herself also suffer the torment?

Ans. When she had seen all her sons die like martyrs before her, she finished that sad spectacle, and died also for her religion, 2 Macc. vii.

13 Q. What did Mattathias do all this while in the mountains?

Ans. He still encouraged the Jews to join with him; and among others, many of the Assideans, who were zealous for the law, resorted to him.

14 Q. Who were these Assideans, or Essideans, as it ought to be written?

Ans. A sect among the Jews called Chasidim, or the pious, who were not only zealous of the law, but of many other constitutions, and traditions, and forms of mortifications, beyond what the law required; whereas those who contented themselves with what was written in the law, were called Zadikim, or the righteous.

15 Q. What exploits did Mattathias and his friends perform?

Ans. They went round about the towns and villages, pulled down the heathen altars, and circumcised the children; they slew and put to flight many of their enemies, and recovered several copies of the Jewish law.

LESSON XI.

Judas succeeds Mattathias, &c.

16 Q. When Mattathias died, who succeeded him?

Ans. Just before his death he made a noble speech to his five sons, to encourage them in the defense of their religion and their country; he recommended his son Simon, as a man of counsel, but he made his son Judas, surnamed Maccabeus, the captain.

17 Q. How came he to be called Maccabeus?

Ans. The motto of his standard was the first letters of that Hebrew word, *Ex. xv. 11. Mi Camoka, Baelin Jehovah,* that is, "Who is like to thee among the gods, O Lord?" which letters formed into the artificial word Maccabi, and all that fought under the standard were called Maccabees.

Note. This has been a common practice among the Jews to frame words in this manner. So *Rabbi Moses Ben Maimon*, that is, the son of Maimon, is called *Rambam*; *Rabbi Solomon Jarchi*, is called *Rasi*. Nor is the use of the first letters of words for such kind of purposes unknown among heathens or Christians. The letters S. P. Q. R. were written on the Roman standard, for *Senatus Populus Que Romanus*; that is, "the Roman Senate and People." Jesus Christ our Savior hath been called a *fish*, in Greek, *ΙΧΘΥΣ*, by the fathers, because these are the first letters of those Greek words, *Jesus Christ, God's Son, the Savior*.

18 Q. What valiant actions did Judas and his brethren do in defense of the law, and against their persecutors?

Ans. He won many battles against king Antiochus and his generals, and encouraged himself and his soldiers in the name of God, whenever they began to faint.

19 Q. Where are these acts of Judas and his brethren recorded?

Ans. The earliest account of them is found in the first and second book of Maccabees.

Here *note*, that the first book of Maccabees is a very accurate and excellent history, and comes nearest to the style and manner of the sacred writings; and is supposed to be written a little after these persecutions and wars were ended. But the second book consists of several pieces of much less value; it begins with two epistles from the Jews of Jerusalem, but both are supposed to be fabulous stories, and are in some parts impossible to be true. The following parts of it pretend to be an abridgment of the history of one Jason; it relates some of the persecutions of Antiochus, and the acts of Judas amplified with particular circumstances; but it is not of equal esteem with the first book, for it seems to affect miracles and prodigious events, beyond reasonable credibility.

20 Q. How did king Antiochus resent these attempts of Judas, and his success against him?

Ans. When he went into Persia to gather the tribute of the countries there, he left Lysias with half his army, and with express orders to destroy and root the Jews out of their land.

21 Q. Did Lysias pursue the king's orders?

Ans. Yes, with great diligence he sought to execute these cruel orders: his army of forty thousand foot and seven thousand horse encamped at Emmaus, near Jerusalem; and an-

other army of a thousand merchants flocked thither upon presumption of their victory, with great quantities of silver and gold to buy the captives for slaves.

22 Q. How did their wicked counsel to destroy Israel succeed ?

Ans. When they were thus secure and confident of success, Judas and his brethren assembled at Mizpah, fasted, put on sackcloth, laid open the book of the law before God, where the heathens had painted their images, cried mightily unto God for help, sounded the trumpets, brought the army unto order, and prepared for battle and for death ; unless God pleased to make them conquerors.

23 Q. What was the event of so much pious zeal and courage ?

Ans. Judas and his army went to flight and destroyed several large parties that Lysias had sent against him, they drove the enemy out of Jerusalem, and almost out of the land of Judea, and took a very large booty both from the army and the merchants.

24 Q. What was the first work that Judas and his people applied themselves to upon this great success ?

Ans. They went up into Mount Sion, and when they saw the sanctuary desolate, the altar profaned, the gates burnt up, shrubs and grass growing in the courts of the temple, they rent their clothes, fell down upon their faces, and made great lamentation, with humble cries to heaven.

25 Q. Had they power and time to repair the temple, and restore the worship of God ?

Ans. Yes ; they applied themselves to the work with all diligence ; they sought out priests of blameless conversation to cleanse the sanctuary ; they pulled down the altar of burnt offering, because the heathens had defiled it ; they built a new altar, as the law directs, with whole stones ; they made new holy vessels, the altar of incense, the table, and the candlesticks, all of gold, which they had taken from their enemies ; and they set all the parts of divine worship in order again, and offered sacrifices according to the law.

[26 Q. When did this event take place ?

Ans. A. M. 3838. See *Chart, chron. VI. Ep.*]

27 Q. How did they kindle the sacred fire on the altar ?

Ans. Having lost the fire which came down from heaven, which was kept burning on the altar at Jerusalem before the Babylonish captivity, they struck fire with flints, and so kindled the sacrifices and the lamps, 2 Macc. x. 3.

Note. We do not read that the second temple ever had the sacred fire; the story of Jeremiah's hiding it, in 2 Macc. is accounted a mere fable.

LESSON XII.

The temple purified.

28 Q. Was there any thing remarkable in the time or day of this restoration of temple worship?

Ans. That very day three years whereon the heathen had profaned it by the offering of unclean beasts on the altar, it was dedicated with songs, and harps, and cymbals, and burnt-offerings of God's appointment, and the ceremonies continued for eight days together. This was two years after Judas had the chief command, and three years and a half after the city and temple had been laid desolate by Apollonius.

29 Q. What lasting memorial was appointed for this restoration of the worship of God in the temple?

Ans. Jesus and his brethren and the whole congregation ordained, that three days of the dedication of the altar should be kept yearly with mirth and gladness.

30 Q. How long was the worship of God continued here after this anniversary?

Ans. We are told by historians, that it continued from this time without any interruption from the heathens, till the destruction of the temple by the Romans, though Jerusalem and the temple were often in the hands of the heathens.

Note. Some say this was that very feast of dedication which our Savior honored with his presence at Jerusalem; though others think it was the dedication of Solomon's temple. Yet the season being winter, it rather agrees to the time of Maccabees' dedication.

31 Q. Were not the Jews at all annoyed or disturbed by the enemy in this pious work?

Ans. There was still that fortress built by Apollonius remaining in the hands of the heathens and apostate Jews; it stood on Mount Acra, a rising ground over against the mountain of the temple, and rather higher than that mountain, whence the Jews received some annoyance in going to the temple.

32 Q. What farther care did Judas and his people take for their own security?

Ans. When they could not drive out the enemy at once, they built up Mount Sion with high walls and strong towers, and put a garrison there to keep it, and as far as possible secure the priests and people when they went to worship, and to prevent the Gentiles from treading down the sanctuary again.

33 Q. Did Judas and his people continue to enjoy peace?

Ans. Though they maintained the Jewish worship, yet they were still engaged in war: for all the nations round about them were much displeased that the sanctuary was restored, and they attacked the Jews on every side: but God gave Judas and his brethren the victory in many battles; and they returned to Jerusalem, and gave thanks to God in Zion for his remarkable protection of them, that they had not lost one man, 1 Macc. v. 54.

34 Q. Did Judas make any more expeditions against his enemies?

Ans. He led forth his forces against Georgias, one of Antiochus' generals, and against the Samaeans who had been very vexatious to the Jews; though several of the Jews were slain, yet Judas renewed the courage of his army, singing psalms with a loud voice, and pushing upon the enemies, put them to flight.

35 Q. What remarkable crime was found among the Jews that were slain?

Ans. When they came to bury their dead, they found things consecrated to idols under the garments of some that was slain, whereupon the people praised the Lord, the righteous Judge of men; but, without any encouragement from scripture they offered sacrifices and prayers for the pardon of the dead, 2 Macc. xii. 34, &c.

Note. It is from this place, in the second book of the Maccabees, that the Papists borrow their prayers for the dead.

36 Q. Where was Antiochus the king all this while?

Ans. He was gone to Persia, not only to receive his tribute, as 1 Macc. iii. 31, but to plunder the temple of Diana, (who among the Persians is called Zarates,) which temple stood at Elymas, and had incredible riches of gold and silver, and golden armor, which were laid up there.

37 Q. Did he succeed in this enterprise?

Ans. The people of the country, having notice of his design, joined together in defense of that idol's temple, and beat him off with shame.

38 Q. How did he receive the news of the defeat of his generals and armies in Judea?

Ans. With the utmost rage and indignation, as well as grief of mind; but he resolved to make haste thither, and threatened to make the city of Jerusalem as one grave for the Jews, where he would bury the whole nation.

39 Q. What followed upon this insolent speech of Antiochus?

Ans. He was immediately smitten with an incurable plague in the midst of his journey, his bowels were seized with grievous torment, his chariot was overthrown, and he was sorely bruised, and forced to be confined to his bed in a little town on the road, where he lay languishing under foul ulcers of body, and sharp terror of mind, till he died.

Note. It has been observed by historians, that death by foul ulcers has befallen many persecutors both in former and latter times.

40 Q. Had he any regret upon his conscience, particularly for his cruelty and wickedness practiced upon the Jews?

Ans. Both Jews and heathens give us an account of the dreadful anguish of mind which he then suffered: and though the heathen historians attribute it to the intended sacrilege and robbery designed upon the temple of Diana, yet the Jewish historians acquaint us, that Antiochus himself imputed his calamities to the horrid impieties and cruelties that he had been guilty of against the God of Israel and his people, and bitterly repented of them with inward horror on his death-bed.

Note. This Antiochus Epiphanes having been a great oppressor of the Jewish church, and the type of Antichrist, there is a larger account of him in Daniel's prophecy than of any other prince. The xi. ch. ver. 11—45, relates wholly to him, as well as some passages in the viii. and xii. chapters, the explication and accomplishment of which may be read in Dr. Prideaux's *Connections*, part ii. b. iii. And the accomplishment is so exact, that Porphyry, a learned heathen in the third century, pretends that it is mere history, and that it was written after the event.

LESSON XIII.

Judas Maccabeus wars with Antiochus Eupator.

41 Q. What became of the garrison of the Syrians in the tower of Acra, which so much molested the Jews in Jerusalem?

Ans. Judas Maccabeus besieged them, whereupon Antiochus Eupator, the son and successor of Epiphanes, brought a vast army against Judas, consisting of a hundred thousand foot, twenty thousand horse, thirty-two elephants, and three hundred armed chariots of war.

42 Q. What could the Jews do against so great an army?

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Ans. Judas having given the watch-word, *Victory is of the Lord*, fell upon them in the night, and ~~slain~~ ^{slain} four thousand immediately, and six hundred the next morning, made a safe retreat to Jerusalem.

43 Q. What remarkable instance of courage was given by Eleazar, the brother of Judas, in this battle?

Ans. When he saw one elephant higher and more adorned than the rest, he supposed the king himself was on it; therefore he ran furiously through the troops, and making his way to the beast, he thrust up his spear under his belly, and the beast with the tower that was upon him falling down, crushed him to death.

44 Q. When did this event take place?

Ans. A. M. 3836. See *Chart, chron. VI. Ep.*

45 Q. Had Antiochus Eupator's army any success afterwards against the Jews?

Ans. They marched to Jerusalem under the command of Lysias, they besieged the sanctuary, and when the Jews were nearly surrendering for want of provision, they were strangely relieved by the providence of God.

46 Q. In what manner did this relief come?

Ans. Lysias hearing that the city of Antioch was seized by one Philip, a favorite of the late king, he had taken upon him the government of Syria, persuaded the present king to grant peace to the Jews, which he did; yet, contrary to his own promise, he pulled down the fortifications of the temple, when he came and saw how strong they were.

47 Q. What became of Menelaus, the wicked high priest?

Ans. He attended the king's army in the expedition against Jerusalem in hopes to recover his office, and to be made governor there: but Lysias, finding this war exceedingly troublesome, accused Menelaus to the king as the author of all this mischief: whereupon he was condemned to a miserable death, being cast headlong into a tower of ashes fifty cubits high.

48 Q. Who was his successor in the priesthood?

Ans. Onias, the son of Onias the third, and nephew to Menelaus, was the more rightful successor, but the king rejected him; and being disappointed of it, he fled into Egypt; while Alcimus or Jocimus, one of the family of Aaron (though not in the right line of Josedech, to which the priesthood belonged) was made high priest by Antiochus Eupator the king.

Note. Joshua, the son of Josedech or Jozadek, was the rightful high priest at the return from Babylon. See Ezra iii. 2. and Hag. i. 1.

49 Q. What was Alcimus admitted to the high priesthood?

Ans. A. M. 3837. See *Chart, chron. VI. Ep.*

50 Q. Was Alcimus admitted to the exercise of the office in Jerusalem?

Ans. He was refused by the Jews, because he had complied with the heathen superstition in the time of the persecution: but he besought the aid of Demetrius the new king against Judas and the people, who refused to receive him.

51 Q. How came this Demetrius to be king?

Ans. He was the son of Seleucus Philopater, who was the eldest brother of Antiochus Epiphanes: and although he could not persuade the Romans to assist him in seizing the kingdom of Syria, since Antiochus Epiphanes was dead, yet he landed in Syria and persuaded the people that the Romans had sent him; whereupon Antiochus Eupator and Lysias were seized by their own soldiers, and put to death by order of Demetrius.

52 Q. Did Demetrius establish Alcimus in the priesthood, in opposition to Judas and his people?

Ans. He endeavored to do it by sending one Bacchides against them, but without success: afterwards making Nicanor, who was master of his elephants, governor of Judea, he sent him to slay Judas, and to subdue the Jews.

53 Q. What success had Nicanor in this attempt?

Ans. Though at first he was unwilling to make war on Judas, yet being urged by the king, he pursued it with fury; and having spoken many blasphemous words against the temple and the God of Israel, and threatened to demolish it, and build a temple to Bacchus in the room of it, he himself was slain, and his army was shamefully routed by Judas.

54 Q. What encouragement had Judas to hope for victory in this battle?

Ans. Not only from the blasphemies of Nicanor, but he was animated also by a divine vision, and thus he encountered his enemies with cheerfulness, and with earnest prayer to God, 2 Macc. xiv. and xv.

55 Q. What rejoicing did Judas and the Jews make on this occasion?

Ans. He cut off Nicanor's head, and his right hand which he had stretched out against the temple, and hanged them upon one of the towers of Jerusalem, and appointed a yearly day of thanksgiving in memory of this victory, which is called Nicanor's day.

56 Q. What was the next act of Judas for the good of his country?

Ans. Hearing of the growing greatness of the Romans, he sent to make a league for mutual defence with them; to which the Romans consented, and established, acknowledging the Jews as their friends and allies, and ordered Demetrius to vex them no more.

57 Q. Did Demetrius obey these orders?

Ans. Before these orders came to his hand, he had sent Bacchides the second time to revenge Nicanor's death, and to establish Alcimus in the priesthood.

58 Q. What success had this second expedition of Bacchides against the Jews?

Ans. A very unhappy one indeed for the Jews; for he so much overpowered Judas with the number of his forces, who had then but three thousand men with him, that even the greatest part of these three thousand fled from him in fear; and Judas being ashamed to fly for his life, was slain through an excess of courage.

CHAPTER VI.

[FROM THE DEATH OF JUDAS MACCABEUS, A. M. 3886, TO THE ACCESSION OF JUDAS ARISTOBULUS, SON OF HYRCANUS, TO THE SOVEREIGNTY AND PRIESTHOOD OF THE JEWS, A. M. 3897; AND EMBRACING A PERIOD OF 47 YEARS.] OF THE SEVERAL SECTS AMONG THE JEWS, NAMELY, PHARISEES, SADDUCEES, ESSENEES, HERODIANS, KARAITES.

LESSON XIV.

Consequences of the death of Judas Maccabeus.

1 Q. What mischiefs ensued on the death of Judas?

Ans. The Jews were greatly disheartened; Bacchides prevailed every where, took Jerusalem, subdued the greater part of the country, and put to death the friends of Judas, where he could find them; many apostate Jews sided with him. Alcimus exercised the high priesthood in a very wicked manner,

and imitated the heathen superstition in the worship of God. He gave orders to pull down the wall of the inner court of the sanctuary, and is supposed also to have broken down the wall which divided the more holy part of the mountain of the temple from the less holy, and gave the Gentiles equal liberty with the Jews to enter there.

Note, first. It is said in 1 Macc. ix. 54, that he actually "pulled down the works of the prophets," whatever those were; but it is thought he only gave orders for pulling down the wall of the *inner court*, which may be supposed to be the *court of the priests*.

Note, second. It is difficult to determine how far the wall which separated the Gentiles from that outer court of the temple which was made for the Jews, was of God's appointment, or how early it was built. We do not read of it in scripture, neither in the building of the temple of Solomon, where there was only *the court of the priests*, and *the great court*; nor in the rebuilding it by Zerubbabel does scripture tell us of such a separation. Indeed, in Jehoshaphat's time, we read of a *new court*, 2 Chron. xx. 5. What it was no man knows certainly; perhaps it was only one court renewed. For in Manassch's days, which was about 200 years after, there were but two courts, 2 Chron. xxxiii. 5. Dr. Pridcaux indeed supposes that the latter prophets, Haggai and Zechariah, ordered a low wall, or rather inclosure, to be built, called Chel, in the second temple, within which no uncircumcised person should enter: and one reason of that opinion is because 1 Macc. iv. 54, it is said that "Alcimus pulled down also the work of the prophets." That there was such a separating wall in the days of the Maccabees, or before, is generally supposed: that this court of the Gentiles was also in Herod's temple, is agreed; and there seems to be a reference to it in Ephes. ii. 14., "having broken down the middle wall, or partition." See Lowth on Ezek. xl. 17. But whether any of the arguments are effectual to prove it was of divine appointment, the learned reader must judge. See Pridcaux's *Connection of the Old and New Testament*, part ii. book iv, page 261, in 8vo. and Lightfoot of *the Temple*, chap. xvii.

If it be, as some have maintained, that the Jews, in rebuilding that temple under Zerubbabel, took pattern, in a great measure, from the prophetic temple in Ezekiel's vision, then there seems to have been a court large enough for the court of the Gentiles: for, chap. xl. 5. and xlii. 20., "There was a wall on the outside of the house round about, of five hundred reeds square, to make a separation between the sanctuary and the profane place." See Lowth on those texts. Perhaps in those times this was called *the mount of the temple*.

2 Q. What became of Alcimus when he practiced these things with insolence?

Ans. He was smitten by the hand of God with a palsy, his speech was taken away, so that he could give no further wicked commands, nor so much as set in order his own house, and he died in great torment, 1 Macc. ix. 54, 55.

3 Q. Did the surviving brethren of Judas Maccabeus make no efforts against these their enemies?

Ans. Yes; his brother Jonathan being chosen by the people, took on him the government; and though their brother

John was slain by the Jambrites, yet Simon remained : and these two made such a continual resistance, that in some years' time, Alcimus being dead, Bacchides grew weary of the war, and he was inclined at last to make a firm peace : and then he restored the Jews who had been his prisoners, and departed from Judea, without ever returning.

4 Q. What use did Jonathan make of this peace ?

Ans. He governed Israel according to the law ; he restored the Jewish religion, reformed every thing as far as he could, both in church and state, and rebuilt the walls and fortifications of Zion.

LESSON XV.

Jonathan officiates as high priest.

5 Q. Who performed the office of high priest all this time ?

Ans. There was a vacancy of the office for seven years, after the death of Alcimus ; till Alexander, an impostor, pretending to be the son of Antiochus Epiphanes, seized the kingdom of Syria, and made high proposals to engage Jonathan on his side against Demetrius, who had been their enemy. Among these proposals, one was this, " That he should be constituted and maintained the governor and the high priest of the Jews, and be called the king's friend," 1 Macc. x. 18—20.

Note. I think Josephus supposes Judas to have been made high priest before his death ; but Dr. Prideaux does not seem to follow him in this matter ; nor does the book of Maccabees give any account of it. Though upon Judas' restoring the Jewish worship in the temple, there must be some person to officiate as high priest upon some occasions. And Onias being fled into Egypt, whether Judas himself did it occasionally, or deputed one of the other priests to do it, is not certain : perhaps Judas might do the duty, as being of the chief family of the priesthood, though he did not assume the title.

6 Q. Did Jonathan accept of these proposals ?

Ans. There being no other high priest in view, he accepted it, by the consent of all the people ; and at the feast of tabernacles he put on the holy robe. Being thus dignified, he joined with Alexander, who still grew stronger, and slew his rival Demetrius in battle.

Note, here, That from this time forward the high priesthood continued in this family of the Asmoneans, or Maccabees, till the time of Herod, who changed it from an office of inheritance to an arbitrary appointment. It may be proper to observe here, that the family whence the Maccabees came, are called Asmoneans ; for Mattathias, their father, was the son of John, the son of Simon, the son of Asmoneus.

7 Q. But was Jonathan of the eldest family of Aaron, to whom the priesthood belonged ?

Ans. Whether the Maccabees or Asmoneans were of the race of Josedeck the high priest, is uncertain, Ezra iii. 2., but it is certain they were of the course of Joarib, which was the first of the class of the sons of Aaron, 1 Macc. ii. 1. 1 Chron. xxiv. 7. And therefore on the failure of the former family of priests, and none appearing there with a better title, he had the first right to succeed ; besides that he was chosen to it in a vacancy by all the people.

8 Q. Where was Onias all this while ?

Ans. Having fled into Egypt, he gained such an interest in Ptolemy Philometer, the king, as to build a Jewish temple in Egypt exactly like that at Jerusalem, adorned with the same furniture of vessels and altars for incense and sacrifice ; and to have himself and his family established the high priests of it, where they performed the same religious services as was done at Jerusalem.

9 Q. In what part of Egypt did he build this temple ?

Ans. In the place where Heliopolis, or the city of the sun, stood : and there he built a city also, and called it Onion, after his own name.

10 Q. But how did he persuade the Jews to perform such worship at this temple ?

Ans. By citing the words of Isaiah, chap. xix. ver. 18, 19. " In that day shall five cities in the land of Egypt speak the language of Canaan : In that day there shall be an altar to the Lord in the midst of the land of Egypt," &c. Which is truly to be interpreted concerning the future state of the gospel in that country in the days of the Messiah ; but Onias applied it to his own temple and altar.

11 Q. How long did this temple continue ?

Ans. Till after the destruction of the temple at Jerusalem, which was about two hundred years ; and then the city of Onion, and the temple, were both destroyed by the command of Vespasian, the emperor of Rome.

12 Q. Did Jonathan go on to secure the Jews of Judea in their possessions and their religion ?

Ans. By making league with the princes and states that favored him, and by assisting sometimes one and sometimes another, as the interest and powers of princes were often changing, he defended and governed his own nation.

13 Q. What became of him at last ?

Ans. By the treachery of one Tryphon, who sought the kingdom of Syria, he was seized, and shut up close prisoner

in Ptolemais, 1 Macc. xi. and xii. And afterwards was slain with his two sons, chap. xiii.

LESSON XVI.

Jonathan succeeded by Simon his brother.

14 Q. Who succeeded Jonathan in the high priesthood and government ?

Ans. Simon his brother, by the request of all the people.

15 Q. What were some of the first enterprises of Simon ?

Ans. After an honorable burial of his brother at the city of his fathers, and the noble and lofty monuments and seven pyramids which he set up for his parents, his brethren and himself, he fortified the cities of Judea, made a league with young Demetrius, the son of Demetrius, took the city of Gaza, cleansed the houses from idols, and built himself a house there.

16 Q. Did the garrison in the tower of Acra, near the temple, continue to annoy the Jews in their worship ?

Ans. Notwithstanding all the attempts of Judas and Jonathan, these enemies remained still till the days of Simon, who shut them up so closely, that after great numbers perished with famine, the rest yielded up the tower to Simon ; immediately he cleansed it from its pollutions, and entered into it with harps and songs, and great triumph.

17 Q. What precaution did Simon take against the like annoyance for time to come ?

Ans. By consent and assistance of the people, he pulled down the tower, and reduced the mountain itself so low, that there might be no possibility of any future annoyance to the worship of the temple from that place.

18 Q. What further success had Simon in his government ?

Ans. He established Jerusalem and Judea in great peace and plenty ; he sought out the law, and made it to be obeyed ; he beautified the sanctuary, multiplied the vessels of the temple, and maintained their religion in the divine institutions of it.

19 Q. What peculiar honor was done him by the Jews ?

Ans. In a general assembly of the priests and elders, and the people of the Jews, met together at Jerusalem, he was con-

stituted their prince as well as their high priest ; and these dignities and offices were settled upon his posterity forever. This was engraven on tables of brass, together with the good deeds of himself and his family, which had merited such an honor ; and these tables were hung up in the sanctuary.

20 Q. What regard was paid to him among the heathen nations ?

Ans. Several princes and people, the Lacedæmonians, the Romans, and Antiochus, surnamed Sidetes, the son of Demetrius, king of Syria, all sought his friendship, made leagues and covenants with him, and conferred on him special honors, 1 Macc. xiv. and xv.

21 Q. Did Antiochus keep his covenant with Simon ?

Ans. By no means ; for when he had vanquished Tryphon, his rival, he broke his league with Simon, and invaded some parts of Judea ; but his general, Cendebeus, was routed by Simon, and his two eldest sons, Judas and John, whose surname was Hyrcanus.

22 Q. What was the fate of Simon at last ?

Ans. When Simon was visiting the cities, and giving orders for their welfare, one Ptolemæus, who was his son-in-law, invited him and his sons to banquet at Jericho, and slew Simon with two of his sons, in order to get the government of the country into his own hands, and sent privately to kill John also.

23 Q. When did this event take place ?

Ans. A. M. 3862. See *Chart, chron. VI. Ep.*

24 Q. Did Ptolemæus succeed in this his treachery and murderous enterprise ?

Ans. John having got timely notice of it, slew the assassins, and was invested with the high priesthood, and the government after his father.

Note. Here ends that excellent history, the first book of the Maccabees. The following part of this account of the Jews is borrowed chiefly from Josephus, who usually calls John by the surname of Hyrcanus.

LESSON VII.

Of John Hyrcanus, &c.

25 Q. Did John Hyrcanus enjoy his office in peace ?

Ans. Antiochus Sidetes being informed of the death of Simon, and being invited by Ptolemæus, invaded Judea again, besieged Jerusalem, and reduced Hyrcanus and the Jews to the last extremity by famine : but when they sued for peace he granted it, upon condition of paying certain tributes to the king, and demolished the fortifications of Jerusalem.

Note. About this time Jesus the son of Sirach, a Jew of Jerusalem, coming into Egypt, translated the book of Ecclesiasticus, written by Jesus his grandfather, out of Hebrew into Greek, for the use of the Hellenistic Jews there. The ancients called it Panareton, or the treasury of all virtue.

26 Q. How did the affairs of the Jews succeed under Hyrcanus?

Ans. A few years afterwards he took advantage of the vast confusions that ensued among the nations, upon the death of Antiochus, to enlarge his borders, by seizing some neighboring towns on several sides of Judea, and to renounce all his dependence upon the kings of Syria.

27 Q. Was he supported therein by any foreign power?

Ans. He renewed the league of friendship which his father Simon had made with the Romans, who were then growing to their grandeur; and they ordered that he should be freed from the late imposed tribute, and that the Syrians should make reparation for the damages they had done him.

28 Q. In what manner did Hyrcanus deal with the Edomites, or Idumeans, who were on the south of Judea?

Ans. He constrained them to embrace the Jewish religion, or to leave their country; whereupon they chose to forsake their idolatry, and became proselytes to Judaism, and were mingled and incorporated with the Jews; and, by this means, in less than two hundred years, their very name was lost.

Note. In defense of this practice of Hyrcanus, among the Idumeans, which seems to be so contrary to the laws of nature and Scripture, it may be said, that at this time these Edomites had encroached on the land of Judea, and inhabited all the south part of it: so that Hyrcanus, in banishing those who would not become Jews, did but dispossess them of that country which was given to the Jews by God himself. Yet it must be confessed, by this practice, he seems to have set an unhappy pattern to his successors, to impose the religion of the Jews on conquered countries by force.

29 Q. How did he treat the Samaritans on the north, when his power was thus increased?

Ans. He marched with his army and took Shechem, which was then the chief seat of the Samaritan sect; and he destroyed their temple on mount Gerizim, which Sanballat had built; though they continued still to keep an altar there, and to offer sacrifices.

30 Q. In what year of the world did this occur?

Ans. 3870. See *Chart, chron. VI. Ep.*

31 Q. How came Shechem to be their chief seat instead of Samaria?

Ans. They were expelled from Samaria, by Alexander, for killing one of his deputy-governors in a tumult, and they retiring to Shechem, made that their chief seat, while Alexander repeopled Samaria with heathens of the Syrian and Macedonian race.

32 Q. Did Hyrcanus extend his power further on that side of the country ?

Ans. He besieged Samaria, and took it, and utterly demolished it : he not only ruled in Judea, but in Galilee also, and the neighboring towns ; he became one of the most considerable princes of his age, and preserved the Jewish church and state in safety from their enemies throughout a long government.

33 Q. What other remarkable actions are ascribed to Hyrcanus ?

Ans. He was esteemed a prophet for one or two notable predictions, or knowledge of things done at a distance. He built the castle Baris, on a steep rock, fifty cubits high, without the outer square of the temple, but on the same mountain ; this was the palace of all the Asmonean princes in Jerusalem, and here the sacred robes of the high-priest were always laid up when they were not in use.

34 Q. What use was afterwards made of the castle ?

Ans. Herod new built it, and made it a very strong fortress, to command both the city and the temple, and called it Antonia, in honor of his great friend Mark Anthony of Rome : he raised it so high, that he might see what was done in the temple, and send his soldiers, in case of any tumult. Here the Romans kept a strong garrison, and the governor of it was called *captain of the temple*, Acts xxi. 31.

Note. It was from this place the sentinel, spying the Jews ready to kill Paul, gave notice to the governor, or chief captain, who went down immediately with some soldiers into the court of the Gentiles whither they had dragged St. Paul to kill him, and rescued him, and brought him up the stairs into this castle ; and it was upon these stairs that Paul obtained leave to speak to the people, Acts xxi. 26, &c.

LESSON XVIII.

Of John Hyrcanus, continued.

35 Q. What troubles did Hyrcanus meet with toward the end of his life ?

Ans. His title to the high priesthood was unjustly called in question by a bold man among the Pharisees ; and, being craftily imposed upon to think it the opinion of all that party, he hastily renounced that sect, for which he had before the

greatest value ; he abolished their constitutions and falling in with the sect of the Sadducees, lost his esteem and love among the common people.

36 Q. Since you mention the sect of the Pharisees here, pray let us know what were the chief sects among the Jews ?

Ans. About this time, the most considerable sects were the Pharisees, the Sadducees, and the Essenes ; though in the next century arose also the Herodians ; and some hundred years after was a sect called the Karaites.

37 Q. What peculiar opinions were held by the Pharisees ?

Ans. The most distinguishing character of this sect was their zeal for the traditions of the elders ; for while they acknowledged the writings of Moses and the prophets to be divine, they pretended that these traditions also were delivered to Moses on Mount Sinai ; and conveyed down, without writing, through the several generations of the Jews, from father to son ; and by reason of their pretenses to a more strict and rigorous observance of the law, according to their traditions, which they superadded to it, they looked on themselves as more holy than other men, and they were called Pharisees, that is, persons separated from others.

Note. These are the persons who had so much corrupted the law in our Savior's time, and made it void by their traditions ; yet their doctrine generally prevailed among the scribes and the lawyers, who were writers and explainers of the law ; and the bulk of the common people had them in high esteem and veneration, so that they were the most numerous of any sect.

38 Q. Is the sect of the Pharisees still in being ?

Ans. The present religion of the Jews, in their several dispersions (except among the few Karaites,) is wholly formed and practiced according to the traditions of the Pharisees, rather than according to the law and prophets ; so that they have corrupted the old Jewish religion, in that same manner as the Papists have the Christian.

39 Q. What were the opinions of the Sadducees ?

Ans. The Sadducees at first are supposed by Dr. Prideaux to be no more than the Zadikim, who only stuck to the written word of God, and renounced all other traditions ; and that probably they went no farther than this in the days of Hyrcanus ; though the Talmudical writers derive their name, and their dangerous doctrines, more early, from one Zadock, as is before related. But it is certain, that afterwards the Sadducees denied the resurrection of the dead, and the very being of angels, or spirits, or souls of men departed, and any existence

in a future state : they supposed God to be the only spirit, and that he rewarded and punished mankind in this world only, and that there was nothing to be hoped or feared after death ; which principles render this sect an impious party of men.

40 Q. What did they profess as the rule of their religion ?

Ans. They not only rejected all unwritten traditions, but all the written word of God, except the five books of Moses ; for the doctrine of a future state is not so evidently taught therein : and therefore Christ argues not with them out of the Psalms and prophets, but only out of the law of Moses, when he proves a future state of resurrection, from God's being the God of Abraham, Isaac, and Jacob, Luke xx. 37.

41 Q. How long did this sect of the Sadducees continue ?

Ans. Though all the common people had the chief veneration of the Pharisees, yet most of the richest and the greatest among them fell into the opinions of the Sadducees for several generations, but they were all cut off in the destruction of Jerusalem ; nor do we find any mention of them as a sect for many years after, till their name was revived and applied to the Karaites, by way of reproach.

LESSON XIX.

Concerning the Karaites.

42 Q. Who were these Karaites ?

Ans. A much better sect among the Jews, who in the sixth century after Christ began to be so much offended with the incredible stories and fooleries of the Talmud, which was then published, and with the strange mystical senses which some of the Jews put on the Scriptures, that they confined themselves to the written word of the Scripture, which in the Babylonish language is called Kara ; and for the most part content themselves with the literal sense of it. They are sometimes, but very unjustly, called Sadducees, by the Rabbinical or Talmudical Jews.

43 Q. Where are these Karaites to be found ?

Ans. Very few of them dwell in these western parts of the world. They are found chiefly in Po'and, and among the Crim Tartars ; a few also in Egypt and Persia. But they are counted men of the best learning, and greatest probity and virtue among the Jews, and it is remarkable among them, that they perform their public worship in the language of the country where they dwell.

44 Q. What were the Essenes ?

Ans. They seem to have been originally of the same sect as the Pharisees ; but they set up for a more mortified way of living, and perhaps more unblameable. They so far agreed with the Sadducees, as to acknowledge or expect no resurrection of the body ; but they believed a future state of eternal happiness or misery, according to their behavior in this life ; they seem to have been distributed into societies or fraternities, and to have had no private possessions, but a common stock for the supply of all. They were in a special manner religious toward God, both on the sabbath, and in their daily devotions ; and exceedingly friendly and benevolent toward men. They did not disclaim marriage ; but they entered into that state more rarely, and with great caution ; and instead of children of their own, they bred up poor children in their own sect. They were very abstemious as to their food, and their habit was a plain white garment. Their rules of life are reported to us more at large by Josephus and by Philo, two Jews ; they are also described by Pliny, a heathen, and by some of the Christian fathers.

45 Q. If they were a considerable sect in the days of our Savior, how came it to pass that they are not mentioned in the New Testament ?

Ans. Some have supposed that they seldom came into cities, but living so very plain and abstemious a life, they resided for the most part in the country : and thus they fell not under our Savior's observation. And besides, being a very honest and sincere sort of people, they gave no such reason for reproof and censure, as others very justly deserved. Though it must be confessed also, that their disbelief of the resurrection of the body, their non-attendance on the temple worship, their traditional washings and self-invented purifications, their rigorous and needless abstinences from some sorts of meats, and other like superstitious customs and will-worship, might have given our Savior just occasion for reproof, had they come in his way ; and perhaps they are censured under the general name of Pharisees, in those superstitious traditions wherein they both agreed.

46 Q. Now we are speaking of the several sects of the Jews, let us know also what were the Herodians ?

Ans. This sect arose not till the time of Herod the Great, king of Judea : and it is plain they had peculiar evil tenets as well as the other sects, since our Savior warned his disciples against the leaven of the Pharisees, and of Herod. Indeed, they oppose the Pharisees, and very justly, on one point ; for the Pharisees scarce thought it lawful to pay taxes directly to heathens, though they acquired the sovereign power, and particularly to Cæsar, in that day ; but their special error, which Christ calls their leaven, seems to be this : that it was

lawful when constrained by superiors to comply with idolatry, and with a false religion. Herod seems to have framed this sect on purpose to justify himself in this practice ; who being an Idumean by nation, was indeed half a Jew and half a heathen ; and affected a conformity to the Gentiles in some things, to please the Romans, who made him king, while at the same time he professed Judaism.

Note. The Sadducees generally came into this complaisant opinion : the same persons which are called Herodians in Mark viii. 15., are called Sadducees in Matt. xvi. 6. But this sect died in a little time, for we hear no more of them after the days of our Savior.

CHAPTER VII.

FROM THE ACCESSION OF JUDAS ARISTOBULUS TO THE SOVEREIGNTY AND PRIESTHOOD, A. M. 3897, TO THE ACCESSION OF HEROD THE GREAT TO THE THRONE OF JUDEA, A. M. 3968, EMBRACING A PERIOD OF 71 YEARS.

LESSON XX.

Hyrcanus succeeded by Aristobulus.

1 Q. Having done with the several sects of the Jews, let us return now and inquire who succeeded Hyrcanus at his death ?

Ans. Aristobulus, his eldest son, took the office of the high priest, and governor of the country : and he was the first, since the captivity of Babylon, who put a diadem upon his head, and assumed the title of king.

[2 Q. In what year of the world did Aristobulus succeed to the high priesthood ?

Ans. A. M. 3895. See *Chart. chron.* VI. Ep.]

3 Q. What is recorded of him ?

Ans. He put his own mother to death, because she made some pretense to the government ; he sent all his brothers, save one, to prison ; then he attacked and subdued the Itureans, who lived on the northeast of the land of Galilee, and forced them to be circumcised and receive the Jewish religion.

last he was persuaded to put his favorite brother to death, upon an unjust suspicion : and then he died himself, vomiting blood, and in great horror for his crimes.

4 Q. Who succeeded him, [and when ?]

Ans. His next brother, A. M. 3897, Alexander, surnamed Jannæus, took the kingdom, who also put another of the brothers to death, because of some attempt to supplant him.

5 Q. What success had Alexander in his government ?

Ans. He, having settled his affairs at home, attacked some of his neighbors, and dealt very deceitfully with Ptolemy Lathyrus, the heir to the crown of Egypt, who came to their assistance ; whereupon there ensued a bloody battle between them, near the river Jordan, in Galilee, wherein Alexander's army was utterly defeated, and he lost thirty thousand men.

Note. There is a very cruel and barbarous action attributed to Lathyrus on this occasion, namely, that coming with his army in the evening after the victory, to take up his quarters in the adjoining villages, and finding them full of women and children, he caused them to be all slaughtered, and their bodies to be cut in pieces, and put into cauldrons over the fire to be boiled, as if it were for supper ; that so he might leave an opinion in that country, that his men fed upon human flesh, and thereby might create the greater dread and terror of his army through all those parts. After this, Lathyrus ranged at liberty all over the country, ravaging, plundering, and destroying it in a very lamentable manner ; for Alexander, after this battle, was in no condition to resist him.

6 Q. Did Alexander ever recover this defeat ?

Ans. Cleopatra, queen of Egypt, who with her younger son withheld the kingdom from Lathyrus the eldest, did assist and support Alexander Jannæus, lest, if Lythyrus should have become master of Judea, he might also have recovered Egypt out of her hands : whereupon Alexander raised his head again, besieged other places, and took Gadara and Amathus toward Galilee, together with much treasure ; but he was surprised by Theodorus, prince of Philadelphia, who had laid up that treasure there, and was overthrown, with the slaughter of ten thousand men. Yet, being a man of courage and diligence, he again recruited his army, took the city of Gaza from the Philistines, and gave free license to his soldiers there to kill, plunder, and destroy as they pleased. He subdued their principal cities, and made them part of his dominions ; whereupon several of the Philistines turned Jews, and indeed it was now grown a custom among the Asmonæan princes to impose their religion upon all their conquests, leaving them no other choice but to become proselytes or to be banished.

7 Q. How did his own people, the Jews, conduct themselves towards him ?

Ans. The Pharisees continued their wrath against him for rigorously maintaining the decrees of his father, who abolished their constitutions ; and by their powerful influence they stirred up the people against him so far, that while he was executing the high priest's office at the altar, they pelted him with citrons, and called him reproachful names.

8 Q. In what manner did Alexander resent it ?

Ans. He slew six thousand of them immediately, and he chose his own guards out of the heathen nations, never daring afterwards to trust himself with the Jews. At last there broke out a civil war between him and his people, which lasted six years, brought great calamity on both, and occasioned the death of above fifty thousand people.

LESSON XXI.

Hatred of the Jews towards Alexander Jannæus.

9 Q. How was this war carried on ?

Ans. Though Alexander gained many victories over them, yet being wearied out, he desired peace, and offered to grant them whatsoever they could reasonably desire ; but upon his inquiry what terms would please them, they answered with one voice, *that he should cut his own throat* ; so dreadful was their enmity against him ; and upon this answer the war was still pursued with fury on both sides.

10 Q. How was this war ended at last ?

Ans. Alexander Jannæus, the king, having lost one great battle, resumed his courage, and afterwards gained another, which concluded the war ; for having cut off the greatest part of his enemies, he drove the rest into the city of Bethome, and besieged them there : and having taken the place, he carried eight hundred of them to Jerusalem, and there caused them to be all crucified in one day ; and their wives and children to be slain before their faces, while they hung dying on their crosses. In the mean time, he treated his wives and concubines with this bloody spectacle at a feast. This terrified the Jews indeed so effectually, that they made no more insurrections against him ; though he got a most infamous name by it, in that and the following ages. A dreadful instance of the barbarity of a high priest invested with civil power !

11 Q. Did this cruel tyrant come to a natural death ?

Ans. The providence of God, which does not always punish sinners in this life, permitted him to die in the camp of a quar-tan ague, which had hung long upon him, while he was besieging a castle of the Gerasenes beyond Jordan. And though he left two sons behind him, yet he bequeathed the government

to Alexandra, his wife, during her life ; and to be disposed of at her death to which of her sons she pleased: *

12 Q. How did this woman reconcile herself to the Jews so as to permit her to reign over them ?

Ans. By her husband's advice upon his death-bed, she concealed his death till the castle was taken ; then leading back the army to Jerusalem in triumph, made her court to the Pharisees, resigned up his dead corpse to their pleasure, to be abused or buried, as they should think fit, and promised to follow their advice in all the affairs of government ; for he had assured her that they were the best of friends and the worst of enemies ; and that if she would be but ruled by them, they would make her rule over others.

13 Q. What success had this conduct of Alexandra ?

Ans. All the success she desired ; the people were influenced by the Pharisees to give the corpse of her husband an honorable funeral ; she herself was settled in the government of the nation ; and she made her eldest son Hyrcanus high priest.

[14 Q. When was Hyrcanus made high priest ?

Ans. A. M. 3935. See *Chart, chron. VI. Ep.*]

15 Q. How did she administer the government under the direction of the Pharisees ?

Ans. She immediately revoked the decree of John Hyrcanus, whereby he had abolished their traditional constitutions ; by which means the Pharisees, and their traditions, grew into greater esteem and power than ever ; and she permitted them to put to death many of those who advised the late king Alexander to deal so cruelly with the people ; and some others of their own adversaries also were executed on this pretense, by her leave ; for she dreaded a new civil war, and of two evils thought to choose the least.

16 Q. To whom did she leave the kingdom at her death ?

Ans. To Hyrcanus, her eldest son, who had been entirely bred up under the influence and tutorage of the Pharisees.

17 Q. Did this Hyrcanus the second continue to reign in peace ?

Ans. Aristobulus, the younger son, finding that the army and the people were weary of the oppressive administration of the Pharisees, raised an army against his brother Hyrcanus, put him to flight, forced him to resign the kingdom and the high priesthood, and to live a private man, which he consented to, after he had been king three months ; for he naturally loved his own ease and quiet more than any thing else.

[18 Q. When did this event take place ?

Ans. A. M. 3937. See *Chart, chron. VI. Ep.*]

19 Q. Was Aristobulus disturbed in his government ?

Ans. There was one Antipater, an Idumean, (whose father was advanced to the government of Idumea by the late king Alexander) and he himself being bred up with Hyrcanus, in the court of Alexander, prevailed upon Hyrcanus to accept of the assistance of Aretas, the Arabian king, to restore him to the kingdom ; for he assured him that his life was in so great danger from his brother Aristobulus, that he could save it no other way but by dethroning him.

20 Q. What success had Hyrcanus in following this counsel of Antipater ?

Ans. By the help of Aretas he gained an absolute victory over Aristobulus, drove him into the mountain of the temple, and there besieged him ; where the priests stood by Aristobulus, while the people declared for Hyrcanus.

LESSON XXII.

The death of Onias.

21 Q. What heinous murder were the people guilty of at that time ?

Ans. There was one Onias, at Jerusalem, so holy a man, that he was thought by his prayers to have obtained rain from heaven in a great drought ; and the people concluding that his curses would be as powerful as his prayers, pressed him to curse Aristobulus, and all that were with him. The good man, finding no rest from their importunities, lifted up his hand toward heaven, and prayed thus : *O Lord God, Creator of the Universe, since those that are with us are thy people, and they that are besieged in the temple are thy priests, I pray that thou wouldest hear the prayers of neither of them against the other !* Hereupon the multitude was so enraged that they stoned him to death.

22 Q. Did Hyrcanus prosper after this murder ?

Ans. Hyrcanus and his people fell under great disappointments at first ; for the Romans spreading their empire far at this time, and being highly bribed by Aristobulus, they forced Aretas to raise the siege ; whereupon Aristobulus pursued and routed him in battle, and slew multitudes of Hyrcanus' party.

23 Q. In what manner was the contest carried on afterwards ?

Ans. The two brothers, Hyrcanus and Aristobulus, first by their ambassadors, and afterwards in person, pleaded their cause before Pompey, the general of the Romans, who was now at Damascus, while, at the same time, the people declared against both ; for they pretended they were not to be governed by kings, but by the priests of God.

24 Q. How was the controversy decided ?

Ans. Pompey not giving a speedy determination, and Aristobulus suspecting the event, he retired and prepared for war ; whereupon Pompey seized Aristobulus in one of his castles, and confined him in prison, and laid siege to Jerusalem ; and being received into the city by Hyrcanus' party, besieged also the temple and the castle Baris, and took it in three months' time.

25 Q. How came the Romans to take so strong a place so soon ?

Ans. Though the Jews had learned from the beginning of the Maccabean wars to defend themselves when attacked on the sabbath ; yet, being not actually assaulted, they permitted the Romans to build up their works and engines on the sabbath, without disturbing them ; whereby the tower, or castle, and with it the temple, were taken.

26 Q. On what day was the temple taken ?

Ans. On the very day which the Jews kept as a solemn fast, for the taking of Jerusalem and the temple by Nebuchadnezzar ; and it is remarkable that the priests, who were at the altar, continued their devotions, and their rites of worship, till they perished by the hands of the enemy.

27 Q. What blood and plunder ensued in the temple ?

Ans. Twelve thousand Jews were slain on this occasion, partly by Pompey's army, and partly by their own brethren, of the party of Hyrcanus. But when Pompey entered the sanctuary, he forbore to touch any of the sacred vessels thereof, or the two thousand talents which were laid up there for sacred uses ; he ordered the temple to be cleansed, and sacrifices to be offered there according to their own laws.

Note. Though Pompey was moderate in his victory, yet, in a little time after, Crassus, another Roman general, in his march through the country, seized and took away those two thousand talents, and the golden vessels of the temple, and rich hangings of inestimable worth. But the vengeance of heaven seemed to follow him : his counsels in his wars, from this time forward, were under perpetual disappointment ; he was slain in a war with the Parthians, his head was cut off, and melted gold was poured down his throat, by way of insult over his insatiable covetousness.

28 Q. What was the final effect of the victory of the Romans ?

Ans. Pompey demolished the walls of Jerusalem, put to death some of the chief supporters of Aristobulus, restored Hyrcanus to the high priesthood, and made him also governor, but under tribute to the Romans, and reduced his dominions to narrow bounds ; then he carried Aristobulus and his children prisoners to Rome, except his eldest son, who escaped.

Note. From this quarrel between Hyrcanus the second and Aristobulus, the ruin of Judea and Jerusalem must be dated ; the final loss of the liberty of the Jews, and the translation of the sovereign authority to the Romans, which had till then descended with the priesthood, and been possessed by the Jews, though often under some tribute to heathen princes.

[29 Q. When did this event take place ?

Ans. A. M. 3941. *See Chart, chron. VI. Ep.*

30 Q. Who now follow in the succession of high priests, from Hyrcanus to Ananelus ?

Ans. (1.) Alexander ; (2.) Antigonus ; (3.) Ananelus ; (4.) Aristobulus ; (5.) Ananelus.

31 Q. When did they respectively commence their offices ?

Ans. Alexander, A. M. 3958 ; Antigonus, A. M. 5965 ; Ananelus, A. M. 3966 ; Aristobulus, A. M. 3967 ; Ananelus, the second time, A. M. 3968.]

32 Q. Did Aristobulus or his son ever attempt the recovery of their power and government ?

Ans. Being escaped from prison, they made several vigorous attempts, but without success.

LESSON XXIII.

Changes of government among the Jews under Gabinius, &c.

33 Q. What changes did Jerusalem pass under through these times ?

Ans. Gabinius, a Roman general, marching through Judea, in a little time made a great change in the government, lessened the power of Hyrcanus, and further, altered the constitution of the Sanhedrim or Jewish senate : but all was restored again shortly after by Julius Cæsar ; for at Hyrcanus' request, he gave them leave to rebuild the walls of Jerusalem, and by a decree from the senate of Rome, the ancient friendship with the Jews was renewed.

34 Q. Where was Antipater all this while, who had excited Hyrcanus to recover the government of Judea ?

Ans. He did many services for Cæsar in his wars in the neighboring countries whereupon he was made his lieutenant in Judea, under Hyrcanus, who was confirmed by Cæsar in the government and high priesthood ; and, at the same time, Antipater procured Phasaël, his eldest son, to be made governor of the city of Jerusalem ; and Herod, his second son, governor of Judea.

Note. This Herod grew up to high power afterward ; he was called Herod the Great, and was king of Judea when our Savior was born.

35 Q. What became of Antipater at last ?

Ans. He was poisoned by one Malichus, a rival, who envied his greatness and power in Judea ; but his death was revenged by his son Herod, who was permitted by the Roman general to procure Malichus to be murdered.

36 Q. What further troubles did the Jews meet with about this time ?

Ans. Some part or other of their nation was continually subject to plunders, sometimes from the Roman generals, for not paying the tribute demanded, or on some other pretenses ; sometimes by the Parthians, who assisted Antigonus, son of the late king Aristobulus, to recover Jerusalem and Judea, in opposition to the united forces of Phasaël, Herod, and Hyrcanus.

37 Q. Did Antigonus ever recover this government ?

Ans. The Parthian general, Pacorus, who was at war with the Romans, did, by mere treachery, get into his custody both Hyrcanus and Phasaël, seized Jerusalem and rifled it, made Antigonus governor of Judea, and delivered up Hyrcanus and Phasaël to him in chains ; but Herod made his escape.

38 Q. What became of Phasaël and Hyrcanus ?

Ans. Phasaël beat out his own brains in prison ; Hyrcanus's ears were cut off ; that, being maimed, he might be no longer a high priest, Lev. xxi. 17., and he was sent afar off among the Parthians, that he might raise no disturbances against Antigonus.

39 Q. Whither did Herod take his flight ?

Ans. After a little time he went to Rome to represent all these transactions, and he made his complaints with great and unexpected success ; for Julius Cæsar being slain in the Roman senate, Mark Anthony and Octavius (who was afterwards Augustus Cæsar) governed all things there, and they agreed to make Herod king of Judea, with the consent of the senate, hoping it would be for their interest in the Parthian war.

CHAPTER VIII.

OF THE GOVERNMENT OF HEROD THE GREAT,
[WHICH COMMENCED A. M. 3968, AND HIS POSTERITY,
OVER THE JEWS, TO THE BIRTH OF CHRIST,
A. M. 4004, EMBRACING A PERIOD OF 36 YEARS.]

LESSON XXIV.

Accession of Herod to the Jewish throne.

1 Q. What did Herod do on his receiving this new dignity?

Ans. He returned to Judea, first relieving his mother, who was put in prison by Antigonus; he made himself master of Galilee; he destroyed some large bands of robbers which infested the country thereabout, sheltering themselves in mountains, and the caves of steep and craggy rocks.

2 Q. What artifice did he use in order to attack them?

Ans. By reason of their dwelling in such hollow caves in precipices, there was no scaling them from below; and therefore, to ferret them out of their dens, he made large open chests, and filled them with soldiers, which he let down into the entrances of those caves by chains from engines which he had fixed above, and thus he destroyed great numbers of them.

Note. This country was often annoyed with the remains of these plunderers in the reign of Herod; but he treated them without mercy, and all the country that sheltered them with great rigor, till he restored peace to Galilee.

3 Q. Where was his next march?

Ans. Into Judea against Antigonus, and after several battles, with various success on both sides, he at last, by the assistance of the Roman legions, besieged Antigonus in Jerusalem.

4 Q. Did not Herod himself attend this siege?

Ans. Yes; but while the preparations were making for it he went to Samaria, and there he married Mariamne, a lady of the family of Macchabees or Asmoneans, the granddaughter of Hyrcanus the second, a woman of great beauty and virtue, and admirable qualifications, hoping the Jews would more readily receive him for their king by this alliance; and having done this, he returned to the siege.

5 Q. Did he carry this place at last ?

Ans. He took Jerusalem by storm, after six months' hard and bloody service in the siege, at which the Romans being enraged ravaged the city with plunder, notwithstanding all that Herod could do to prevent it ; and having taken king Antigonus there, and sent him to Antioch, Herod persuaded Mark Anthony, by a large bribe, to put him to death.

Note. Here ended the reign of the Asmoneans, or Maccabees, after that race had held the government one hundred and twenty years. During great part of this time, as well as before, the various changes of these Jewish governors, or the interruption by heathen conquerors, filled the country of Judea with innumerable calamities and desolations, of which Jerusalem itself had a very large share, nor did they cease in the following years.

6 Q. How did Herod begin his reign ?

Ans. As he was forced to make his way to the kingdom through much blood, so he established himself by the same means, putting to death several of the partizans of Antigonus, and among them all the counselors of the great Sanhedrim, except Pollio, who is called Hillel, and Sameas, who is called Shammâi, for both of them had encouraged the city to receive Herod ; though it was not out of love to him, but merely on this view, that it was in vain to resist him.

Note. This Hillel and Shammâi were two very great and eminent teachers among the doctors of traditions in the Jewish schools.

LESSON XXV.

Changes in the high priesthood.

7 Q. Who was made high priest after the death of Antigonus, who was both priest and king ?

Ans. At first Herod made one Ananelus or Ananus high priest, who was an obscure man, but of the house of Aaron, educated among the Jews afar off in Babylonia, and therefore not so likely to oppose any of Herod's designs in Judea.

8 Q. Did Ananelus continue in the high priesthood ?

Ans. Herod's beloved wife Mariamne, and her mother, being of the race of the Maccabees, were ever teasing him to make Aristobulus, Mariamne's brother, a lad of seventeen years old, high priest, in Ananelus's room, to whom indeed it rather belonged as an heir male of that family ; this he at last complied with, against his will ; but in a very little time he procured him to be drowned under pretense of bathing.

9 Q. What became of Hyrcanus all this while ?

Ans. Though he had been banished for so many years among the Parthians and Babylonians, yet he returned to Jerusalem upon the advancement of Herod, presuming that the marriage of his granddaughter, and his own merits towards him, would secure to himself a peaceful old age in his own country under Herod's protection.

10 Q. How did Herod deal with him ?

Ans. He received him at first with all respect, but some time after found a pretense to put him to death, when he was above eighty years of age, lest one time or other, being of the family of the Maccabees, or Asmoneans, he should be restored to the kingdom.

11 Q. Besides all these confusions, what other calamity happened to the Jews about this time ?

Ans. A terrible earthquake ran through the whole land of Judea, and buried thirty thousand of the inhabitants in the ruin of their houses, in the seventh year of his reign ; a grievous pestilence followed it in a little time, and a desolating famine a very few years after, at which time Herod was very liberal to the people, but he could not gain their hearty affection.

12 Q. Did Herod maintain his government ; when his great friend Mark Anthony was ruined and vanquished by Octavius ?

Ans. He took care to make early submission to Octavius ; he laid aside his diadem when he waited on him, and with open heart he confessed his former friendship for Anthony ; but he now assured Octavius of the same faithful friendship and obedience, if he might be trusted ; upon which, Octavius, who now assumed the name of Augustus Cæsar, bade him resume his diadem, confirmed him in the kingdom, and was his friend and protector even to his death.

13 Q. Did he then continue to reign in perfect peace ?

Ans. Domestic troubles broke the peace of his mind, and threw him into violent grief and rage, which further soured his temper for all his life after.

14 Q. What were those domestic troubles ?

Ans. He was jealous lest any man should possess so great a beauty as Mariamne his queen after his death, and lest any remains of the family of the Asmoneans should hinder the succession of his own family to the kingdom of Judea ; and for these reasons he gave private orders that in case he died both his wife and her mother should be put to death : which dreadful secret being communicated to his queen, she resented it to such a degree that she would never afterwards receive him ; but notwithstanding all his kind addresses and importunities, she perpetually followed him with sharp reproaches for

the murder of her relations, by which he secured the crown to himself, and upbraided his mother and sister with the meanness of their parentage. So that, between his excess of love and rage and jealousy, he was so tormented, and so wrought upon by the artifices of his mother and sister Salome, that at last he put his beloved Mariamne to death, under a pretense of an attempt to poison him : and he executed her mother too a little after the daughter, for a real plot against his life.

15 Q. Did the death of Mariamne relieve him from this tumult of passion ?

Ans. By no means ; for now his love returned with violence, and his grief and vexation joined with other passions to render him a most miserable wretch, a torment to himself, and outrageous to all about him.

LESSON XXVI.

Herod's tyrannical reign after the death of Mariamne.

16 Q. What course of life did he follow afterward ?

Ans. He grew more arbitrary and cruel in his government ; he put what persons he pleased into the high priesthood, and turned them out again at pleasure : he made several innovations in the laws, customs, and religion of the Jews ; and introduced spectacles of wrestlers, of combats between wild beasts and criminals, &c., in conformity to the heathens ; pretending it was all necessary to please Cæsar ; and thus set the hearts of the Jews much more against him, who were very jealous of their religion and customs. Then thinking it needful for his defense, as well as for his grandeur and glory, he built several strong places and towers within and without Jerusalem ; he raised temples in several cities, and dedicated them to Cæsar, who was his great friend ; and though sometimes he remitted part of the taxes, and did several beneficent actions to ingratiate himself with the people, it was all in vain, he could not obtain their love.

17 Q. What was his greatest and most considerable attempt to please the people, and to perpetuate his own name ?

Ans. He proposed to rebuild the temple at Jerusalem ; for it having now stood near five hundred years, and being so often injured, broken, and repaired, he persuaded the people that a new one should be built with much more magnificence and glory.

18 Q. But could he persuade the Jews to consent that their temple should be demolished, in order to rebuild it ?

Ans. Not till he had assured them that the old temple should remain untouched till all materials were ready to build the new one : which he actually provided at vast expense and labor in two years' time, by employing ten thousand artificers for the work, a thousand wagons for carriage, and a thousand priests for direction.

19 Q. Did he fulfill his promise in building this new temple ?

Ans. Yes, he performed the work with prodigious cost and splendor, as it is described by Josephus : it was built of large stones, each twenty-five cubits long, twelve cubits broad, and eight in thickness, which the disciples desired our Savior to take notice of with wonder, Mark xiii. 1, 2. The sanctuary, that is, the *holy place and the most holy*, which were more properly called the *temple*, were finished in a year and a half, so that divine worship was performed there ; and in eight years more he completed the several walls, and galleries, and pillars, and courts, according to his design.

20 Q. How could it be said then, John 2, 20, "Forty and six years was the temple building ?"

Ans. It was begun near forty-six years before that passover when our Savior, being near thirty-one years old, was present at Jerusalem : and though the great design and plan was executed in nine years and a half, yet Herod and his successors were always building outworks round it, or adding new ornaments to it, even to that very day when Christ was there, and long afterward.

21 Q. When was it dedicated ?

Ans. The same year when it was finished, and on the anniversary day of Herod's accession to the crown, and on this account it was celebrated with a vast number of sacrifices and universal rejoicing.

Note. Within four years after this dedication, Jesus Christ our Savior was born, and was presented there an infant according to the law.

22 Q. Was not this then the third temple of the Jews ?

Ans. No ; it was called the *second temple* still, because though it was built anew from the foundation, yet it was only by way of reparation, it not having been razed and demolished with a ruinous design, nor did it lie in ashes and desolation, as it did when Nebuchadnezzar destroyed it.

23 Q. Did Herod do any thing after this in favor of the Jews ?

Ans. When the Jews who were scattered throughout Greece and Asia Minor grew very numerous, and were much disturbed

and oppressed by the other inhabitants, Herod procured for them a new establishment of their liberties and privileges, and permission to live in other countries, according to their own laws and religion, which had been granted them before by the kings of Syria, and by the Romans.

LESSON XXVII.

Herod's family troubles, &c.

24 Q. What further troubles did Herod meet with in his family ?

Ans. His two eldest sons by Mariamne, namely, Aristobulus and Alexander, whom he had sent to Rome for education, being returned to Jerusalem in the heat of their youth, they frequently expressed their resentments for the death of their mother, and thereby they became obnoxious to the rage of Salome, Herod's sister and favorite ; and thus she, who had been one great and constant instrument to blow the coals of jealousy and discontent between Herod and his queen, and at last to occasion her death, pursued the same course to make him jealous of some designs of his sons against his life.

25 Q. What issue had these quarrels and jealousies ?

Ans. They continued several years ; plots were invented on both sides ; these gave Herod in his old age perpetual disquietudes, suspicions, and fears : but Salome his sister prevailed so far by her craft against his two sons, that after many accusations and acquittments of them, she at last procured their condemnation and execution by Herod's order, and the consent of Augustus Cæsar. This was about a year or two before the birth of Christ.

26 Q. What was the general state of the heathen world about this time ?

Ans. All the known parts of the world were subdued to the Romans, and the nations were in peace ; on which account the temple of Janus was shut up at Rome, which had never been shut but five times since the first building of that city ; and then Jesus Christ the prince of peace, came into the world and was born at Bethlehem.

27 Q. Wherein does it appear that the world was thus all at quiet under the government or dominion of the Romans ?

Ans. Augustus Cæsar, the emperor of Rome, issued out a decree that year for a general register of his whole empire, which St. Luke calls a "taxing" or enrolling "of all the world," Luke ii. 1. This brought Mary, the mother of Christ, to Bethlehem, the city of David, to which family she belonged,

and while she was there, she brought forth her son^s Jesus, as it is written, Luke ii. 1—11.

Note. This year, in which Christ was born, according to Bishop Usher's exact computation, is the four thousandth year from the creation; which falls in with an old tradition of the Jews, that the world was to last six thousand years; namely, two thousand years before the law, (or before Aabraham, who was the father of circumcision and the Jews;) and two thousand under the law; that is, from Abraham to the Messiah; and two thousand under the Messiah.

And here I might conclude this chapter, having brought the Jewish affairs down to the birth of Christ. But it may give some light to the New Testament to carry it on a little farther.

28 Q. What piece of cruelty was Herod guilty of when he heard that a child was born who was to be king of the Jews?

Ans. He slew all the young children in Bethlehem, ~~as~~ he might be sure to destroy Christ, and that his own posterity might be kings of Judea.

29 Q. Whom did Herod design then for the successor to his kingdom?

Ans. Antipater, his eldest son by Doris, a wife that Herod had before Mariamne; his father had raised him to some post of honor upon his displeasure with his other sons, and he had been also active and busy himself towards procuring the death of those two brothers.

30 Q. Did Antipater succeed his father in the kingdom according to Herod's present design?

Ans. Antipater, longing for the crown, and for his father's death, did readily conspire to poison him, and being convicted thereof, had a sentence of condemnation passed upon him, and being confirmed by Augustus Cæsar, he was executed by his father's approbation. This was the third son whom Herod put to death.

31 Q. When and in what manner did Herod die?

Ans. In the seventieth year of his age, and five days after the execution of his son Antipater, Herod himself died by a dreadful complication of diseases. He had a slow fever, an asthma, an ulcer in his bowels and his lower parts, which bred worms and lice; he languished under extreme pain and torment till he expired, and seems to have been smitten of God, in a signal and terrible manner for his cruelty, and the multiplied iniquities of his whole life.

32 Q. What instance of cruelty was he guilty of even at his death?

Ans. Knowing how much he was hated of the Jews, he concluded there should be no lamentation for him, but rather rejoicing when he died: and to prevent this he framed a project,

one of the most horrid that could enter into the heart of man; he summoned all the chief Jews over the whole kingdom on pain of death to appear at Jericho, where he then lay; he shut them up prisoners in the Circus, or public place of shows; he ordered and adjured his sister Salome and her husband, who were his chief confidants, to send in soldiers as soon as he was dead, and put them all to the sword: "for this," said he, "will provide mourners for my funeral all the land over."

33 Q. Was this barbarous and bloody command executed?

Ans. His sister Salome, as bad as she was, chose rather to break her oath to him than to execute so horrid a design, and therefore she released them all after his death.

LESSON XXVIII.

Herod's posterity.

34 Q. What posterity did Herod leave behind him?

Ans. He had nine wives, and such of his posterity as are named in scripture are so that follow, namely: Archelaus his son, who succeed him in the kingdom of Judea and Samaria, Matt. ii. 22; Herod Antipas, tetrarch or governor of Galilee, who cut off John the Baptist's head, Matt. xiv. 1—10; Philip, governor of Iturea and Thracanitis, Luke iii. 1; and Herod Philip, who married his own niece, Herodias, and had a daughter by her called Salome who danced well: but Herodias afterwards left him to marry Herod Antipas his brother, for which John the Baptist reproved him, Luke iii. 19.

Ans. This Herodias was daughter of Herod's son Aristobulus, whom he put to death, and sister of Herod Agrippa, who slew the apostle James, Acts xii. 1, 2, and was afterwards smitten of God at Caesarea, ver. 20—23. Of this Herod Agrippa was born that king Agrippa the second, before whom Paul pleaded his cause, Acts xxv. and xxvi. and his two sisters were, Drusilla, wife to Felix the governor, Acts xxiv. 24. and Bernice, who attended her brother Agrippa to hear Paul plead. This genealogy is borrowed from Dr. Prideaux.

35 Q. Did Archelaus continue long in his government?

Ans. He was guilty of many and great instances of tyranny, for which he was deposed, and banished to a town in France by the Roman emperor, when he had reigned in Judea between nine and ten years.

36 Q. How was Judea governed afterwards?

Ans. The Romans were so much displeased with the evil practices of Archelaus, that they reduced Judea to the form of a Roman province, and ruled it afterwards by procurators.

governors, who were sent thither and recalled at their pleasure, the power of life and death was taken out of the hands of the Jews, and placed in the Roman governor, and their taxes were paid more directly to the Roman emperor, and gathered by the publicans.

37 Q. How did the Jews resent this?

Ans. The Pharisees, and the people under their influence, thought it unlawful to acknowledge a king who was not a Jew, Deut. xvii. 15, "From among thy brethren shalt thou set a king over thee:" and therefore, though they were constrained to pay tribute to Caesar, yet they scarce allowed it to be lawful; upon this account they looked upon these publicans with greater detestation than any of the tax-gatherers in former ages, while their governor was of the Jewish nation or religion.

Note. Though Herod was an Idumean by nation, yet all the Idumeans having received the Jewish religion, Herod was so far from being a lawful governor, as that they did not scruple paying taxes to him.

38 Q. How was the high priesthood carried on at this time?

Ans. As Herod had done before, so the Roman governors continued to make high priests, and to depose them as often as they pleased, to answer their own purposes.

39 Q. Who was high priest when our blessed Savior was put to death?

Ans. Caiaphas, who was son-in-law to Ananias, who had been himself high priest for fifteen years, and was deposed by one of their governors.

Note. Caiaphas was not the immediate successor of Annas, for there were three high priests came between them who had been instituted in that office, and deposed by the Romans; hence it comes to pass, that in the history of the gospels, we frequently read of several chief priests at the same time, and of Annas and Caiaphas being high priests at the beginning of John the Baptist's ministry, Luke iii. 2. For whether they had any concurring power given them by the Romans or no, yet being still alive after they had been in that office, they might have their title given them by the people, and some of them had probably considerable influence in the Jewish affairs. In the case of Annas and Caiaphas, some suppose one to have been head of the Sanhedrim, and to have chiefly managed in civil affairs, the other in sacred. Others fancy one to have been the high priest, and the other the deputy high priest, or Sagan, who was always ready to perform the office, if the high priest was indisposed or hindered; and some think they might rule alternately, or together, by permission or appointment of the Romans. It is evident, the sacred laws of Moses were not strictly observed at that time among them, nor long before.

Note. Annas is supposed to be the same person with that Ananias, who did not seem to acknowledge for God's high priest.

when he reproved him and called him, "Thou whited wall," *Mat. 23: 27-28*.

40 Q. Who was governor of Judea at that time ?

Ans. Pontius Pilate, for Tiberius Caesar (who had reigned two or three years together with Augustus at Rome, and after his death succeeded him now nineteen years in the empire) had a few years before made this Pilate governor; he was a man thoroughly prepared for all manner of iniquity, which he executed through his whole government, and gave further proof of it in that unjust sentence which he passed even against his own conscience, for the trial of our blessed Lord, at the request of the wicked Jews.

41 Q. What became of Pontius Pilate at last ?

Ans. He was in a very short time recalled by the Roman emperor for misdemeanors in his government, and banished to Viviers in France, where he is reported to have put an end to his life by the sword.

Q. Did the Jews grow wiser and better afterwards ?

Ans. They went on by persecution and rage against the gospel of Christ and the professors of it, and by many other crimes to fill up the measure of their iniquities, till at last, upon their insurrection against the Romans, they were exposed to the fury of a conquering army; their city and temple were utterly destroyed, according to the prophecy of Christ; eleven hundred thousand of the people perished, and the remnant of the nation have been scattered abroad through the earth unto this day.

Q. What general remark may be drawn from the whole history of the Jews since their return from the captivity of Babylon ?

Ans. That the affairs of their church and of their state have been for the most part so unhappy, they have been so much disquieted by the invasions and persecutions of the kings of the earth, so wretchedly corrupted with the introduction of human traditions, pharisaical superstitions, and heathenish rites among them; and so frequently and grievously oppressed by their own priests and princes, as well as strangers, that they never did enjoy so peaceful, so pious, and so flourishing a state as to give a full accomplishment to all those glorious prophecies which relate to their happiness after their return from captivity.

44 Q. What follows from this remark ?

Ans. That there must be in the decrees and providence of God, a further reserve of peace, holiness, and happiness for the seed of Israel, which shall be conferred upon them in

days ; and therefore we cannot but expect a more general conversion of the Jews to the faith of Jesus the Christ, than has ever yet appeared, with greater blessings upon that people, who were once so dear to God, and so beloved for their fathers' sakes." St. Paul, in his eleventh chapter to the Romans, abundantly confirms what the prophets encourage us to hope for.

PART III.

OF THE PROPHECIES WHICH RELATE TO JESUS CHRIST OUR SAVIOR, AND THEIR ACCOMPLISHMENT: OR, A PROPHETICAL CONNECTION BETWEEN THE OLD AND NEW TESTAMENT.

INTRODUCTION.

As I have given an *Historical Continuation* of the affairs of the Jews from the time of Nehemiah, where the Old Testament ends, to the time of Jesus Christ our Lord; so I have here inserted a chapter concerning some of the plainest predictions or prophecies which are found in the Old Testament, that relate to the person, offices, and glories of the Lord Jesus Christ our Savior, and are fulfilled in the gospel: and it may be called, *A Prophetical Connection between the Old Testament and the New.*

And because I would not give offense by introducing such prophecies as are either much doubted or denied by any Christians; therefore I shall scarce mention any but what some of the writers of the New Testament either directly cite, or to which they have a plain reference in some of their expressions.

Since the great subject of the New Testament is our Lord Jesus Christ and his gospel, tell me now what are the chief discoveries or representations made of him in the Old Testament?

Ans. Besides the types or emblems of Christ and his gospel which are found in the Jewish worship, there are also several plain expressions in the books of the Old Testament, which are predictions or prophecies concerning him, long before he came into the world.*

2 Q. What is the first and earliest prophecies of Christ?
Ans. Gen. iii. 15.

3 Q. Wherein is this prophecy fulfilled? Ans. Gal. iv. 4.
1 John iii. 8.

4 Q. What is the next plain prophecy of Christ? Ans. Gen. xlviii. 18. and xxii. 18.

5 Q. How does this appear to have a reference to Christ?
Ans. Gal. iii. 8. Matt. i. 1. See *Chart, Christ, whose genealogy trace to Abraham.*

* See Types and Antitypes.

9 Q. To whom was this promise given besides Abraham?
 Ans. Gen. xvi. 4. xvi. 14.

7 Q. Did Jacob prophecy concerning Christ? Ans. Gen. xli. 20.

How can you tell that his prophecy relates to Christ?

Ans. Shiloh signifies *one who is sent*, which is the frequent character of Christ, that he was sent by the Father, John x. 36, &c.; and xvii. 18, 21, 23.

10 Q. Who was the first person that prophesied concerning Christ?
 Ans. Moses, Gen. xli. 20.

How did Moses designed Jesus Christ in this prophecy?
 Ans. Gen. xli. 20.

11 Q. But were not many prophets; as Isaiah, Jeremiah, Elisha, Elisha, and many others, like unto Moses?

Ans. None of them, besides Jesus Christ, came to institute a new religion, as Moses did; or wrought such numerous and various miracles to attest their doctrine.

12 Q. Who was the next eminent prophet that spoke of Christ?

Ans. David speaks often of him in his book of Psalms in many remarkable expressions, and describes his incarnation, his sufferings, his exaltation; and his various offices of prophet, priest, and king: namely,

- (1.) Psalm xl. 6, 7, 8. Heb. x. 5, &c.
- (2.) Psalm lxxxix. 19, &c. Col. i. 15. Rev. xix. 16.
- (3.) Psalm viii. 2. Psalm cxviii. 25, 26. Matt. xxi. 9. Rev. xviii. 22. Eph. ii. 20. 1 Pet. ii. 7.
- (4.) Psalm ii. 1. Acts iv. 26, 27.
- (5.) His bitter reproaches and sufferings, and the manner of his death. Ps. xxii. lxix. 16, 18. Matt. xxvii. 30, 36. John xix. 23, 24. Ps. lxix. 20, 21. Matt. xxvii. 48.
- (6.) His resurrection from the dead, Psalm xvi. 10. Acts ii. 31. and xiii. 33—38. 1 Cor. xv. 4.
- (7.) His ascension, &c. Eph. iv. 8. See also, Col. ii. 15.
- (8.) His exaltation, Psalm cx. 1, 4. Matt. xxii. 42, 44. Acts ii. 33, &c. Heb. v. 6. and vii. 2, 3, 17.
- (9.) The character of this king is described, Psalm xiv. 6, 7. Heb. i. 8, 9. Acts x. 28. John iii. 34. Psalm lxxii. and lxxxix.
- (10.) His resurrection and exaltation are described, Psalm Acts xiii. 33. Heb. v. 5. Rev. ii. 27.

Note 1. In some of these Psalms, we should not have known Christ or the Messiah was intended, if Christ himself or the Apostles had not cited them for this purpose; yet some of them are so evident, that the ancient Jews applied them to the Messiah, and we cannot but apply them to him, because they could not be applied to David, or to any other person.

Note 2. There might be also many other texts cited out of the book of Psalms, which are interpreted concerning Jesus Christ in the New Testament which we should not otherwise have known to belong to him : as Psalm xcvi. 7. "Worship ye him, all ye Gods;" which is applied to him in Heb. i. 6. "Let all the angels of God worship him." And in scripture are sometimes called Psalms cii. 25-27. which are applied in the same chapter to Christ, which tell us that the world was created by him : "Thou, Lord, in a short time hast laid the foundations of the earth, and the heavens are the work of thy hands," &c. In both which texts, as well as in several others, the very same names, characters, and actions, which are attributed to *Moses*, the Jews, the only true God, in the Old Testament, are applied to Christ in the New ; which plainly shew the same character as being to assure us, that he is *one with the Father* ; whose name is *Immanuel* ; we learn immediately from Isaiah the

13 Q. We have heard various and various prophecies which David gave concerning the Messiah, and did not Solomon also prophesy of Christ ?

Ans. Many Christians, in elder and later times, have supposed that the eighth chapter of Solomon's Proverbs speaks of Christ in his divine nature, under the character of Wisdom.

Note. Some of the ancient fathers suppose Wisdom, in this chapter, to denote *Jesus Christ* ; some think it means the *Holy Spirit* ; but other writers question whether there be any such full and sufficient proof of either of these opinions in the New Testament, as to write them down with assurance. Athanasius sometimes explains it of Christ's human nature. And on these accounts Dr. Patrick himself doubts whether this be a prophecy of Christ or no : or whether it only relates to divine and human wisdom.

14 Q. But did not Solomon write the Song of Songs ? And is not Christ there foretold as the bridegroom and husband of the Church ?

Ans. The metaphors and similitudes of the same kind which are used in the xlv. Psalm, and in some of the *Epistles*, and the book of *Revelations*, have generally persuaded our Christian expositors to apply that Song to the spiritual characters and transactions of Christ and his Church : but the expressions are so much borrowed from the affairs of a human love, that they hardly afford sufficient argument for the proof of the Messiah as more evident and direct prophecies, which is my present chief business ; nor indeed do I know that the New Testament cites any of Solomon's writings, as prophecies of Christ.

15 Q. Which is the next of the prophets that speak of Christ, as the Messiah in order in our Bible ?

Ans. *Isaiah*, who was called the evangelical or gospel prophet, because he foretells the greatest variety of events that relate to him, namely : (1.) That he shall be born of a virgin,

Isa. vii. 14. Matt. i. 20—23. (2.) That he shall be of the family of Jesse or David, Isa. xi. 10. Isa. ix. 6, 7. (3.) And yet that he should be rejected, viii. 14. Rom. ix. 33. 1 Peter ii. 8. Isa. liii. 1, 2, 3. Isa. xlii. 6, 7. Isa. xlii. Isa. liii. 10. and iv. 4, 5. Isa. lxi. 1. That he shall be full of the Spirit of God, &c. Isa. xi. 2. John iii. 34. Col. ii. 3. John i. 32. (5.) His commission for the ministry, &c. Isa. xi. 4. Isa. lxi. 1—3. Luke iv. 18—21. (6.) That he shall work miracles, Isa. xxxv. 4, &c. Matt. xi. 2—6. (7.) That he should be a forerunner to prepare his way in the wilderness, Isa. xli. 5. 1 Tim. iii. 16. Matt. xi. 1, 2, 3. (8.) The sufferings of Christ also, and his meekness and patience under the contumacious reproaches, and persecution he met with; his death as an atonement for sin; his being numbered among vile sinners; his burial with the rich; his resurrection, exaltation, and intercession; are all spoken of in that admirable chapter, Isa. liii. which I desire my readers to peruse in this place, for the whole of it is expressed in language so exceedingly plain, that it seems sufficient to convince any honest infidel or heathen; and it did actually convince that wild and atheistical nobleman, the earl of Rochester, in the last age, of the truth of the gospel, when he compared these words of the prophecy of Isaiah with the xxvi. and the following chapters of the gospel of St. Matthew; and he became a Christian penitent.

16 Q. Did Jeremiah prophecy concerning Christ? Ans. Jer. xxiii. 5, 6. Jer. xxxiii. 14, 15.

17 Q. Did Ezekiel foretell any thing concerning Christ? Ans. Ezek. xxxiv. 23, 24, 25. Ezek. xxxvii. 21, &c. John x. 1—16. and King of Israel, John i. 49. and xix. 19, 21.

18 Q. What were the prophecies of Daniel concerning Christ? Ans. Dan. vii. 13, 14. Matt. xxiv. 30. and xxvi. 64; Matt. xxvii. 18. Dan. ix. 24, &c.

19 Q. What is the next remarkable prophecy concerning Christ in the books of scripture? Ans. Mic. v. 2. Matt. ii. 1—6. and Luke ii. 4, 5.

20 Q. What did Haggai foretell concerning Christ? Ans. Hag. ii. 6—9. Mal. iii. 1.

21 Q. Does Zechariah tell us any thing concerning Christ?

Ans. Though his prophecy be generally pretty obscure, yet in several places he speaks those things which plainly relate to the Messiah; some whereof are cited and applied to Christ in the New Testament, and several of them were attributed to the Messiah by the ancient Jews. See Zech. vi. 12, &c. and ix. 9. Matt. xxi. 5. and John xii. 15.

22 Q. Does this prophet say any thing concerning the remission of sins to be obtained through Jesus Christ? Ans. Zech. xiii. 1, 7. Matt. xxvi. 56. Zech. xi. 12, 13. Matt. xxvii. 9, 10. Zech. xii. 10. John xix. 34, 36. Acts ii. 33, 36, 37, 41.

23 Q. And what does Malachi, the last of the prophets, speak concerning Christ? Ans. Mal. iii. 1, 3. Matt. xi.

24 Q. You have given us a large account of what the Jewish prophets have foretold; but are there no others besides the Jews which prophesied concerning Christ?

Ans. Yes, there are two very remarkable persons who were not Jews, whose expressions bear reference to our blessed Savior; and these were Balaam and Job.

25 Q. What did Balaam say concerning Christ? Ans. Num. xxiv. 17, &c.

29 Q. What reason is given to prove that this referred Christ? Ans. Rev. xxii. 16. Balaam. 25, 26.

27 Q. What is the remarkable promise which Job made concerning Christ? Ans. Job xix. 25, 26.

28 Q. When is this prophecy to be fulfilled? Ans. 1 Thes. iv. 16, 17. 1 Cor. 24—24. 1 Tim. ii. 13.

29 Q. What great and evident truths may be inferred from this long train of prophecies concerning Jesus Christ our Savior?

Ans. We learn, that from the beginning of the world, ever since the sin and fall of Adam, throughout the several ages of mankind, there hath been a continual succession of prophecies given from God, who foreknows all things, concerning some great and glorious Deliverer and Savior, who should be manifested to the world in time; and that he should appear as the king of Israel, and for the salvation both of Jews and Gentiles: and accordingly he has been expected by those good men in the several ages who were best acquainted with the scriptures, and particularly in that age wherein Jesus Christ appeared. See Luke i. 69, 70. and xxiv. 27. Acts iii. 18—24.

30 Q. But does this determine Jesus the Son of Mary to be this glorious person, this expected Savior?

Ans. Since all the characters which so many prophets, in so many different ages, have given concerning the Messiah or Christ the Savior, do really agree and meet together in Jesus, and in none besides, they leave us no room to doubt whether this Jesus of Nazareth, the son of Mary, be Christ or no.

CH. IV. HARMONY OF THE GOSPELS.

THE following concise harmony of the gospels is revised and corrected, so that the two Rev. and Brown It is presumed that it will be found useful to the reader. By this means every narration and discourse may be exhibited at one view, with all their concurrent circumstances, as recorded by the several Evangelists.

	MATT.	MARK.	LUKE.	JOHN.
I. Luke's preface	.	.	.	.
II. Christ's divinity	.	.	i. 1-4.	.
III. John Baptist's birth, and Christ's foretold	.	.	.	.
IV. Mary in danger of being put away	i. 18.	.	i. 30.	.
V. Christ's birth	.	.	.	.
VI. ——— pedigree both by Joseph and his mother	.	.	i. 1-20.	.
VII. ——— circumcision	i. 1-17.	.	iii. 23.	.
VIII. The wise men from the east seek Christ	ii.	.	i. 21-40.	.
IX. Christ hears and questions the doctors	.	.	.	.
X. Ministry of John	iii. 1-12.	.	ii. 41.	.
XI. Christ baptized	iv. 1-12.	.	iii. 1-16.	.
XII. ——— tempted	iv. 13-17.	.	— 21-23.	.
XIII. John's testimony to Christ	iv. 1-11.	.	iv. 1-13.	i. 19.
XIV. Christ's first miracle	.	.	.	ii.
XV. ——— discourse with Nicodemus	.	.	.	iii.
XVI. John imprisoned	xiv. 3-5.	.	iii. 17-20.	iv.
XVII. Christ converts many Samaritans	iv. 12.	.	.	.
XVIII. ——— preaches in Galilee	— 17.	.	iv. 14, 15.	.
XIX. ——— at Nazareth	{ iv. 18-19. }	.	— 16-30.	.
XX. Christ at Capernaum	{ v. 2-8. }	.	— 31-44.	.
XXI. ——— heals a man sick of the palsy	ix. 2-8.	i. 21-45.	v. 12-16.	.
XXII. ——— calls Peter &c.	iv. 18-22.	— 1-12.	— 17-26.	.
XXIII. ——— Matthew, and dines with him	ix. 9-17.	i. 16-20.	— 1-10.	.
		ii. 13-22.	— 17-39.	.

	MATT.	MARK.	LUKE.	JOHN.
XXIV. Christ assumes his own Godhead	xii. 1-8.	ii. 23-28.	vi. 1-5.	v.
XXV. The disciples pluck the ears of corn	— 9-16.	iii. 1-12.	— 6-11.	
XXVI. Christ heals many	— 17-21.	— 13-21.	— 12-19.	
XXVII. — chooses and ordains his apostles	v. vi. vii.	.	— 20-49.	
XXVIII. —'s sermon on the mount	viii. 1-13.	.	viii. 1-10.	
XXIX. The centurion's servant healed	xi. 2-19.	.	— 11-17.	
XXX. A widow's son raised	— 20.	.	— 18-35.	
XXXI. John's message to Christ	xii. 22-45.	iii. 22-30.	— 36. viii. 1-3.	
XXXII. Chorazin and Bethsaida upbraided	— 46-50.	— 31-35.	{ xi. 14-26.	
XXXIII. A woman anoints Christ	xiii. 1-53.	iv. 1-24.	{ vii. 19-21.	
XXXIV. Of blasphemy against the Holy Ghost	viii. 18-22.	v. 1-20.	{ — 4-13.	
XXXV. Christ's mother and brethren seek him	— 23-27.	— 21-43.	{ xiii. 1-5.	
XXXVI. Parable of the sower	ix. 1-26.	— 21-43.	vi. 1-5.	
XXXVII. A scribe wishes to follow Christ	— 27-34.	— 21-43.	— 40.	
XXXVIII. The disciples in a storm	ix. 1-26.	— 21-43.	— 40.	
XXXIX. Christ heals the possessed	— 27-34.	— 21-43.	— 40.	
XL. Jairus' daughter raised	xiii. 54-58.	— 21-43.	— 40.	
XLI. Two blind men cured	ix. 35.	— 21-43.	— 40.	
XLII. Christ teacheth at Nazareth	x. xi. 1.	— 21-43.	— 40.	
XLIII. — journeys again into Galilee	xiv. 6-12.	— 21-43.	— 40.	
XLIV. The apostles sent out	— 1, 2.	— 14-16.	— 40.	
XLV. John beheaded	— 13-21.	— 30-44.	— 40.	
XLVI. Herod's opinion of Christ	— 22-36.	— 45-58.	— 40.	
XLVII. Five thousand fed	xv. 1-20.	— 45-58.	— 40.	
XLVIII. Christ walks on the sea			— 40.	
XLIX. Christ's flesh must be eaten by faith			— 40.	
L. The Jews' impious traditions			— 40.	

L.I. The daughter of the Canaanitish woman healed			
L.II. A dumb man healed			
L.III. Four thousand fed			
L.IV. The leaven of the Pharisees			
L.V. A blind man healed			
L.VI. Peter's confession of Christ			
L.VII. Christ's transfiguration			
L.VIII. Christ cures a paralytic child			
L.IX. Humility enjoined			
L.X. The feast of tabernacles			
L.XI. Christ goes to Jerusalem			
L.XII. The seventy sent forth			
L.XIII. An Adulteress			
L.XIV. A blind man healed			
L.XV. Christ the good shepherd			
L.XVI. The efficiency of prayer			
L.XVII. Against hypocrisy, covetousness, &c			
L.XVIII. Repentance urged			
L.XIX. The feast of dedication			
L.XX. The strait gate			
L.XXI. A dropsical man healed wedding feast			
L.XXII. Lost sheep, money, and prodigal son			
L.XXIII. Unjust steward and rich voluptuary			
L.XXIV. Various admonitions, ten lepers, &c			
L.XXV. Unjust judge, and Pharisee and publican			
L.XXVI. Concerning divorce			
L.XXVII. Infants brought to Christ			
L.XXVIII. Lazarus sick			

MATT.	MARC.	JOHN.
xv 21-28.	vi 3-9.	
— 29 31	— 31	
— 32 39.	viii 1-10	
xvi 1 12.	— 1 21	
	viii 52-56.	
xv 13 28	ix 18 27.	ix 67-71
xvii 1 13.	— 28 36.	
— 14 23.	— 37 45.	
xviii 1 9.	— 46-50.	
	ix 51.	vii. — 10
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LXXXIX. Christ foretells his passion
 LXXX. The request of the sons of Zebedee
 LXXXI. Blind man healed, Zaccheus converted, parable, &c.
 LXXXII. Lazarus raised
 LXXXIII. Mary anoints Christ
 LXXXIV. Christ's entrance into Jerusalem, &c.
 LXXXV. Some Greeks have an interview with Christ
 LXXXVI. The barren fig-tree cursed
 LXXXVII. Christ's authority questioned
 LXXXVIII. Parable of the two sons
 LXXXIX. Of the vineyard let out
 XC. Of the marriage feast
 XCI. Concerning paying tribute, scribes, Pharisees
 XCII. Pharisees and scribes accused and threatened
 XCIII. The widow and her two mites
 XCIV. Christ foretells the destruction of Jerusalem
 XCV. Parable of the virgins, and talents; the last judgment
 XCVI. Christ washes his disciples' feet
 XCVII. Preparation for the passover
 XCVIII. Christ institutes the Lord's supper
 XCIX. Christ's consolatory discourses to his disciples
 C. ——— meditative prayer
 CI. ——— warning to his disciples
 CII. ——— agony
 CIII. ——— apprehension
 CIV. ——— arraignment
 CV. Peter's denial

MATT.	MARK.	LUKE.	JOHN.
xx. 17-19.	xv. 32-34.	xviii. 31-34.	
— 20-28.	— 35-45.	{ xviii. 35-43 }	
— 29.	— 46.	{ xix. 1-27. }	
	xiv. 3-9.	. . . . .	xi. 17.
	xi. 1-11.	. . . . .	xii. 1-11.
		xix. 28-38.	— 12-19.
	xi. 12-26.	— 20.
	— 27-33.	xxi. 37-38.	
	xii. 1.	xix. 1-8.	
	— 1-12.	xx. 9-19.	
	xii. 13-37.	xx. 20-40.	
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		xxi. 1-5.	
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		xiii. 20-23.	
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		— 67-71.	

CXII. Christ before the sánhedrim, Pilate

	MATT.
CXII. ——— condemned by Pilate . . .	xxvii. 1-14.
CXIII. Judas hangs himself in guilty despair . . .	— 15-30.
CXIV. Christ crucified . . .	— 3-10.
CXV. Christ's burial . . .	— 31-56.
CXVI. ——— resurrection . . .	— 57-61.
CXVII. ——— appearing to his disciples . . .	xxviii. 1-8.
CXVIII. ——— appearing at the sea of Tiberias, and his discourse with Peter . . .	— 9-15.
CXIX. Christ commissions his disciples and ascends to heaven . . .	xxiv. 40-51.

THE HISTORY

THE NEW TESTAMENT,

ABRIDGED IN A SERIES OF QUESTION AND ANSWER.

[THE SECOND EDITION, ENLARGED.]

INTRODUCTION.

Having finished the history of the *Old Testament*, and related briefly the short affairs of the Jews, as we find them recorded elsewhere, we proceed now to the history of the *New* : the chief subjects are our Lord Jesus Christ, the Savior of mankind ; John the Baptist, who was the forerunner ; and the Apostles, who were his followers.

The history of John the Baptist is but short ; it contains a brief narrative of his *birth*, his *ministry*, and his *death*.

The history of Christ our Savior is much larger, and it may be divided into three distinct parts, namely, the account of his **BIRTH AND CHILDHOOD** ; the account of his **PUBLIC LIFE AND MINISTRY** ; and the account of his **DEATH, RESURRECTION, AND ASCENSION**.

The history of the Apostles, after our Savior's ascension, begins with an account of the twelve Apostles, in general, but chiefly of St. Peter and St. John ; and proceeds more largely to a particular account of the travels, labors, and sufferings of St. Paul : and this concludes the *Scripture History*, except what is contained in the visions of St. John, in the *Revelations*.

The writers of this history are St. Matthew and St. John, the Apostles ; St. Mark, the companion of St. Peter, and St. Luke, the companion of St. Paul. It is contained chiefly in the *Gospels*, written by those Evangelists, and in the *Acts of the Apostles*, written by St. Luke ; though some further hints and particulars may be collected from some parts of the *Epistles*.

CHAPTER I

OF JOHN THE BAPTIST.

LESSON I.

The state of the world at the birth of Christ.

Q. As the Old Testament was given, what was the first question that presented itself to the mind of the Servant of the world? Ans. Matt. i. 21. John i. 9. John iv. 14. Matt. xvi. 16.

Q. What notice was ever given of his coming? Ans. Luke i. 3. Acts iii. 18.

Q. Were there any plain marks or characters given him whereby he might be known?

Ans. Yes, many characters of him are found in the books of the Old Testament, as the following chapter declares; and he has answered them all, in his life, his doctrine, his death, and his resurrection.

4 Q. Was such a Messiah expected by the Jews, to whom the books of the Old Testament were given? Ans. John i. 45. Luke iii. 15. John iv. 25, 29.

Note. It is worth our observation, that not only the Jews and Samaritans, but the heathens also, about this time, expected some great king or glorious person to be born.

Virgil, the Roman poet, who lived in the time of Augustus Cæsar, in his fourth Eclogue, is supposed to describe the blessings of the government and age of some great person, who was or should be born about this time; and he does it in language very agreeable to the Jewish prophet's description of the Messiah and his kingdom. Some suppose that he borrowed this sense from some ancient books of the prophetesses, who were called Sibyls; but it is evident that those writings of the Sibyls which are delivered down to us have so many signs of forgery, that we can give no credit to them.

Suetonius, a Roman writer, tells us, in the life of Augustus Cæsar, that there was one Julius Marathus declared, "that nature was about to bring forth a king for the people of Rome." He says also, in the life of Vespasian, "that there had prevailed over all the eastern part of the world a constant opinion that about that time there should come out of the East a man who should obtain the empire of the world." Tacitus, in his history, says the same thing; and that it was a common opinion in the ancient books of the Jewish prophets, that about this time there should be born some glorious person, who should bring in the golden age.

5 Q. Who was the *forerunner* or the messenger sent to declare that he was just at hand? Ans. Luke i. 3, 67. Mark i. 2. See *Chart, Priests' Courses, around map No. 5.*

6 Q. Who was king of Judæa at the time of the commencement of this history; and what priest then officiated in the temple? Ans. Luke i. 5. See *Chart, map No. 4, and Priests' Courses.*

7 Q. What was Zacharias? Ans. Luke i. 6, 7.

Note. Zacharias and Elisabeth were both the descendants of Aaron, and in his family the succession of the priesthood was confined. Ex. xxviii. "The course of Abia," or Abijah, was the eighth of the twenty-four classes of priests, as they served by lot in the temple.

8 Q. What was there remarkable in the birth of John? Ans. Luke i. [8,] 9, &c.

[9 Q. What part of the daily service did Zacharias perform in the temple; and in what were the people engaged "without" at the time? Ans. (1.) Luke i. 8, 9. (2.) 10. For the altar of incense, see p. 125. For the incense of holy perfume, see p. 115.

10 Q. Who now appeared to Zacharias; and what effect followed? Ans. (1.) Luke i. 11. (2.) 12.

11 Q. How were his fears removed; and what prediction did the angel then announce to him? Ans. (1.) Luke i. 13, first clause. (2.) 13, 14.

12 Q. What did the angel further say concerning this promised son? Ans. (1.) Luke i. 14. (2.) 15. (3.) 16. (4.) 17.

Note. "The children of Israel," whom John was to "turn to the Lord," were the Jews, the descendants of Jacob or Israel, Gen. xxxii. 32. 2 Kings xvii. 34., who were at that time in subjection to the Romans, and were greatly corrupted in morals. By Elias is here meant the prophet Elijah, of whom he was the antitype. See *Types, &c.*

13 Q. What did Zacharias now say to the angel; and what was his reply? Ans. (1.) Luke i. 18. (2.) 19.]

14 Q. What sign did the angel give of the truth of his message? Ans. Luke i. 20.

[15 Q. What ensued upon his return to the people? Ans. Luke i. 21, 22.

16 Q. Whither did he go after accomplishing his ministration? Ans. Luke i. 23. For the term of their ministration, see 2 Chron. xxiii. 4—8.]

17 Q. What honor was done to Elisabeth while she was with child of her son? Ans. Luke i. 39—55.

[18 Q. What did Elisabeth now utter, under the influence of the Holy Ghost; and what response was made to her? Ans. (1.) Luke i. 41—45. (2.) 46—55.

19 Q. How long did Mary remain with Elisabeth? Ans. Luke i. 56.

20 Q. What occurred upon her departure from Elisabeth ?
Ans. Luke i. 57, 58.]

21 Q. When was Zacharias released from his dumbness, and his voice restored to him ? Ans. Luke i. 59—64. [Cont. v 20, with v 64]

[22 Q. What effect followed upon the people round about them ? Ans. Luke i. 65, 66.]

23 Q. What was further uttered by Zacharias ? Ans. Luke i. 67—70.]

24 Q. Where was John brought up ? Ans. Luke i. 80, and Luke iii. 2

[25 Q. When did John the Baptist commence his ministry ? Ans. Matt. iii. 1.]

Note About fourteen years after the birth of Christ, Caesar Augustus died, and was succeeded by Tiberius Caesar. Valerius Gratus, then governor of Rome, constituted Josephus, called Caiaphas, high priest of the Jews and about the close of the year of our Lord 26, Pontius Pilate was sent to be procurator of Judea in the place of Valerius Gratus. And it was "in those days," Luke iii. 1, 2, that John commenced to preach and baptize, an account of which now follows

LESSON II

The preaching of John the Baptist

26 Q. What was his chief commission from God ? Ans. Mark i. 4, 5 John i. 26, 31

[27 Q. Can you describe his dress, &c., who came out to hear him, and what was his success ? Ans. (1) Matt. iii. 4 (2) 5, 6.]

28 Q. What further instructions did he give to the people ? Ans. Matt. iii. 7, 8 Luke iii. 7—14

29 Q. What directions did he give to the Pharisees and Sadducees ?* Matt. iii. 7, 8.

30 Q. What advice did he give the publicans or tax-gatherers ? Ans. Luke iii. 13.

31 Q. And what was his counsel to the soldiers ? Ans. Luke iii. 14.

32 Q. What did he say concerning himself ? Ans. John i. 20, 23; Isa. xl. 3

33 Q. But does not Jesus Christ himself say that John was Elias or Elijah ? Ans. Mal. iv. 5. Luke i. 17 Matt. xvii. 12

34 Q. In what manner did he imitate or look like Elias or Elijah ?

Ans. For an account of the Pharisees, Sadducees, &c., see history of the Jews, part II chap. viii q. 36

Ans. That he wore a garment of hair; that he lived an austere life, like Elijah, in the wilderness; that he came to begin a reformation among the Jews, as Elias did, when they were greatly corrupted; and he reproved Herod, as Elias reproved Ahab, Mark i. 6. and ix. 13. Matt. xiv. 3.

35 Q. What did he say concerning Jesus Christ? Ans. John i. 21—34. Matt. iii. 11.

36 Q. How did he come to know Jesus Christ?

Ans. He had some notice given him privately from God, and he had a further public sign from heaven to confirm his knowledge of him.

37 Q. What was that public sign? Ans. Matt. iii. 16, 17. and John i. 31—33.

38 Q. Did the disciples of John immediately leave him and follow Jesus?

Ans. No; for Jesus had not then begun his public ministry.

39 Q. How did John further recommend Jesus Christ to his disciples? Ans. Matt. xi. 2.

40 Q. What became of John the Baptist? Ans. Matt. xiv. 3, 4.

41 Q. Did not Herod hear John preach sometimes, and reform some of his evil practices upon it? Ans. Mark vi. 20—29.

42 Q. How came this to pass? Ans. Matt. xiv. 6—8.

43 Q. And did Herod then comply with this bloody request? Ans. Matt. xiv. 9—11.

44 Q. What became of the body of John the Baptist? Ans. Matt. xiv. 12.

45 Q. Whither did his disciples go afterward? Ans. Matt. xiv. 12.

CHAPTER II.

OF THE BIRTH AND CHILDHOOD OF JESUS CHRIST.

LESSON III.

Christ born at Bethlehem, &c.

1 Q. Who was Jesus Christ? Ans. 1 John iv. 14. John iii. 17.

2 Q. What does the name of Jesus Christ signify? Ans. Jesus (which is his proper name) signifies a Savior; and Christ is the same in Greek that Messiah is in Hebrew,

which signifies his being *anointed*, or appointed to that office, Matt. i. 21. John i. 41. Psalm ii. 2. *For the genealogy of Christ, see Chart, Salathiel, No. 16.*

3 Q. Where did he dwell before he came into this world? Ans. John xvii. 5. and chap. i. 1, 2, 14.

4 Q. In what manner did he come into this world? Ans. Phil. ii. 7. Heb. ii. 14. and x. 5. Matt. i. 20, 23. Isa. vii. 14.

5 Q. Who was this Mary, the mother of Jesus Christ? Ans. Matt. i. 18, 20. Luke i. 32. Matt. xiii. 55. *See Chart, Salathiel, No. 16, and Hist. Rem. to index.*

6 Q. Did Joseph marry her afterwards? Ans. Matt. i. 20.

7 Q. What notice had Mary that she should have such a son? Ans. Luke i. 26—35.

8 Q. How was Mary further encouraged in this hope? Ans. Luke i. 39—55.

9 Q. Where was Jesus Christ born? Ans. Luke ii. 4. Matt. ii. 5, 6. Micah v. 2. *See Chart, map No. 6.*

10 Q. How came Mary to [go to] Bethlehem? Ans. Luke ii. 1—5.

[*Note.* This taxation of the Jews under Augustus Caesar, was but the fulfillment of what God had declared he would inflict upon the Jews in case of disobedience. See Deut. xxviii. 15, 48—50, &c.]

11 Q. What provision was made for her there? Ans. Luke ii. 7.

12 Q. What special notices were given that this child was the Messiah, or Christ, the King of Israel?

Ans. Many notices of it were given by angels and men, by Jews and Gentiles.

13 Q. What notice was given by angels that Christ was born? Ans. Luke ii. 8—16.

14 Q. What joy was shown among the angels upon this occasion? Ans. Luke ii. 13, 14.

LESSON IV.

Simeon and Anna testify of Christ.—He is worshiped by the wise men, &c.

15 Q. What testimonies were given to Jesus Christ in his infancy by any of the Jews? Ans. Luke ii. 25, 36.

16 Q. What was the witness which Simeon bore to the infant Jesus? Ans. Luke ii. 26—30.

17 Q. What witness did Anna bear to him? Ans. Luke ii. 36—38.

18 Q. Who among the Gentiles received notice of the birth of Christ? Ans. Matt. ii. 1, 2.

19 Q. How did they find out the house where Jesus was ?

Ans. Matt. ii. 9.

20 Q. What honor did they do him ? Ans. Matt. ii. 11.

21 Q. What enemies or dangers did Jesus meet with in his infancy ? Ans. Matt. ii. 13.

22 Q. What means did Herod use to destroy him ? Ans. Matt. ii. 16.

[*Note.* The cruel Herod the Great, is-ued the bloody mandate to slay "all the children" of Bethlehem, "from two years old and under," with the hope that the child Jesus, then about that age, would fall a victim to the general massacre. But Joseph had prudently escaped under cover of "night," and lay safely concealed in Egypt. The slaughter of these children by Herod, was a fulfillment of the prediction of Jeremiah, ch. xxxi. 15.

When this Herod (not the one mentioned Acts xii. 20—23) had reigned over Judea about thirty-five years, after having been guilty of a series of atrocities, at the recital of which humanity revolts, he came to a most miserable end, having been smitten with a loathsome disease, which terminated his life. The names of several other *Herods* may be found Matt. xiv. Mark vi. Acts xii.]

23 Q. How did the child Jesus escape ? Ans. Matt. ii. 13.
See Chart, map No. 6.

24 Q. When did Jesus return into the land of Israel ? Ans. Matt. ii. 19—23. *See Chart, map No. 6.*

25 Q. Was there any thing further remarkable in the childhood of Jesus ? Ans. Luke ii. 41—43.

26 Q. Where did they find him ? Ans. Luke ii. 45, 46.

27 Q. What reason did the child Jesus give for his conduct ? Ans. Luke ii. 49—51.

28 Q. How did Jesus employ his younger years. Ans. Mark i. 3.

CHAPTER III.

OF THE PUBLIC LIFE AND MINISTRY OF CHRIST.

INTRODUCTION.

His preparation for his public work.

LESSON V.

First. His Baptism.

1 Q. At what age did Jesus begin to appear in public? Ans. Luke iii. 23.

2 Q. How was he prepared for his public work?

Ans. He was eminently prepared for it by his baptism, by the descent of the Holy Spirit upon him, by his retirement, and his temptations, Luke iii. and iv.

[3 Q. By whom was Christ baptized? Ans. Matt. iii. 13, 16. See Chart, map No. 6.

4 Q. What did John say to Christ; and what was his reply? Ans. Matt. iii. 14, 15.

5 Q. Where was he baptized? Ans. Matt. iii. 5, 6.]

6 Q. When was Jesus Christ baptized? Ans. Matt. iii. 1—15.

7 Q. What testimony did he receive from John the Baptist? Ans. Matt. iii. 11, [12. Mark i. 7, 8. Luke iii. 15—18.]

[8 Q. What does the Evangelist John say of the different objects of the mission of the Baptist, and of Jesus? Ans. (1.) John i. 6, 7. (2.) 8, 9.

9 Q. Did the Baptist bear witness to the *pre-eminence* of Christ accordingly? Ans. (1.) John i. 15, 16—18. (2.) 19—22. (3.) 23—28. (4.) 29—34. (5.) 35, 36.]

10 Q. What miracle attended this baptism? Ans. Matt. iii. 16, 17. [Mark i. 9—11. Luke iii. 21, 22.]

LESSON VI.

Second. The Temptation.

11 Q. Whither did he go for his retirement after he was baptized? Ans. Matt. iv. 1—11. Mark i. 12, 13. Luke iv. 1—13.

12 Q. Was this the place of his contest with the tempter? Ans. Matt. iv. 1—11.

[13 Q. Who came to Christ during his fast of forty days and nights? Ans. Matt. i. 2, 3.]

14 Q. What was the *first* temptation? Ans. Matt. iv. 3.

15 Q. How did Christ answer him? Ans. Matt. iv. 4. Deut. viii. 3.

16 Q. What was the *second* temptation? Ans. Matt. iv. 5, 6. Psalm

[*Note.* This "pinnacle of the temple" is supposed to be the same with the *gallery* of King Herod, raised to an immense height from a valley of almost unfathomable depth, mentioned by Josephus, l. xv. c. 14.]

17 Q. How did Jesus resist that temptation? Ans. Matt. iv. 7. Deut. vi. 16.

18 Q. What was the *third* temptation? Ans. Matt. iv. 8, 9.

19 Q. How did Jesus resist this temptation vanquished? Ans. Matt. iv. 10. Deut. vi. 13, and x. 20.

20 Q. Whence did Jesus derive his answer to these several temptations?

Ans. From several texts of scripture which he cited upon this occasion, and all out of the book of Deuteronomy.

21 Q. What token of honor from heaven did Christ receive in the wilderness? Ans. Matt. iv. 11.

SECTION I.

JESUS CHRIST'S *appearance with the characters of the*
MESSIAH.

LESSON VII.

22 Q. We are now come to the public life and ministry of Jesus Christ; let us hear what were the chief parts or designs of it?

Ans. The first design of his public life and ministry was, to appear in the world with the marks of a divine commission, and the characters of the Messiah upon him.

[23 Q. How did Jesus fulfill this first design of his public life and ministry?

Ans. He healed the sick, he raised the dead, he preached the glad tidings of salvation to the poor, he set about the reformation of the world, and all this without noise or uproar; and he received several testimonies from heaven.

24 Q. What remarkable predictions did the prophet Isaiah utter in reference to these characteristics of the Messiah's works? Ans. Isa. xxxv. 4, 5. and xli. 1, 2. and xlii. 2.

25 Q. In what manner did Malachi speak of Christ? Ans. Mal. iii. 1, 2, 3.

26 Q. Were these predictions verified? Ans. Matt. xi. 3—5. and v. 17—20. and xii. 19—21.]

27 Q. But did not Christ preach up his own character as Messiah, or anointed Savior? Ans. Matt. x. 6—7. Mark i.

28 Q. Why did our Savior so long abstain from declaring that he was the Messiah who should come into the world?

Ans. Partly that men might learn his true character in a rational way, and infer that he was the Messiah by his doctrine and his works; and partly that he might not expose himself to the rage of his enemies, and to death before his time. Luke vii. 19—23.

29 Q. What were some of the testimonies which Christ received from heaven in his life?

Ans. Voices from heaven at several times; at his baptism, which was mentioned before; once at the people, in answer to his prayer; and once on the mount of transfiguration, when Moses and Elias came from heaven to attend him.

30 Q. What was that voice which came in answer to his prayer? Ans. John xii. 28.

[31 Q. What did the people say concerning the voice which was heard at this time? Ans. John xii. 29.

32 Q. What was Christ's reply? Ans. John xii. 30—32.

33 Q. To what event did Christ refer in these remarks? Ans. John xii. 33.

34 Q. What answer did "the people" return; and what did Christ further say to them? Ans. (1.) John xii. 34. (2.) 35, 36.

35 Q. What is said of the result of the miracles which Christ wrought in the presence of the people? Ans. John xii. 37—41.

36 Q. What is said of those who did believe on him? Ans. John xii. 42, 43.

37 Q. What did Christ further say on this occasion? Ans. John xii. 44—50.]

LESSON VIII.

Christ's Transfiguration.

38 Q. What was the transfiguration? Ans. Matt. xvii. 1—5. [Mark ix. 2—10. Luke ix. 28—36.]

[39 Q. Who accompanied Christ on the mount of transfiguration? Ans. Matt. xvii. 1.

Note. This was one of the mountains of Galilee, but whether mount Tabor or Hermon, is uncertain.

40 Q. What is related of Christ while there? Ans. Matt. i. 2. Heb. i. 3.

41 Q. In what was Christ engaged at this time? Ans.

42 Q. Who appeared to him, and of what did they speak? Ans. Luke ix. 31.

43 Q. What was said of the disciples at this time? Ans. Luke ix. 32.

44 Q. What did they subsequently say to Christ; and did they understand what they said? Ans. (1.) Matt. xvii. 4. (2.) Luke ix. 33, last clause.

45 Q. What occurred while Peter was thus addressing Christ? Ans. Matt. xvii. 5. See also Ex. xiv. 19, 20. xxiv. 15, 16. 1 Kings viii. 10, 11. Ezek. i. 4. x. 4.

46 Q. What was said of Christ by a voice from the cloud; and how were the disciples affected? Ans. (1.) Matt. xvii. 5. (2.) 6.

47 Q. What followed? Ans. Matt. xvii. 7, 8.

48 Q. What charge did Christ give them as they descended the mount? Ans. Matt. xvii. 9.

49 Q. What conversation ensued between Christ and his disciples? Ans. Matt. xvii. 10—13.]

SECTION II.

OF THE SUBJECTS OF [CHRIST'S] PREACHING, HIS PARABLES, AND HIS DISPUTES.

LESSON IX.

Of Christ's preaching.

50 Q. What was the second part or design of his public life and ministry? Ans. Mark i. 38. Isa. lxi. 1. Luke iv. 18.

51 Q. In what manner did our Lord Jesus Christ preach to the world, and teach mankind? Ans. Matt. v. 2, 3, &c., and xiii. 3.

52 Q. What were some of the chief subjects of our Savior's public preaching? Ans. Matt. v. 17—20. ix. 12, 13.

(1.) *He explained the law of God, &c.*

[53 Q. How did Christ fulfill the law? Ans. Gal. iv. 4, 5. Rom. iii. 20—25.

Note. The moral law, or ten commandments, is now obligatory upon all men, and will remain to be, till the final consummation of all things. Com. Matt. v. 18, with 2 Peter iii. 10.

54 Q. What is said of those who, by their *actions, speech, or explanations*, should violate this law? Ans. Matt. v. 19. Rom. viii. 7.

55 Q. What of those who should "do and teach them?"
Ans. Matt. v. 19.]

* (2.) *He taught them the vanity of depending on outward privileges, &c.*

[56 Q. Was not this implied in the conversation between Christ and Nicodemus? Ans. John iii. 3.]

57 Q. What reply did the Jews make to Christ, who taught them that a continuance in his word should make them "free?"
Ans. John viii. 33.

58 Q. What did Christ further say; and what did they answer? Ans. (1.) John viii. 34, 35. (2.) 36, 37.

59 Q. Did Christ now show them that their lineal descent from Abraham did not constitute them true believers? Ans. John viii. 39—41.

60 Q. What reply did they make to these things; and how did Christ further confirm his declaration? Ans. John viii. 42—47.

61 Q. Of what did they now accuse Christ; and how did he vindicate himself? Ans. (1.) John viii. 48, 49—51. (2.) 52, 53, 54—56. (3.) 57, 58, 59.

62 Q. What did they then do? Ans. John viii. 59.

63 Q. What did Christ say of mere nominal professors of religion? Ans. Matt. vii. 21—23, 24—27.

64 Q. Where does Christ elsewhere teach that "all are not Israel who are of Israel?" Ans. Matt. viii. 12.

65 Q. Against whom did Christ pronounce certain woes; and why? Ans. Matt. xxiii. 13, 14, 15, 16—22, 23, 24, 25, 26, 27, 28, 29—33.

66 Q. What did Christ now say he would do; and what consequence was to follow? Ans. (1.) Matt. xxiii. 34. (2.) 35, 36.

67 Q. In what compassionate language does Christ now address them? Ans. Matt. xxiii. 37—39.]

LESSON X.

Christ's preaching, continued.

(3.) *He corrected several sinful customs and practices, and gave particular directions for the practice of many duties.*

[68 Q. What particular outward ceremony now prevailed among the Pharisees and Jews? Ans. Mark vii. 3, 4.

69 Q. What accusation, in consequence of this practice, did they prefer against the disciples of Christ? Ans. Mark vii. 1, 2.

70 Q. How did Christ vindicate his disciples against this charge? Ans. Mark vii. 5, 6—13.

71 Q. How did Christ correct those abuses prevalent in the temple? Ans. John ii. 13—16, 17.

72 Q. With whom did Christ set after going up into the mountain? Ans. (1.) John vi. 1. (2.) Matt. v. 1.

73 Q. What did he do after spending the night in prayer; what were the names of the twelve; and by what epithet were they to be subsequently distinguished? Ans. (1.) Luke vi. 12, 13. (2.) 14—16. (3.) 13, last clause.

74 Q. Of whom did Christ first speak, in imparting instruction to his disciples, in his sermon on the mount; and to what were they entitled? Ans. Matt. v. 3. Matt. xi. 29.

75 Q. What did Christ say of those who mourn? Ans. Matt. v. 4. 2 Cor. vii. 10. John xiv. 26, 27. Ps. cxxvi. 5.

76 Q. What concerning the meek? Ans. Matt. v. 5. Matt. xi. 29. Rom. viii. 14.

77 Q. What of those who hunger and thirst for righteousness? Ans. Matt. v. 6. Contrast Ps. xxxix. 6. and Mark viii. 36, 37. with Luke xi. 13. and Rev. vii. 16, 17.

78 Q. What of the merciful? Ans. Matt. v. 7. Psalm xl. 1, 2.

79 Q. What of the pure in heart? Ans. Matt. v. 8. 1 John iii. 2.

80 Q. What of the peace-makers? Ans. Matt. v. 9. Eph. ii. 31, 32.

81 Q. What concerning the persecuted? Ans. Matt. v. 10, 11. John xv. 19.

Note. Many of the prophets of old were persecuted for righteousness' sake. 1 Kings xix. 13, 14. 2 Chron. xxiv. 20, 21. Jer. xx. 2. and xxxviii. 6. Christ is one example in this respect. 1 Peter ii. 20—23. And the reward of the persecuted is described 1 Peter i. 4. Rev. iii. 21. *

82 Q. To what does Christ compare his disciples? Ans. (1.) Matt. v. 13. (2.) 14, 15. 1 Peter ii. 9.

LESSON XI.

Christ's sermon on the mount, continued.

83 Q. To what duty does Christ now exhort his disciples? Ans. Matt. v. 16.

84 Q. Whose righteousness must they exceed before they could be admitted into heaven? Ans. Matt. v. 20. with which contrast Matt. xxii. 27, 28.

85 Q. To what danger is the murderer, &c., exposed? Ans. Matt. v. 21, 22, first clause.

86 Q. Who were in danger of the council ; and who of hell-fire ? Ans. Matt. v. 22, last clause. Ps. xxxvii. 8. Eccl. vii. 9. Rom. xiv. 19. Jer. xvii. 10.

87 Q. What duties are next enjoined ? Ans. Matt. v. 24. Deut. xvi. 16, 17. Ps. li. 17. 1 John iv. 20.

88 Q. What that which respects our adversaries ? Ans. Matt. v. 25. Rom. xii. 17.

89 Q. What was the consequence of a neglect of this duty ? Ans. Matt. v. 26. 1 Cor. v. 5. vii. 11. Heb. iii. 15.

90 Q. What the next duty ? Matt. v. 27, 28. Ex. xx. 14. Eph. v. 3—6.

91 Q. What acts of self-denial are now enforced ? Ans. Matt. v. 29, 30. Gal. v. 24.

92 Q. What did Christ now teach his disciples concerning oaths ? Ans. Matt. v. 33—37. Ex. xx. 7. James i. 12.

Note. We are here taught that we must avoid all *rash* oaths, as that of Jephthah, Judges xi. 30, 31, 34—40. ; and all *wicked* oaths, as that of Herod, Matt. xiv. 3—12.

93 Q. What respecting *retaliation* for injuries and other abuses ? Ans. (1.) Matt. v. 38, 39. Lev. xxiv. 19, 20. Rom. xii. 17—19. (2.) 10, 41, 42. John xviii. 22, 23. 1 Peter ii. 23. Eph. iv. 31, 32. Ps. xxxvii. 3. Matt. xv. 34—36.

94 Q. What respecting the duty of love to our enemies ? Ans. Matt. v. 43. Acts vii. 59, 60.

95 Q. What follows an observance of this injunction ? Ans. Matt. v. 45.

96 Q. What further instructions follow ? Ans. Matt. v. 46—48. 1 Cor. vi. 19, 20.

97 Q. What did Christ teach his disciples respecting answering and prayer ? Ans. (1.) Matt. vi. 1—4. Matt. v. 16. 1 Peter iv. 11. Matt. xxv. 34—40. The hypocrite, described John xii. 43. Their reward. Job xxvii. 8, 9. (2.) 5—8. Matt. v. 8. Mark i. 35. Luke vi. 12.

98 Q. What excellent model for prayer did Christ now give his disciples ? Ans. Matt. vi. 9—13.

99 Q. In what manner are we directed to approach God in prayer ? Ans. Matt. vi. 9. Ps. ciii. 19.

100 Q. For what are we to pray ? Ans. (1.) Matt. vi. 10, first clause. Dan. ii. 44. Rom. xiv. 17. Matt. vi. 24. xii. 30. Zech. xiv. 6. Rev. xi. 15. (2.) v. 10, last clause. Ps. ciii. 20, 21. John iv. 34. 1 Tim. vi. 17. Matt. xii. 50. Luke xii. 47. (3.) v. 11. Matt. vi. 34. 1 Tim. vi. 6—9. (4.) y. 12. See the parable, Matt. xxi. 21—25. (5.) v. 13, first clause. James i. 13—15. 1 Cor. x. 13. Prov. iv. 14, 15, 26, 27. (6.) 13, second clause. John xvii. 15. 2 Thess. i. 9.

LESSON XII.

Christ's sermon on the mount, continued.

101 Q. What is the reason why this and like prayers should be offered? Ans. Matt. vi. 13, last clause. Ps. xxiv. 1, 2. Dan. iv. 33. Gen. xxix. 11, 12. Rev. v. 11—14.

102 Q. What will be the consequence of obedience or disobedience to these things? Ans. Matt. vi. 14, 15.

103 Q. What directions are given in reference to the duty of fasting? Ans. Matt. vi. 16—18. 1 Sam. xvi. 7.

104 Q. What of the place where we should deposit our treasures? Ans. Matt. vi. 19—21. Luke xii. 16—21. John xiv. 1—3. Lev. vii. 14—17. Luke xvii. 18—24. Col. iii. 1, 2.

105 Q. What did Christ teach his disciples in the following verses? Ans. Matt. vi. 22, 23. 2 Cor. iv. 4.

106 Q. What did Christ show them it was impossible for man to do? Ans. Matt. vi. 24. 1 John ii. 15—17. Prov. vi. 1.

107 Q. What useful lessons of instruction were deduced from this fact? Ans. Matt. vi. 25—32. (2.) 33, 34. Luke xii. 22—34.

108 Q. What rules did Christ lay down for the regulation of our judgment concerning others? Ans. Matt. vii. 1—5. Is. v. 20. James ii. 13. Matt. vii. 15, 17. 2 Cor. v. 10.

109 Q. Of what did he next admonish his disciples? Ans. Matt. vii. 6.

110 Q. What did he further exhort them to do? Ans. Matt. vii. 7, 8. 1 Tim. ii. 8. Matt. v. 6. Prov. viii. 34. Heb. xi. 6. James iv. 3. and 1. 6, 7. 2 Cor. vi. 2. Luke xiii. 25.

111 Q. What inquiry did he make of parents respecting petitions of their children; and how did he apply this subject? Ans. (1.) Matt. vii. 9, 10. (2.) 11, 12.

112 Q. What did Christ say of the strait gate and narrow way; and the wide gate and broad way? Ans. (1.) Matt. vii. 13. Prov. iii. 17. Ps. cxix. 165. (2.) 14. Luke ix. 23. xiv. 33.

113 Q. Against whom did Christ warn his disciples to beware; and how were they to be known? Ans. (1.) Matt. vii. 15. Gal. i. 8. 2 Peter ii. 1. 2 John i. 9—11. (2.) 16—20. Matt. xxv. 41—43. Rev. xxi. 8.

114 Q. What further is required of the true disciples of Christ? Ans. Matt. vii. 21, last clause. Titus ii. 8. Rom. x. 9.

115 Q. To what did Christ compare those who obey and those who disobey these his sayings? Ans. (1.) vii. 24, 25. (2.) 26, 27.

116 Q. What effect did this sermon upon the mount produce upon the people; and on what account? Ans. (1.) Matt. vii. 28. (2.) 29. See Luke vi. 20—49.]

LESSON XIII.

Christ preaches repentance, &c.

(4.) *He called them to repentance, &c.*

[117 Q. Where is recorded in scripture that Christ preached repentance? Ans. Matt. iv. 17. Mark i. 15. Luke v. 32.

118 Q. By whom was repentance preached before the public ministry of Christ? Ans. Matt. iii. 2.

119 Q. What is the nature of *true* repentance? Ans. 2 Cor. vii. 10.

120 Q. What of a *false* repentance? Ans. Matt. xxvii. 3.

Notc. The term from which the exercise of *true* repentance is derived, is *μετανοια*, (*metanoia*) and signifies "a change of mind or purpose"—(1.) "in one's mode of thinking, feeling, acting, reformation, &c. Matt. iii. 11. Mark i. 4. Luke iii. 3. Acts xiii. 24. xix. 4." (2.) *Operative*, or, its influence on the mind, &c. "Matt. iii. 8. Luke iii. 8. Acts xxvi. 20." (3.) *Practical*, &c. "2 Cor. vii. 9, 10, 11. Heb. vi. 1." Robinson's Lex.

The term expressive of *false* repentance, as alluded to above, is *μεταμελομαι*, (*metamelomai*) and signifies "to change one's mind from some painful motive; to feel penitence, sorrow, remorse, Matt. xxv i. 3." Robinson's Lex. This is all that is deemed necessary to enable younger minds to comprehend the difference between the exercise of a *genuine* and *spurious* repentance.

121 Q. Did Christ command his disciples to preach repentance? Ans. Mark vi. 12. Luke xiii. 3. Acts ii. 38. viii. 22.

122 Q. *When* are men required to repent? Ans. Acts xvii. 30. Is. lv. 6. 2 Cor. vi. 2.

123 Q. Who is the *AUTHOR* of *true* repentance? Ans. Acts v. 31.

124 Q. What are the *blessings* promised to those who sincerely repent of sin? Ans. 1 Tim. iv. 8. Acts xi. 18.

125 Q. What is the *evidence* of true repentance? Ans. Zech. xii. 10.]

(5.) *He preached the gospel, or the glad tidings of pardoning grace to sinners.*

[126 Q. What is said concerning Christ's preaching in a synagogue at Nazareth? Ans. Luke iv. 16—21. See Chart, map No. 6.

127 Q. What book was delivered to him; and what was found written therein? Ans. (1.) Luke iv. 17. (2.) 18, 19. Is. xi. 2—5. xlii. 1—4.

128 Q. What did Christ do after reading this passage; and what ensued? Ans. Luke iv. 20.

129 Q. What did he now say to the people ; and what did they do and say ? Ans. (1.) Luke iv. 21. (2.) 28.

130 Q. What did Christ further say ; and what effect followed ? Ans. (1.) Luke iv. 23—27. (2.) 28, 29.

131 Q. In what way did Christ illustrate the duty of earnestness in prayer ? Ans. (1.) Luke xi. 5—10. (2.) 11—13.

132 Q. What blessing did Christ promise to those who accepted his gospel ? Ans. Matt. v. 8—12. Luke xi. 28—30.

LESSON XIV.

Christ goes to Jerusalem, &c.

133 Q. ~~he~~ ^{he} was upbraided by the Jews for carrying his bed on the sabbath-day ; and what was his reply ? Ans. (1.) John v. 9, 10. (2.) 11.

134 Q. Did the man know the person by whom he had been healed ? Ans. John v. 12, 13.

135 Q. When Christ found him in the temple, what did he say to him ; and what did he then do ? Ans. John v. 14, 15.

136 Q. ~~What~~ ^{What} was the consequence of this disclosure ? Ans. John v. 16.

137 Q. What increased their enmity to and persecution of Christ ? Ans. (1.) John v. 17. (2.) 18.

138 Q. How did Christ now defend his personal and mediatorial dignity and authority ? Ans. (1.) John v. 19—32. (2.) 33—35. (3.) 36. (4.) 37, 38. (5.) 39, 40.

139 Q. In what terms did Christ expose their unbelief, ambition, and ungodliness ? Ans. John v. 41—47.

140 Q. What did Christ do when he saw the determination of the people to make him a king ? Ans. John vi. 15.

141 Q. How did he reprove the multitude who followed him to Capernaum ? Ans. John vi. 22—29.

142 Q. What did the people now require of Christ ; and what was his reply ? Ans. (1.) John vi. 30, 31. (2.) 32, 33.

143 Q. What request did they then make ? Ans. John vi. 34.

144 Q. Under what significant emblem or figure does Christ now speak of himself ? John vi. 30—59.

145 Q. What effect did this produce upon “many” of his nominal professors ? Ans. John vi. 60—66.

146 Q. What did Christ now say to the twelve ; and what was Peter’s reply ? Ans. (1.) John vi. 67. (2.) 68, 69.

147 Q. What reply did Christ make to Peter ? Ans. John v. 70, 71.

LESSON XV.

Christ attends the feast of the tabernacles, &c.

148 Q. Did Christ, at the request of his disciples, accompany them to the feast? Ans. John vii. 1—8.

149 Q. Did he afterwards go? Ans. John vii. 9, 10.

150 Q. What did the Jews now do; and what was said among the people? Ans. John vii. 11, 12, 13.

151 Q. What did Christ do about the midst of the feast; and what effect followed? Ans. John vii. 14, 15.

152 Q. What did Christ now say; and what objections did he answer? Ans. (1.) John vii. 16—19. (2.) 20—24. (3.) 25—29.

153 Q. What now followed? Ans. (1.) John vii. 30. (2.) 31. (3.) 32.

154 Q. What did Christ further say to the Jews at this time? Ans. (1.) John vii. 33—36. (2.) 37—39.

155 Q. What is further said of the opinions of the people about Christ? Ans. (1.) John vii. 40. (2.) 41, 42, 43, 44.

156 Q. What was the answer returned by the officers to the chief priests, &c., who inquired "Why have ye not brought him?" Ans. John vii. 45, 46.

157 Q. What reply did the Pharisees make? Ans. John vii. 47—49.

158 Q. What now passed between them and Nicodemus? Ans. John vii. 50—53.

159 Q. How were the Pharisees disappointed in their attempt to ensnare Christ? Ans. John viii. 1—11.

160 Q. What did Christ further declare to them? Ans. (1.) John viii. 12—20. (2.) 21—29.

161 Q. What effect followed this teaching of Christ? Ans. John viii. 30—32.]

(6.) *He revealed the things of the future and invisible world, &c.*

LESSON XVI.

The resurrection, day of judgment, &c.

162 Q. What does the apostle Paul say has been accomplished by the death of Christ? Ans. 2 Tim. i. 10. 1 Cor. xv. 20.

163 Q. What did Christ teach concerning the resurrection? Ans. John vi. 33—40, 44, 54. John ii. 19. Heb. xi. 18. Acts xxvi. 8. 2 Cor. iv. 14.

[164 Q. Where does Christ teach the doctrine of a future general judgment? Ans. Matt. xxv. 31—46.]

(7.) *He often foretold that the Jews would reject him and his gospel.*

165 Q. Where are these predictions and declarations to be found? Ans. Matt. viii. 12. xx. 1—16. xxi. 28—32. 33—46. Luke xv. Matt. xxiii. 38. John v. 27—29. xii. 23—34.]

(8.) *He several times foretold his own death, &c.*

[166 Q. In what way did Christ prophetically speak of his death to the Jews? Ans. Matt. xxi. 37—39. Matt. xii. 40. xvi. 21.]

167 Q. Did Jesus Christ foretell all these things plainly and openly? Ans. Mark iv. 11, 33, 34. Matt. xx. 18—28.

168 Q. But did not Christ teach the great and glorious doctrine of his own death as a sacrifice or ransom for sinful men in the course of his public ministry? Ans. Matt. xvi. 16—22. x. 29. Luke xxiv. 45—49.

LESSON XVII.

The parables of Christ.

1 Q. What were some of the most remarkable among the parables of Jesus Christ?

Ans. The parable of the sower and the seed; of the tares in the field; of the merciless servant; of the good Samaritan; of the laborers in the vineyard; of the wicked husbandmen; of the ten virgins; of the improvement of talents; of the prodigal son; of the rich man and Lazarus the beggar.

(1.) *The parable of the sower.*

[2 Q. At what place did the multitude flock around Christ to hear this parable; and what were the circumstances in which it was delivered? Ans. Matt. xiii. 1, 2.

3 Q. Relate the substance of this parable? Ans. Matt. xiii. 3—9. See Mark iv. 1—9. Luke viii. 4—8.

4 Q. What did the disciples now inquire of Christ; and what was his reply? Ans. (1.) Matt. xiii. 10. (2.) 11. See Rom. xvi. 25. xi. 25. Eph. iii. 3, 4, 9.

5 Q. How do you explain what is said in the 12th verse? Ans. Matt. xxv. 24—28.

6 Q. For what reason is Christ said to have spoken to them in parables? Ans. Matt. xiii. 13, with which com. Mark iv. 12. and Luke viii. 10.

7 Q. What prediction was fulfilled in them? Ans. Matt. xiii. 14, 15. See Isa. vi. 9, 10.

8 Q. What follows in the next two verses? Ans. Matt. xiii. 16, 17. See John viii. 56. 1 Peter i. 10—12. Heb. xi. 13.

9 Q. What explanation did Christ give of this parable? Ans. Matt. xiii. 18—23. See also Mark xiv. 20. Luke viii. 11—15.

Note. The import of this parable is simply this]—when ministers preach the gospel, the world becomes more or less faithful, or unfaithful, according to the good or evil hearts of the hearers. See James iv. 7. 1 Peter v. 8, 9. John xv. 5, 8.

(2.) *The parable of the tares in the field.*

[10 Q. To what does Christ "liken the kingdom of heaven," in this parable? Ans. Matt. xiii. 24—30.

11 Q. What explanation did Christ give of this parable to his disciples? Ans. Matt. xiii. 36—43.

Note. This parable refers to the work of the enemy, who mingles his children with the children of God in this world; but at the day of judgment they shall be separated: the children of the Devil shall be cast into a furnace of fire, and the children of God shall shine in the kingdom of their Father.

(3.) *The parable of the merciless servant.*

[12 Q. What inquiry from Peter occasioned the following parable? Ans. Matt. xviii. 21.

13 Q. Relate this parable? Ans. Matt. xviii. 22—35. See Luke xvii. 4. Matt. vi. 12. Luke xxii. 34.

Note. By this parable we are taught that thus the great God, who is ready to forgive us our innumerable sins, will deal with us, if we forgive not our brethren their offenses against us.

(4.) *The parable called the good Samaritan.*

[14 Q. What occasioned the annunciation of this parable? Ans. Luke x. 25—29. See Deut. vi. 5. Lev. xix. 18. John xiv. 23, 24.

15 Q. Can you rehearse it? Ans. Luke x. 30—37.

16 Q. What three persons passed by where the wounded man lay, and who of the number "had compassion on him?" Ans. Luke x. 31, 32, 33, 34, 35.

17 Q. What conversation ensued between Christ and the lawyer? Ans. Luke x. 36, 37.

Note. The design of this parable is, to show that the Samaritan treated the Jew as a neighbor ought to do, and that no differences of opinion should hinder us from actions of common humanity towards other men.

LESSON XVIII.

The parables of Christ, continued.

(5.) *The parable of the laborers in the vineyard.*

[18 Q. To what did Christ again liken the kingdom of heaven? Ans. Matt. xx. 1—16. See Isa. v. 1—7. Jer. xii. 10.

19 Q. What is the first thing the householder is represented to have done? Ans. Matt. xx. 1, 2, 3, 4, 5, 6, 7.

20 Q. What did he do at even? Ans. Matt. xx. 8, 9.

21 Q. What was the conduct of those who first came; and what was said to them? Ans. (1.) Matt. xx. 10—12. (2.) 13—16.

Note. We learn from this parable that] the Gentiles should be called into the church in the latter days, and enjoy equal privileges with the Jews, who had been called many ages before them.

(6.) *The parable of the wicked husbandmen.*

[22 Q. Relate the particulars of this parable? Ans. (1.) Matt. xxi. 33. (2.) 34, 35. (3.) 36—39. See Mark xii. 1—12 Luke xx. 9, 10.

23 Q. What did Christ now say to the Jews; and what was their reply? Ans. (1.) Matt. xxi. 40. (2.) 41.

24 Q. What follows? Ans. (1.) Matt. xxi. 42—44. (2.) 45, 46.

Note. In this parable] our Savior designed to show how the Jews brought no fruit to God, notwithstanding all their advantages; that they abused his prophets, and would [finally] slay his Son; that God would turn them out of his Church, and give his gospel to the Gentiles. [2 Chron. xxiv. 20, 21. Heb. xi. 37. Jer. xlv. 4—6. Neh. ix. 26. Matt. xxvii. 20, 25. Acts ii. 23. vii. 52.]

(7.) *The parable of the ten virgins.*

[25 Q. What figure in this parable does the kingdom of heaven resemble? Ans. Matt. xxv. 1. See 2 Cor. xi. 2. Eph. v. 25—32.

26 Q. What are we to understand by the bridegroom? Ans. Matt. ix. 15. John iii. 29.

27 Q. What is the character given of these virgins; and what is said of them respectively? Ans. Matt. xxv. 2. (2.) 3. 2 Tim. iii. 5. (3.) 4. (4.) 5. (5.) 6. 1 Thess. v. 23. 2 Peter iii. 10. Rev. xvi. 15. (6.) 7—9. (7.) 10—12. Matt. vii. 23. Luke xiii. 24, 25.

28 Q. What admonition followed? Ans. Matt. xxv. 13.]

(8.) *The parable of the talents.*

[29 Q. To what does Christ again compare the kingdom of heaven? Ans. Matt. xxv. 14—30. Luke xix. 12—27. See Eph. iv. 8, 11, 12,

30 Q. What distribution was made of the several talents; and what did he then do? Ans. Matt. xxv. 15. 1 Cor. iv. 7. xii. 11—31.

31 Q. What is related of the servants during the absence of their lord? Ans. Matt. 16, 17, 18.

32 Q. What after his long absence? Ans. Matt. xxv. 19, 20, 21, 22, 23, 24—30. See 1 Cor. xii. 7. 2 Cor. viii. 12. 1 Cor. xii. 11—31. Luke xii. 48. 1 Cor. iv. 2.]

Note. The plain design of this parable is, to show the necessity of diligence in the improvement of all our mercies and advantages.

LESSON XIX.

The parables of Christ, continued.(9.) *The parables of the prodigal son.*

[33 Q. What is here said of "a rich man," and his "two sons." Ans. Luke xv. 11, 12.

34 Q. What is related concerning the "younger of them?" Ans. (1.) Luke xv. 13. (2.) 14—16. See Eccl. xi. 9. Gal. vi. 8. Jer. ii. 13. (3.) 17—19. (4.) 20, 21. See Ps. xxxviii. 18. Prov. xxviii. 13.

35 Q. What followed? Ans. (1.) Luke xv. 22—24. See Ps. ciii. 10—13. Luke xv. 10. (2.) 25—30. See v. 2. ch. xviii. 11, 12. Rom. x. 3. Matt. xv. 8, 9. Luke xvii. 10.

Note. This parable is designed to represent, that thus] shall the mercy of God be shown to the repenting Gentiles, when they shall forsake their sins, and return to God, though the Jews will be envious, and quarrel with this conduct of Providence.

(10.) *The parable of the rich man and Lazarus.*

[36 Q. What two prominent personages are here brought to view; and what is said of them? Ans. (1.) Luke xvi. 19, 20, 21. (2.) 22, 23. See Prov. xi. 4, 7. xiv. 32.

37 Q. What is now represented to have passed between the rich man and Abraham? Ans. (1.) Luke xvi. 24. (2.) 25, 26. (3.) 27, 28. (4.) 29, 30, 31.

38 Q. What *other* parables did Christ deliver in the hearing of the people? Ans. The following:

(11.) *The parable of the imperceptible growth of the seed.*

39. Q. Relate the particulars of this parable? Ans. Mark iv. 26—29.

40 Q. What is it intended to illustrate? Ans. The work of grace in the heart of man. John iii. 7, 8.

(12.) *The parable of the mustard-seed.*

41 Q. What did Christ say in this parable? Ans. Matt. xiii. 31, 32.

Note. "This parable is a representation of the progress of the gospel in the world, and of the growth of grace in the soul." Clarke.

(13.) *The parable of the leaven.*

42 Q. What is the substance and the import of this parable?

Ans. (1.) Matt. xiii. 33. (2.) The *progress of leaven* in dough is, to assimilate to its likeness—so by the grace of

God in the heart, we "are *changed into the same image*, from glory to glory, even as by the spirit of the Lord." 2 Cor. iii. 18.

(14.) *The parables of the found treasure; the goodly pearls; and the net cast into the sea.*

43 Q. Relate the parable of the found treasure? Ans. Matt. xiii. 44. See Ps. xix. 9, 10. Prov. iii. 13—15.

44 Q. What was requisite to be done, in order to obtain this field? Ans. Matt. xii. 44, last clause. Luke xiv. 33. Phil. iii. 7, 8.

Note. The "field" in this parable, represents the *revealed word of God*, 2 Tim. iii. 16. The "*hid treasure*," the precious and inestimable gospel, 2 Cor. iv. 7. The discovery of it, an *enlightened conscience*, James i. 25. Selling "*all that he had*, the *abandonment of sin*, Luke xviii. 22, 23, 28—30. The "*purchase*" of the field, *reliance upon Christ for salvation*, Titus iii. 4—7. The parable of the "*pearls*," the same.

45 Q. Relate the parable of the net, &c.? Ans. Matt. xiii. 47, 48.

46 Q. How did Christ interpret this parable? Ans. Matt. xiii. 49, 50. See Matt. xxv. 31—46. Rev. xiv. 11.

(15.) *The parable of the two debtors.*

47 Q. What circumstance led Christ to speak this parable? Ans. Luke vii. 36—38, 39.

48 Q. Relate this parable? Ans. Luke vii. 40—42.

Note. The "creditor" here spoken of, is God; the "two debtors," *Simon*, (supposed to be the same with Simon the leper, Matt. xxvi. 6,) and the *roman*, v. 37. The comparison of "*Simon's debt to God*" being a religious Pharisee, with that of the *woman*, who probably was a heathen, was "*as fifty to five hundred*." Having "*nothing to pay*," the *helpless state of both*, Rom. iii. 20. Their *forgiveness*; the *sinner's release from condemnation through Christ*, Rom. x. 4.

49 Q. What was Simon's reply to Christ's question, v. 42, last clause? Ans. Luke vii. 43, first clause.

50 Q. What did Christ further say? Ans. Luke vii. 43, last clause, to v. 47, 48.

51 Q. What ensued? Ans. Luke vii. 49, 50.

LESSON XX.

The parables of Christ, continued.

(16.) *The parable of the rich fool.*

52 Q. On what occasion did Christ deliver this parable? Ans. Luke xii. 13—15.

53 Q. What is the parable? Ans. Luke xii. 16—20.

54 Q. How did Christ apply it? Ans. Luke xii. 21.

55 Q. What further instances, as predicated of this parable, did Christ impart to his disciples? Ans. Luke xii. 22—34.

(17.) *The parable of the servants waiting for their Lord.*

56 Q. What other parable did Christ deliver at this time? Ans. Luke xii. 35—48.

Note. This parable is designed to teach the necessity of a vigilant improvement of the light afforded us, and the *present error*, and *future punishment* of those who remain in voluntary ignorance of their heavenly Master's will.

(18.) *The parables of the barren fig-tree; the lost sheep; and the lost piece of money.*

57 Q. Relate the parable of the fig-tree? Ans. Luke xiii. 6—9.

Note. The "certain man" in this parable represents *God Almighty*; the "fig-tree," the *Jewish church*, which was planted in "his vineyard," *Judea or Palestine*; the "vine-dresser," the *Lord Jesus Christ*; his seeking "fruit" and finding "none," the *continued rebellion* of the Jews; the *command* to "cut it down," let them be *destroyed by their enemies*; the *plea*, "let it alone, &c." the *intercession of Christ* for sinners; "then after that, &c.," the *final destruction of the impenitent*.

58 Q. What occasioned the parable of the lost sheep? Ans. Luke xv. 1, 2.

59 Q. Relate that parable? Ans. Luke xv. 3—7.

60 Q. Relate also the parable of the lost piece of silver? Ans. Luke xv. 8—10.

Note. Both these parables were designed as a vindication of Christ's conduct in receiving into *his fold* the *lost and wandering sheep*, both of the Jews and Gentiles, which was the grand design of *his mission* upon earth.

(19.) *The parable of the dishonest steward.*

61 Q. What is the contents of this parable? Ans. Luke xvi. 1—12.

62 Q. What accusation is here preferred against the unjust steward? Ans. Luke xvi. 1, 2. See chap. xix. 13.

63 Q. What did this steward now say and do? Ans. Luke xvi. 3—7.

64 Q. What did the lord of the steward now say and do? Ans. Luke xvi. 8.

65 Q. What lessons of instruction were deduced from this parable? Ans. Luke xvi. 9—13. See Mark xii. 42. 2 Cor. ix. 9.

Note. That part of this parable contained in v. 1, 2, teaches that there will be a day of final reckoning with mankind, all of whom are considered as God's *stewards*. Heb. ix. 27. Rom. ii. 16. Jude 14, 15. That in v. 3—6, that cunning subtlety with which many practice works of injustice, to secure earthly riches. The 8th v. may be con-

sidered as an *ironical* commendation of the unjust steward's conduct, but is intended as an example to "the children of light," of that vigilance and carefulness necessary to be exercised in securing spiritual things. Compare v. 9—13 with Luke xii. 33, 34, and 1 Tim. vi. 17—19.

LESSON XXI.

The parables of Christ, continued.

(20.) *The parable of the unjust judge, &c.*

66 Q. Relate this parable? Ans. Luke xviii. 2—8.

67 Q. What was it designed to teach? Ans. Luke xviii. 1—

(21.) *The parable of the Pharisee and publican.*

68 Q. What was the parable of the Pharisee and publican? Ans. Luke xviii. 10—14, first clause.

69 Q. What occasioned this parable, and what was it designed to teach? Ans. (1.) Luke xviii. 9—14, last clause.

(22.) *The parable of the pounds, &c.*

70 Q. On what account did Christ deliver this parable? Ans. Luke xix. 11.

71 Q. Relate the parable? Ans. Luke xix. 12—27.

Note. By the "nobleman" in this parable, is meant CHRIST; his going "into a far country," the *ascension* of Christ to heaven after his death, "to receive a kingdom," to assume his *mediatorial throne*, Phil. ii. 8—11. Heb. i. 3—9. "And to return," at the day of judgment, (1.) to punish the "citizens," the Jews, who "hated him," &c. v. 14, 20—27; and (2.) to reward the faithful, v. 15—19.

(23.) *The parable of the two sons.*

72 Q. What was this parable? Ans. Matt. xxi. 28—32.

Note. By these two sons are pointed out (1.) *Sinners in general*, who, though once disobedient, yet are convinced of their errors and wickedness, and embrace the gospel; and (2.) The hypocrite, who promises much, but performs nothing.

73 Q. How did Christ apply this parable? Ans. Matt. xxi. 31, 32.

(24.) *The parable of the marriage-feast.*

74 Q. To what is the kingdom of heaven compared in this parable? Ans. Matt. xxii. 1, 2. Luke xii. 16—24.

Note. In this parable, the "king" represents GOD; his "son," JESUS CHRIST, his "marriage," the INCARNATION, Heb. ii. 17; the "feast," the provisions of the GOSPEL; those "bidden," v. 3, the Jews; and the "servants" sent out, JOHN the Baptist and the seventy disciples, Luke xi; the other "servants," v. 4, the APOSTLES and their successors. The Jews neglected this salvation by making "light of it," and slaying the "servants." In v. 7, their destruction by the Romans under Titus, is pointed out. The ninth and tenth verses refer to the calling of the *Gentiles*. Compare verses 11—14 with Zeph. i. 7, 8.

75 Q. Relate the remaining part of the parable? Ans. Matt. xxii. 3—14.

(25.) *The parable of the good shepherd.*

76 Q. Relate this parable? Ans. John x. 1—5.

77 Q. What was the explanation which Christ gave of this parable? Ans. John x. 6—18.

(26.) *The parable of the sheep and the goats.*

78 Q. Relate this parable? Ans. Matt. xxv. 31—46.

Note. This parable is to be understood *literally*, as referring to the solemn transactions of the day of judgment.

A TABLE OF THE RECORDED PARABLES OF JESUS CHRIST.

PARABLES.	PLACE.	RECORD.
Of the sower	Capernaum	Matt. xiii. 1-23.
— tares	Ditto	{ — — 24-30. 36-43.
— seed springing up imperceptibly	Ditto	Mark iv. 26-29.
— grain of the mustard-seed	Ditto	Matt. xiii. 31, 32.
— leaven	Ditto	— — 33.
— found treasure	Ditto	— — 44.
— pearl of great price	Ditto	— — 45, 46.
— net cast into the sea	Ditto	— — 47-50.
— two debtors	Ditto	Luke vii. 36-50.
— unmerciful servant	Ditto	Matt. xviii. 23-35
— good Samaritan	Jericho	Luke x. 25-37.
— rich fool	Galilee	— — xii. 16-21.
— servants waiting for their lord	Ditto	— — 35-48.
— barren fig-tree	Ditto	— — xii. 6-9.
— lost sheep	Galilee	Luke xv. 3-7.
— lost piece of money	Ditto	— — 8-10.
— prodigal son	Ditto	— — 11-32.
— dishonest steward	Ditto	— — xvi. 1-12.
— rich man and Lazarus	Ditto	— — 19-31.
— unjust judge	Peræa	— — xviii. 1-8.
— Pharisee and publican	Ditto	— — 9-14.
— laborers in the vineyard	Ditto	Matt. xx. 1-14.
— pounds delivered for trading	Jericho	Luke xix. 12-27.
— two sons	Jerusalem	Matt. xxi. 28-32.
— vineyard	Ditto	— — 33-46.
— marriage-feast	Ditto	— — xxii. 1-14.
— ten virgins	Ditto	— — xxv. 1-13.
— talents	Ditto	— — 14-30.
— sheep and goats	Ditto	— — 31-46.

LESSON XXII.

The conversations and disputes of Christ.

79 Q. Besides these public sermons and parables, had not Jesus Christ some conversation and disputes with several sorts of persons?

Ans. Yes ; he had some discourses with the multitude, and with his own disciples, which would be too long to repeat ; and besides these, he had also some debates with Nicodemus, with the woman of Samaria, with the Herodians, with the Sadducees, with the Pharisees and doctors of the law, with the rulers of the synagogue, and the chief priests and elders of the people.

(1.) *Christ's conversation with Nicodemus.*

[80 Q. By whom was this conversation introduced ? **Ans.** John iii. 1, 2.

81 Q. What was Christ's reply ? **Ans.** John iii. 3.

82 Q. What difficulty now presented itself to Nicodemus ; and how did Christ treat it ? **Ans.** John iii. 4—8.

83 Q. Did Nicodemus understand this truth ; and what did Christ further say ? **Ans.** (1.) John iii. 9. (2.) 10—21.

Note. For the reason of Nicodemus' ignorance of this subject, see 1 Cor. ii. 14. John v. 46, 47. 1 Tim. i. 7. For the nature of the new birth, see Eph. iv. 22—24. 1 John iii. 9, 10.]

(2.) *Christ's conversation with the Samaritan woman.*

[84 Q. Whither went Christ after leaving Judea ; and upon what well did he sit ? **Ans.** (1.) John iv. 1—5. (2.) 6.

85 Q. Who came to the well to draw water ; and what conversation ensued between the woman and Christ ? **Ans.** (1.) John iv. 6, 8. (2.) 9—12. (3.) 13—15. (4.) 16—26.

86 Q. What effect had this interview upon the disciples ? **Ans.** John iv. 27.

87 Q. Whither went the woman ; and what did she do ? **Ans.** John iv. 28, 29.

88 Q. What ensued ? **Ans.** (1.) John iv. 30. (2.) 31. (3.) 32—38.

89 Q. What effect followed the declaration of the Samaritan woman, concerning the Messiahship of Christ ? **Ans.** John iv. 39—42.]

(3.) *Christ's conversation with the Herodians, Pharisees, Sadducees, &c.*

[90 Q. What conversation took place between Christ and the *Herodians*, when he had finished his parable of the marriage supper ? **Ans.** Matt. xxii. 15—22.

91 Q. How was this subject introduced ; and what did Christ say in reply ? **Ans.** (1.) Matt. xxii. 15—17. (2.) 18—21.

92 Q. What effect followed ? **Ans.** Matt. xxii. 22.

93 Q. What dispute followed between Christ and the *Sadducees* ? **Ans.** (1.) Matt. xxii. 23—28. (2.) 29—33.

94 Q. What did the *presumptuous Pharisees* do, upon hearing that Christ had silenced the *Sadducees* ? **Ans.** Matt. xxii. 34—36.

95 Q. What did Christ reply ? **Ans.** Matt. xxii. 37—40.

96 Q. What ensued ? **Ans.** Matt. xxii. 41—46.

LESSON XXIII.

Christ's conversations, &c., continued.

97 Q. What reply did Christ make to the scribes and Pharisees who accused his disciples of transgressing the tradition of the elders in neglecting to wash their hands? Ans. Matt. xv. 1, 2, 3—9. See Mark vii. 1—23.

98 Q. What did Christ subsequently say to the multitude? Ans. Matt. xv. 10, 11.

99 Q. What now passed between Christ and his disciples? Ans. Matt. xv. 12—14, 15—20.

100 Q. But did not Christ teach the people to regard the instructions of the scribes and Pharisees? Ans. Matt. xxiii. 1, 2, 3, first clause.

101 Q. In what respects were they not to be imitated; and for what reason? Ans. (1.) Matt. xxiii. 3, last clause. (2.) 4—12.

102 Q. Why did Christ denounce so many woes against them? Ans. Matt. xxiii. 13—33.

103 Q. What other charge did the Pharisees prefer against Christ's disciples; and how did he vindicate them? Ans. (1.) Matt. xii. 1, 2. (2.) 3—8.]

104 Q. What was his debate with the ruler of the synagogues and other Jews? Ans. Luke xiii. 14—17.

[105 Q. What controversy had Christ with the chief priests and elders of the people? Ans. Matt. xxi. 23—27.

106 Q. For what did Christ upbraid the city of Chorazin, or Bethsaida; and what did he say of them? Ans. Matt. xi. 20—22. *For Bethsaida, Tyre, and Sidon, see Geog., index, and Chart, maps No. 4 and 6.*

107 Q. What did he say of Capernaum? Ans. Matt. xi. 23, 24. *For Capernaum, see Chart, maps No. 4 and 6.*

108 Q. Upon what grounds does he now invite the weary and heavy laden to come to him? Ans. Matt. xi. 25—27. 28—30.

109 Q. At what were the people amazed while Christ was at Capernaum? Ans. Matt. xii. 22, 23. See Mark iii. 22—27. Luke xi. 14—22.

110 Q. What charge did the Pharisees now prefer against Christ? Ans. Matt. xii. 24.

111 Q. How did Christ vindicate himself against this charge; and what did he say of them? Ans. (1.) Matt. xii. 25—29. (2.) 30—32 (3.) 33—37.

Note. The expression, "by whom do your children cast them out," v. 27., does not mean that *they*, (the Jews) as well as Christ, possessed this power. See Acts xix. 13—19. The nature of "blasphemy against

the Holy Spirit," is explained Mark iii. 30. That it *cannot* and *will not* be forgiven, see Matt. xxvi. 46. 2 Thess. i. 9. Rev. xxii. 11.

LESSON XXIV.

Christ's conversations, &c., continued.

(5.) *Christ teaches humility, and forgiveness of injuries, and admonishes against giving or taking offenses, &c.*

112 Q. What contention arose among the disciples; and what method did Christ adopt to silence it? Ans. (1.) Matt. xviii. 1. (2.) 2—6. See Mark ix. 33—41. Luke ix. 46—50.

Note. The term "*converted*," in v. 3., is to be understood the same as in Is. ix. 5., and Acts iii. 19., and as synonymous with being "born again."

113 Q. What connection is formed between Christ and the believer, as a consequence of receiving a "little child in" his "name?" Ans. John xv. 5—7. Eph. v. 30.

114 Q. What circumstance is here omitted by Matthew, which is supplied by Mark and Luke? Ans. Mark ix. 38. Luke ix. 49.

Note. Here is an acknowledgment from John, one of the apostles of Christ, that he "saw one casting out devils in his name." It was impossible for a miracle to be wrought *except* by faith in CHRIST. Acts xix. 13—19. The inference, therefore, is, that this person must have known and believed in Christ. This is evident from Christ's command, "forbid him not, &c." The query is, who could this person have been? Ans. Either one of *John the Baptist's* disciples, or one of the *seventy*. Luke x. 1—7.

115 Q. What did Christ say concerning offenses which were to come; and what admonitions followed? Ans. (1.) Matt. xviii. 7. (2.) 8, 9.

116 Q. To what were they to take heed; and why? Ans. Matt. xviii. 10, 11. For the *parable*, v. 12—14., see lesson xix. q. 57.

117 Q. What is to be our conduct towards an offending brother? Ans. Matt. xviii. 15—17. See Lev. xix. 17. For the number of witnesses requisite, see Deut. xix. 15. 2 Cor. xiii. 1. John viii. 17.

118 Q. What works performed by the apostles on earth, were to be ratified in heaven? Ans. Matt. xviii. 18. Com. Matt. xvi. 19, with the above.

119 Q. What follows? Ans. Matt. xviii. 19, 20. For the following *parable*, see lesson xvi. q. 12.

120 Q. What passed between the scribes, &c., in the temple, concerning the woman taken in adultery? Ans. John viii. 1—11.

121 Q. What effect was produced by the relation and explanation of the parable of the shepherd, John x. 1—5. 6—18? Ans. John x. 19—21. For this *parable*, see lesson xx. q. 75.

122 Q. What conversation passed between Christ and the Jews "in the temple on Solomon's porch?" Ans. (1.) John x. 22—24. (2.) 25—30.

123 Q. What did the Jews then do? Ans. John x. 31.

124 Q. How did Christ vindicate himself against the charge of "blasphemy?" Ans. John x. 32—38.

125 Q. After Christ escaped out of the hands of these persecuting Jews, whither did he go; and what followed? Ans. (1.) John x. 39, 40. (2.) 41, 42.

126 Q. For what reason did Christ denounce woes against the Pharisees and lawyers? Ans. Luke xi. 37—39, 40, 41.

127 Q. What were those woes? Ans. Luke xi. 42—52.

128 Q. What ensued? Ans. Luke xi. 53, 54.

129 Q. In what way did Christ teach the important lesson of *humility* and *prudence*? Ans. (1.) Luke xiv. 7—11. (2.) 12—14.

LESSON XXV.

Christ's conversations, &c., continued.

130 Q. What was then said by one who sat at meat with him? Ans. Luke xiv. 15. For the *parable* which follows, see lesson xx. q. 73.

131 Q. What did Christ teach concerning the duty of self-denial? Ans. Luke xiv. 25—35.

132 Q. What did Christ say to his disciples on his way to Jerusalem? Ans. Matt. xx. 17—19. See Mark x. 32—34. Luke xviii. 31—34. For the *parable* which precedes, see lesson xvii. q. 18.

Note. For the fulfillment of the predictions here disclosed, see (1.) Matt. xxvi. 15. (2.) xxvi. 57. Mark x. 34. Luke xviii. 32. (3.) xxvii. See also Isa. liii. Dan. ix. 26, 27.

133 Q. Who now came to Christ; and for what favor did they petition him? Ans. Matt. xx. 20, 21. 1 Sam. xx. 25. Ps. cx. 1. 1 Kings ii. 19. See Mark x. 35—45. The names of this woman and her two sons, were Salome, James, and John. Mark xv. 40. xvi. 1. See *Chart, Salome, &c.* No. 16.

134 Q. What follows in the next ~~verses~~ *verses*? Ans. Matt. xx. 22, 23.

Note. The expressions "the cup that I shall drink of," and "the baptism that I am to be baptized with," denote extreme suffering, Ps. lxxv. 8. Isa. li. 17, 22. Ps. lxi. 2. cxxiv. 4, 5. xliii. 2. Lam. iii. 54. and the prediction following the declaration of Zebedee's two sons,

"we are able," &c., was fulfilled, Acts xii. 2. Rev. i. 9. "The words" (*shall be given*, v. 23.) "in italic should be left out." See Matt. xxv. 31—40. John v. 22—30.

135 Q. How were the ten affected toward these two brethren; and what did Christ say on the occasion? Ans. (1.) Matt. xx. 24. (2.) 25—28.

136 Q. Where was Christ before "he came to minister," &c.? Ans. Ps. cx. 2. Prov. viii. 22—31.

137 Q. What was he at that time? Ans. Phil. ii. 6. John i. 1. xvii. 5.

138 Q. How did he come into the world? Ans. Phil. ii. 7, 8.

139 Q. For what purpose did he come? Ans. Matt. xx. 28, last clause.

140 Q. Why was this necessary? Ans. This appears

(1.) From the *present* condition of man. Eph. ii. 3. Rom. iii. 9—20, 23. 1 John v. 19. Gal. iii. 10.

(2.) From his *future* prospects in eternity. Ezek. xviii. 4. Ps. ix. 17. xi. 6. lxviii. 2. cxxxix. 19. Matt. xxv. 46. Rom. ii. 6—9.

(3.) From the *impossibility* of atoning for sin by a human sacrifice? Ps. xlix. 6, 7. Matt. xvi. 26. Micah vi. 6, 7.

141 Q. From what does it appear that Christ died as a "ransom" or *substitute* for sinners? Ans. Isa. liii. John iii. 16. Eph. v. 2. Heb. vii. 27, 28. 1 John iv. 10. 1 Peter i. 18, 19.

LESSON XXVI.

(6.) *The destruction of Jerusalem foretold.*

142 Q. As Christ leaves the temple for the last time, what predictions did he utter in reference to its future destiny? Ans. Matt. xxiv. 1, 2. See Mark xiii. Luke xxi. 5—38.

Note. These stones of the temple, according to Josephus, were white and strong; their length 50 feet, their breadth 24 feet, their thickness 16 feet.—*Antiq. b. 15, ch. xi.* The prediction, v. 2, was literally fulfilled: even the temple was burnt, contrary to the command of the Roman general.—*Antiq. b. 7.*

143 Q. What private inquiries did the disciples now make of Christ; and what did he answer? Ans. (1.) Matt. xxiv. 3. (2.) 4—31.

Note. The first sign which was to precede the fulfillment of the above prediction was the appearance of *false Christs*, v. 4, 5. The Jews had rejected the true Christ, and they were now to be delivered up to deceivers, which was verified, Acts v. 36, 37. viii. 9—11. xxi. 38. During the reign of Nero, these impostures were numerous. *Antiq. b. xx. c. iv. viii.* See 2 Cor. xi. 13. 2 Tim. ii. 17, 18.

The second sign was "*wars*," &c. v. 67. These were so numerous, and the Jews were kept in such consternation by them, as to neglect agriculture. *Antiq. b. xviii. c. 9, &c.* The nation of the Syrians in

Cæsarea about this time slew of the Jews, 20,000. They in turn lost the same number. Then there tell of the Jews at Scythopolis 13,000; at Ptolemais 2,500. Many of them fell by the hands of the Tyrians, &c. At Alexandria were slain 50,000, and at Damascus 10,000.

The *third* sign, "famines, pestilences, and earthquakes," see Acts xi. 28. This famine prevailed in the days of Claudius Cæsar, in consequence of which many died. Antiq. b. *xx*. c. ii. About these days there were earthquakes at Crete, Smyrna, Miletus, Chios, Samos, [Grotius;] Rome, Laodicea, Hierapolis, and Colossæ [Tacitus;] Campania, [Seneca;] Judea, &c., [Josephus.]

144 Q. Wherein does it appear that the declaration concerning the disciples, v. 9, was verified? Ans. Acts iv. 5, 6, 7: xvi. 23. 2 Cor. xi. 24. Acts iv. 3. xvi. xviii. 12. xxiv. 24. xxv. 23. Acts vii. 59. xii. 2.

145 Q. Was the prediction, v. 14, fulfilled? Ans. Col. i. 6—23. Rom. i. 8. xv. 19, 24, 28. Gal. i. 17. 1 Pet. i. 1. James i. 1.

Note. Compare v. 15 with Luke xxi. 20, 21. See Dan. ix. 26, 27. xi. 31. xii. 11.

146 Q. In what consisted the "great tribulation," mentioned v. 21? Ans. Luke xxi. 24.

Note. At the siege of Jerusalem, 1,100,000 Jews perished! Antiq. War, b. vi. c. 9. But those days of calamity were "shortened for the elect's sake," v. 22. Who these are, see 1 Peter i. 2. Rom. i. 7. Eph. i. 4. 1 Thess. i. 4. 2 Thess. ii. 13. Rom. viii. 30. Com. v. 29, with Luke xxi. 25, 26.

147 Q. Does the coming of the Son of man, as spoken of v. 30, allude to the destruction of Jerusalem or to the day of judgment? Ans. 1 Thess. iv. 16. Luke xxi. 27. Matt. xxvi. 64. Acts i. 11. What will follow is described in the thirty-first verse.

148 Q. What was taught the disciples by the parable which follows? Ans. Matt. xxiv. 32—35.

149 Q. What follows to the end of the chapter? Ans. (1.) Matt. xxiv. 36. (2.) 37—39. (3.) 40—44. (4.) 45—51.

Note. The 36th verse may be explained by comparing it with Luke ii. 52. For the history of *Noë*, as alluded to v. 37—39, see Gen. vi. and ix. chapters inclusive. The labor of grinding at the mill was anciently performed by women. Ex. xi. 5. As the term "household," v. 45, refers to the church, 1 Peter ii. 5, so the "ruler" over that household is the minister of the sanctuary. 1 Tim. ii. 13. 1 Cor. iii. 5. iv. 1, 2. xii. 28. His duty is pointed out in Luke xxi. 15—17. Acts xx. 28. 1 Cor. iv. 1, 2.

150 Q. What passed between Christ and his disciples on his way to Gethsemane? Ans. Matt. xxvi. 31—36.

151 Q. What previous to his ascension? Ans. Matt. xxviii. 16—20.

A TABLE OF THE REMARKABLE CONVERSATIONS, DISCOURSES, &c. OF CHRIST.

DISCOURSES.	PLACE.	RECORD.
Conversation with Nicodemus	Jerusalem .	John iii. 1-21.
" " the Samaritan woman	Sychar . . .	— iv. 1-42.
Discourse in the synagogue	Nazareth .	Luke iv. 16-31.
Sermon on the mount	Ditto . .	Matt. v. vi. vii.
Ordination charge to the apostles .	Galilee . .	— x.
Denunciations against Chorazin .	Ditto . .	— xi. 20-24.
Discourse concerning healing the infirm man at Bethesda	Jerusalem .	John v.
Discourse concerning his disciples plucking ears of corn on the sabbath	Judea . .	Matt. xii. 1-8.
Refutation of the charge of his working miracles by the agency of Beelzebub	Capernaum	— — 22-27.
Discourse on the bread of life . . .	Ditto . .	John vi.
" concerning internal purity	Ditto . .	Matt. xv. 1-20.
" against giving or taking offense and forgiving of injuries	Ditto . .	— xviii.
" at the feast of tabernacles	Jerusalem	John vii.
" on occasion of the adulterous woman	Ditto . .	— viii. 1-11.
" concerning the sheep	Ditto . .	— x.
Denunciation against the scribes and Pharisees	Persea . .	Luke 37-45.
Discourse concerning humility and prudence	Galilee . .	— xiv. 7-14.
Directions how to attain heaven .	Persea . .	Matt. xix. 16-30.
Discourse concerning the sufferings of Christ	Persea . .	— xx. 17-19.
Denunciations against the Pharisees	Jerusalem .	— xxiii.
Predictions concerning the destruction of Jerusalem	Ditto . .	— xxiv.
Discourse of consolation	Jerusalem	John xiv-xvi.
" on the way to Gethsemane	Ditto . .	Matt. xxvi. 31-36
" with his disciples before his ascension	Ditto . .	— xxviii. 16-20

SECTION III.

THE MIRACLES OF CHRIST.

Q. Thus we have finished the first two designs of the public life and ministry of Christ, namely, his appearing in the character of the Messiah, and his teaching the people. What is the third considerable design of his public life and ministry?

Ans. To work miracles for the confirmation of his doctrine, and for the proof of his being sent from God to be the Savior of the world.

LESSON I.

Christ's miracles.

1 Q. What were some of the chief of the miracles which our Savior wrought for this purpose?

Ans. Those that follow:

(1) *He turned six vessels full of water into excellent wine.*

2 Q. On what occasion, and where was this miracle wrought? Ans. John ii. 1—6. For Cana of Galilee, see Chart, map No. 6.

3 Q. What command did the servants now receive from Christ; and what ensued? Ans. John ii. 7, 8.

4 Q. What evidence accompanied this beginning of Christ's miracles? Ans. John ii. 10, 11.

5 Q. Whither went Christ after this; and who accompanied him? Ans. John ii. 12. For Capernaum, see Chart, map No. 6.]

(2) *He fed five thousand persons at once, &c.*

6 Q. To what place, and in what way did Christ now go, and by whom was he followed? Ans. Matt. xiv. 13. Luke ix. 10. John vi. 1. See Map vi. 22—24. Luke ix. 10—17. John vi. 1—14. For Bethsaida, and the Sea of Galilee, see Chart, map No. 6.

7 Q. What were the feelings of Christ towards the multitude who surrounded him; and what did he do for them? Ans. Matt. xiv. 14. See Mark vi. 34, last clause.

8 Q. What did the disciples say to Christ at even; and what did he reply? Ans. (1.) Matt. xiv. 15. (2.) 16.

9 Q. What does John represent as having previously passed between Christ and Philip? Ans. John vi. 5—7.

10 Q. What reply did the disciples make to Christ's command "give ye them to eat;" and what ensued? Ans. (1.) Matt. xiv. 17. (2.) 18—20.

11 Q. What effect followed? Ans. John vi. 14.

12 Q. On what other occasion and for what reason did Christ work a similar miracle to the above? Ans. Matt. xv. 29—31. See Mark viii. 1—10.

13 Q. Whom did Christ now call to him; and what did he say to them? Ans. Matt. xv. 32.

14 Q. What was this reply, and Christ's inquiry? Ans. Matt. xv. 33, 34.

15 Q. What followed? Ans. Matt. xv. 35—37.

16 Q. What was the number of those who ate? Ans. Matt. xv. 38.

17 Q. Whither did Christ now go? Ans. Matt. xv. 39. For Magdala, see Chart, map No. 6.

LESSON II.

Christ's miracles, continued.

(3) *He gave sight to the blind; hearing to the deaf; speech to the dumb; strength and vigor to the lame and without limbs.*

[18 Q. Who was brought to Christ at Bethsaida; and for what purpose? Ans. Mark viii. 22. For Bethsaida, see *Chart, map No. 6.*

19 Q. What process did Christ adopt in effecting this cure; and what did he ask the blind man? Ans. Mark viii. 23.

20 Q. What did he do and say; and what followed? Ans. Mark viii. 24, 25, 26.

21 Q. What other person did Christ restore to sight? Ans. John ix. 1—7.

22 Q. What particular inquiry did the disciples of Christ make respecting this man; and what was his reply? Ans. (1.) John ix. 2. (2.) 3—5.

23 Q. What was the process of this cure? Ans. John ix. 6, 7.

24 Q. What said the neighbors and others to the subject of this miracle; and what was his reply? Ans. John ix. 8, 9.

25 Q. Did the man at their request inform them by whom and how his eyes were opened? and what ensued? Ans. (1.) John ix. 10, 11. (2.) 12—14. (3.) 15, 16, 17.

26 Q. Did the Jews believe the testimony of this man respecting himself; and what did they now do? Ans. John ix. 18.

27 Q. What now passed between the Jews and his parents? Ans. John ix. 19—23.

28 Q. To what strange conclusions did the Jews now come; and what did the man answer? Ans. John ix. 24, 25—27.

29 Q. What did the Jews now do and say; and how did the man vindicate the character and work of Christ? Ans. (1.) John ix. 28, 29. (2.) 30—33. (3.) 34.

30 Q. What said Christ to the man after he found him, and what was his reply? Ans. John ix. 35, 36, 37, 38.

31 Q. For what purpose did Christ now declare he came into the world; what did the Pharisees say; and what was the reply? Ans. John ix. 39, 40, 41.

32 Q. By whom was Christ followed at another time; and for what did they entreat him? Ans. Matt. ix. 27.

33 Q. What was done when they entered the house? Ans. Matt. ix. 28—30.

34 Q. What charge did Christ now give him; and did they comply? Ans. Matt. ix. 30, 31.

LESSON III.

Christ's miracles, continued.

35 Q. What did the two blind men do, who sat by the way-side, near Jericho, when they heard Christ was passing by? Ans. Matt. xx. 29, 30. See Mark x. 46—51. Luke xviii. 35—43.

36 Q. What did the multitude do; and what effect followed? Ans. Matt. xx. 31.

37 Q. What did Christ now ask them; what did they answer; and what ensued? Ans. Matt. xx. 32, 33, 34.

38 Q. Whom did they bring to Christ as he came to the sea of Galilee; and for what purpose? Ans. Mark vii. 31, 32. For the coasts of Decapolis, &c., see *Chart, map No. 6.*

39 Q. Whither did Christ take the man; and what did he do to him? Ans. Mark vii. 33—35.

40 Q. What charge was given to the man; and what ensued? Ans. Mark vii. 36, 37.

41 Q. What other like instance is recorded by Matthew and Luke? Ans. Matt. ix. 32, 33. Luke xi. 14.

42 Q. What followed? Ans. Matt. ix. 34. Luke xi. 15, &c.

43 Q. Whither went Christ from Galilee; and what is said of the pool at Jerusalem; and of those who lay in them? Ans. (1.) John v. 1. (2.) 34. For Galilee and Jerusalem, see *Chart, map No. 6.*

44 Q. What is said of a certain man who lay there? Ans. John v. 5.

45 Q. What did Christ now say to him; and what was his reply? Ans. John v. 6, 7.

46 Q. Was he cured? Ans. John v. 8, 9.]

(4.) *He healed the leprosy, the fever, the palsy, the drop-sy, and other distempers, by a word of command.*

[17 Q. Who came to Christ as he descended from the mountain; and what did he say to him? Ans. Matt. viii. 1, 2. See Mark i. 40—45.

Note. The leprosy, a most loathsome disease, is peculiar to the countries of the east. It is *contagious*; Lev. xiii. 47, &c., and xiv. 34, &c. For its *symptoms*, see the same chapters.

48 Q. Did Christ heal him; and how? Ans. Matt. viii.

49 Q. What charge did Christ now give to the man; and what did he do? Ans. Matt. viii. 4. Mark i. 45.

LESSON IV.

Christ's miracles, continued.

50 Q. Did not Christ cure several others of this dreadful disease; and where did this take place? Ans. Luke xvii. 11—14. For Samaria, see Chart, map No. 8.

51 Q. What did one of them do when he saw he was cleansed; and who was he? Ans. Luke xvii. 15, 16.

52 Q. What followed? Ans. Luke xvii. 17—19.

53 Q. Whose mother did Christ cure of a fever? Ans. Matt. viii. 14, 15. See Mark i. 29—31. Luke iv. 38—40.

54 Q. At what place did Christ heal one sick of the palsy? Ans. Matt. ix. 1—8. See Mark ii. 3—12. Luke v. 18—26.

55 Q. How was he brought to Christ; and what followed? Ans. Mark ii. 3, 4. Luke v. 18—26.

56 Q. Of what was Christ at this time accused by the scribes; and what did he answer them? Ans. Matt. ix. 3—7.

57 Q. How were the multitude affected by it? Ans. Matt. ix. 8.

58 Q. Into whose house did Christ enter; and whom did he find there? Ans. Luke xiv. 1, 2.

59 Q. What did Christ say to the lawyers, &c.; and what did he then do? Ans. Luke xiv. 3, 4, 5.

60 Q. What followed? Ans. Matt. xiv. 6.]

(5.) *He walked on the water, and suppressed a storm at sea, by a reproof to the seas and winds*

[61 Q. What is said of the perilous condition of the disciples at sea? Ans. Matt. xiv. 22—24. See Mark vi. 45—56. John vi. 15—21.

62 Q. What did Christ now do; and how were they affected when they saw him? Ans. Matt. xiv. 25, 26.

63 Q. What did Christ say to them; and what did Peter reply? Matt. xiv. 27, 28.

64 Q. What followed? Ans. (1.) Matt. xiv. 29, 30. (2.) 31. (3.) 32, 33. (4.) 34—36.]

LESSON V.

Christ's miracles, continued.

(6.) *He delivered several persons from the possession of the devil, by rebuking the evil spirits, and commanding them to depart.*

65 Q. By whom was Christ met as he entered into the country of the Gergesones; and what is said of them? Ans. Matt. viii. 28, 29. See Mark v. 1—20. Luke viii. 26—30. For Gergesa, or Gadara, see *Chart, map No. 6.*

66 Q. What is said of the herd of swine into which the devils asked the liberty from Christ to enter? Ans. Matt. viii. 30—32.

67 Q. What became of those who kept the swine; and what was the whole city affected by this miracle? Ans. (1.) Matt. viii. 33. (2.) 34.

68 Q. What did the man with the unclean spirit exclaim, as Christ was teaching in a synagogue at Capernaum; and what did Christ do? Ans. (1.) Mark i. 22—24. (2.) 25, 26. See Luke iv. 33—37.

69 Q. What effect followed? Mark i. 27, 28.

70 Q. In what other instance did Christ cast out a devil? Ans. Matt. xii. 22, 23.

71 Q. What certain man came to Christ; and for what purpose? Ans. Matt. xvii. 14, 15. See Mark ix. 14—29. Luke ix. 37—43.

72 Q. What did Christ say when informed by the man that he had brought his son to his disciples, but that “they could not cure him?” Ans. Matt. xvii. 16, 17.

73 Q. What did Christ then do? Ans. Matt. xvii. 18.

74 Q. What private inquiry did the disciples now make of Christ; and what was his reply? Ans. (1.) Matt. xvii. 19. (2.) 20—23.

(7.) *He raised a few persons from the dead, viz. the only son of a widow, and Lazarus.*

75 Q. What did the ruler do and say when he came to Christ? Ans. Matt. ix. 18. See Mark v. 22—43. Luke viii. 41—56.

76 Q. By whom was he followed; and what were the minstrels and people doing when they entered the house? Ans. (1.) Matt. ix. 19. (2.) 23.

Note. The minstrels and people were mourning over the ruler's dead child. This was an ancient custom. 2 Sam. i. 2—4. xiv. 2. xv. 30. Jer. xvi. 6, 7. ix. 17, 20. Amos v. 16.

77 Q. What did Christ say when he entered the house? Ans. Matt. ix. 24.

Note. Sleep is a figure of speech often used by the writers of the Old and New Testament, as emblematic of the state of the dead. Acts vii. 60. 1 Cor. xv. 6, 18. 2 Peter iii. 4. See Dan. xii. 2. This is the sense in which Christ here uses the expression. "She is not dead, (i. e., annihilated,) but sleepeth, and shall be raised again, both then and at the general resurrection." 1 Cor. xv.

78 Q. How did they treat this discourse of Christ ; and what did he then do ? Ans. Matt. ix. 14. clause, 25.

79 Q. What followed ? Ans. Matt. ix. 26.

80 Q. With what did Christ meet near the gate of the city of Nain, and what did he say to the widowed mother of the deceased ? Ans. (1.) Luke vii. 11, 12. (2.) 13. For Nain, see Chart, map No. 6.

81 Q. What did he then do ; and what effect followed ? Ans. (1.) Luke vii. 11, 15. (2.) 16, 17.

LESSON XI.

Christ's miracles, continued

82 Q. Of whose sickness is Christ now informed ; and where did he reside ? Ans. John xi. 1. For Bethany, see Chart, map No. 6.

83 Q. What did his sisters now do ? Ans. John xi. 2, 3.

84 Q. What did Christ say concerning this sickness of Lazarus ; what is said of his affection for him and his sisters ; and where did he remain ; and how long ? Ans. (1.) John xi. 4. (2.) 5. (3.) 6.

85 Q. Whither did he now go with his disciples ; and what did they say to him ? Ans. John xi. 7, 8.

86 Q. What did Christ reply ; and what did he further say respecting Lazarus ? Ans. John xi. 9, 10, 11.

87 Q. Did the disciples misapprehend Christ's meaning ; and what did he then plainly tell them ? Ans. (1.) John xi. 12, 13. (2.) 14, 15.

88 Q. What said Thomas to his fellow-disciples ? Ans. John xi. 16.

89 Q. Upon Christ's arrival at Bethany, what did he find ? Ans. John xi. 17, 18.

90 Q. What is said of the Jews' conduct towards the two surviving sisters ? Ans. John xi. 19.

91 Q. What did Martha do when she heard Christ was coming ; and what did she say to him ? Ans. John xi. 20—22.

92 Q. What did Christ reply ; and what was her answer ? Ans. John xi. 23, 24.

93 Q. What did Christ further say concerning himself ; and what acknowledgment did she make of his Messiahship ? Ans. (1.) John xi. 25, 26. (2.) 27.

94 Q. What ensued ? Ans. John xi. 28, 29.

95 Q. Where was Christ at this time ; and what did the Jews suppose Mary's object to be when she went out hastily ?
Ans. (1.) John xi. 30, 31.

96 Q. What did Mary now say when she came to Christ ; and how was he affected when he saw her and the Jews weeping ? Ans. (1.) John xi. 32. (2.) 33.

97 Q. What did Christ now say and do ? Ans. (1.) John xi. 34. (2.) 35.

98 Q. What did the Jews now say ; and what followed ?
Ans. (1.) John xi. 36, 37. (2.) 38, 39.

99 Q. What did Martha now say to Christ ; and what did he reply ? Ans. John xi. 39, 40.

100 Q. What ensued ? Ans. (1.) John xi. 41, 42. (2.) 43, 44. (3.) 45, 46.

LESSON VII.

Christ's miracles continued.

(8) *The Capernaum nobleman's son cured.*

101 Q. For what purpose did a certain nobleman come to Christ when in Galilee ; and where did he belong ? Ans. John iv. 46, 47.

102 Q. What said Christ to him ; and what was his reply ?
Ans. John iv. 48, 49.

103 Q. What did Christ now tell him ; and did he believe ?
Ans. John iv. 50.

104 Q. What did his servants say who met him on his return home ; what did he enquire of them ; and what was their answer ? Ans. John iv. 51, 52.

105 Q. Of what did this convince the nobleman ; and what followed ? Ans. John iv. 53.

(9) *Surprising draught of fishes.*

106 Q. What did Christ now do, as the people pressed upon him to hear the word of God ? Ans. Luke v. 1—3.

107 Q. What did Simon say and do after Christ's command to "launch out into the deep," &c. ? Ans. Luke v. 4, 5.

108 Q. What followed ? Ans. (1.) Luke v. 6, 7. (2.) 8, 9, 10. (3.) 11.

(10) *The Centurion's servant healed.*

109 Q. Who came to Christ as he entered Capernaum ; and for what purpose ? Ans. Matt. viii. 5, 6. See Luke vii. 1—10.

110 Q. What did Christ say to him ; and what did the centurion answer ? Ans. Matt. viii. 7, 8, 9.

111 Q. What ensued ? Ans. (1.) Matt. viii. 10—12. (2.) 13.

(11.) *The woman diseased with an issue of blood healed.*

112 Q. Who now came behind Christ ; and what did she do ? Ans. Luke viii. 44, first clause.

113 Q. What was her disease ; of how long standing ; and what had she previously done to effect a cure ; and with what success ? Ans. Luke vii. 43.

114 Q. What followed this act of her touching the border of Christ's garment ? Ans. Luke viii. 44, last clause.

115 Q. What did Christ now say ; and what was Peter's reply ? Ans. Luke viii. 45.

116 Q. What did Christ further say ; and what did the woman now do ? Ans. Luke viii. 46, 47, 48.

LESSON VIII.

Christ's miracles, continued

(12.) *The withered hand restored*

117 Q. What inquiry did the Pharisees make in reference to the propriety of curing the man with a withered hand on the sabbath-day ? Ans. Matt. xii. 9, 10 See Mark iii. 1—5 Luke vi. 6—10

118 Q. How did Christ answer them ? Ans. Matt. xii. 11, 12

119 Q. What did he then do ? Ans. Matt. xii. 13

(13.) *Canaanite woman's daughter cured*

120 Q. Who came to Christ as he went into the coasts of Tyre and Sidon, and for what purpose ? Ans. Matt. xv. 21, 22

121 Q. What did the disciples do when they saw that "he answered her not a word ?" Matt. xv. 23

122 Q. What did Christ then say ? An. Matt. xv. 24

123 Q. What did the woman now do and say ? Ans. Matt. xv. 25.

124 Q. What reply did Christ make, and what was her answer ? Ans. Matt. xv. 26, 27

125 Q. What followed ? Ans. Matt. xv. 28.

(14.) *The woman of sixteen years' infirmity cured*

126 Q. Relate the circumstances of this cure ? Ans. Luke xiii. 10—13

127 Q. What ensued ? Ans. Luke xiii. 14—17.

(15.) *The fig-tree blasted*

128 Q. Whither did Christ come, and what is said of him the next morning ? Ans. Matt. xxi. 17, 18

129 Q. What is said of the fig-tree which he saw in the way ? Ans. Matt. xxi. 19.

130 Q. How were the disciples affected by this thing, and what followed ? Ans. (1.) Matt. xxi. 20. (2.) 21, 22.

(16.) *The ear of Malchus healed*

131 Q. What were the circumstances which preceded this miracle ? Ans. Luke xxi. 47—50.

132 Q. What did Christ now do? Ans. Luke xxii. 51.

(17.) *The miraculous draught of fishes.*

133 Q. Relate the circumstances of this miracle? Ans. John xxi. 1—13.

134 Q. When was this miracle performed? Ans. John xxi. 14.

135 Q. What is there remarkable in these miracles of our Savior?

Ans. These four things:

1. That almost every wondrous work performed by Christ was a work of love and goodness, whereas many of the wonders of Moses were works of destruction.

2. His miracles were very numerous, so that mankind could not be mistaken in all of them, though they should object against some.

3. They were wrought in many places of the Jewish nation, and several of them before the eyes of the multitude, who could attest them.

4. They were such miracles as were foretold should be wrought in the days of the Messiah: and therefore he continually appeals to his miraculous works for a testimony of his commission from God. John x. 37, 38. xv. 24. and xiv. 11.

A TABLE OF THE RECORDED MIRACLES OF CHRIST.

MIRACLES.	PLACE.	RECORD.
Water turned into wine	Canā . . .	John ii. 1-11.
The Capernaum nobleman's son cured	Ditto . . .	— iv. 46-54.
Surprising draught of fishes . . .	Sea of Galilee	Luke v. 1-11.
Demoniac cured	Capernaum	Mark i. 22-28.
Peter's mother-in-law healed . . .	Ditto . . .	— 30-31.
Lepser healed	Ditto . . .	— 40-45.
Centerjoun's servant healed	Ditto . . .	Matt. viii. 5-13.
Widow's son raised from the dead . .	Nain . . .	Luke vii. 11-17.
Tempest calmed	Sea of Galilee	Matt. viii. 23-27.
Demoniacs of Gadara cured	Gadara . . .	— 28-34.
Man sick of the palsy cured	Capernaum	— ix. 1-8.
Jairus' daughter raised to life . . .	— . . .	— 18-26.
Sight restored to two blind men . .	— . . .	— 27-31.
Dumb demoniac cured	— . . .	— 32, 33.
Woman diseased with issue of blood healed	Ditto . . .	Luke viii. 43-48.
Diseased cripple at Bethesda cured .	Jerusalem .	John v. 1-9.
Man with a withered hand cured . .	Judea . . .	Matt. xii. 10-13.
Demoniac cured	Capernaum	— 22, 23.
Five thousand fed	Decapolis .	— xiv. 15-21.
Canaanite woman's daughter cured .	Near Tyre .	— xv. 23-28.
Man deaf and dumb cured	Decapolis .	Mark vii. 31-37.
Four thousand fed	Ditto . . .	Matt. xv. 32-39.
Blind man restored to sight	Bethsaida .	Mark viii. 22-26.
Boy possessed of a devil cured . . .	Tabor . . .	Matt. xvii. 14-21.
Man born blind restored to sight . .	Jerusalem .	John ix.
Woman of eighteen year's infirmity cured	Galilee . .	Luke xiii. 11-17.

MIRACLES.	PLACE.	RECORD.
Dropsical man cured . . .	Ditto . . .	— xiv. 1-6.
Ten lepers cleansed . . .	Samaria . . .	— xvii. 11-19.
Lazarus raised from the grave to life	Bethany . . .	John xi.
Two blind men restored to sight . . .	Jericho . . .	Matt. xx. 30-34.
Fig-tree blasted . . .	Olivet . . .	— xxi. 18-21.
The ear of Malchus healed . . .	Gethsemane . . .	Luke xxii. 50, 51.
Wondrous draught of fishes . . .	Sea of Galilee . . .	John xxi. 1-14.

SECTION IV.

THE EXAMPLE OF CHRIST.

LESSON IX.

136 Q. Let us proceed now and inquire what was the fourth thing designed in the public life and ministry of Christ?

Ans. To give an example to the world of universal holiness and goodness. John xiii. 15. 1 Cor. xi. 1. Rom. xv. 5.

137 Q. What are some of the more remarkable virtues, graces, or duties, wherein Christ appears to be our example?

Ans. (1.) John xiii. 50. xviii. 4. and ii. 16, 17. Matt. xxiii.

(2.) Matt. iii. 15. and v. 17. John xiv. 31. iv. 34. and vii. 10.

(3.) Luke vi. 12. and xi. 1, 2. Matt. xiv. 23. and xi. 25.

(4.) Luke ix. 58. and viii. 3.

(5.) 1 Peter ii. 21—23. Matt. xi. 29. Luke xxii. 42. and xxiii. 34.

(6.) Acts x. 38. Matt. ix. 36. and xiv. 14. John xv. 13. Rom. v. 6, 8, 10.

(7.) Luke xi. 51. Matt. xvii. 24.

(8.) Matt. xi. 29. and ix. 13. John xiii. 14.

(9.) Matt. xv. 1—11. Luke xii. 18. and xii. 1, 2. Matt. xxiii. John ii. 13, &c.

(10.) John vii. 1. Matt. xvii. 27.

SECTION V.

HIS CALLING THE APOSTLES, AND INSTRUCTING THEM.

1 Q. What was the fifth part of the business and design of his public ministry?

Ans. To call his apostles, and instruct them in their great commission of preaching the gospel.

2 Q. How many preachers did our Savior send forth? Ans. Matt. x. 1. Luke vi. 13. and x. 1.

3 Q. What was the commission that Christ gave them all ?
 Ans. Matt. x. 1—8. Luke x. 9, 17.

4 Q. What were the names of the twelve apostles ? Ans.
 Matt. x. 2—4. Mark iii. 13—18. vi. 7. Luke vi. 14—16. Gal.
 i. 19. [The subsequent additions were Matthias, Acts i. 23—
 26. Paul, Rom. i. 1. xi. 13. 1 Tim. ii. 7.

5 Q. What is said of *Simon* ? Ans. John i. 42. 1 Cor.
 xv. 5. Gal. ii. 9. Matt. xvi. 18. Of *James* and *John* ? Ans.
 Mark iii. 13. See Luke ix. 54. Of *James*, the son of Zebe-
 dee ? Ans. Acts xii. 2. Of *James*, the son of Alphaeus ? Ans.
 Gal. i. 19. ii. 9. Acts xv. 13. Of *Simon*, the Canaanite ? Ans.
 Luke vi. 15. Of *Lebbeus* ? Ans. Mark iii. 18. Of *Judas*
Iscaiot ? Ans. Matt. xxvi. 14—16. Luke xxii. 47.

Note. For *Simon* and *Joses*, *James* and *John*, and *James* and *Judas*,
 (not Iscaiot) see Chart, Salathiel, No. 16. For *Judas Iscaiot*, *Simon*,

Note. *Simon* was not a Canaanite by nation, for the apostles were all
 Jews. Some, therefore, think it is only the Hebrew or Syriac word
 Caen, which signifies a zealot, with a Greek termination added.

Some suppose Bartholomew to be the same with Nathanael.

6 Q. Had these messengers of Christ success in their work ?
 Ans. Luke x. 17.

7 Q. How did he train up his apostles for their future ser-
 vice ? Ans. Matt. x. 27. Luke xi. 1. Mark iv. 34.

8 Q. What peculiar instructions did he give his apostles ?
 Ans. (1.) He explained the parables to them at home,
 which he spake to the people, and acquainted them in private
 what they should preach in public. Matt. x. 27. Mark iv. 34.

(2.) He foretold they must expect difficulties and persecu-
 tions, but he promised the aids of his Spirit and his own pre-
 sence with them, and a large reward in heaven. Matt. x. 16—
 33. xxviii. 20.

(3.) John xiii. 34, 35. Mark xi. 25.

(4.) Matt. x. 11. Luke x. 4, 5, &c.

(5.) Matt. xvi. 16—22. and xx. 23.

(6.) Luke xi. 1, &c. John x. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

(7.) See Matt. xxiv. John x. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

(8.) Luke xxiv. 49.

9 Q. Were there any of these apostles that seemed to be
 his favorites ? Ans. Mark v. 27, 28. Matt. xvii. 1. and xxvi.
 37. John xiii. 23.

SECTION VI.

HIS APPOINTMENT OR INSTITUTION OF THE TWO SACRAMENTS.

10 Q. What is the last part of the public ministry of Christ ?

Ans. His appointment of the two sensible ordinances, which
 are called sacraments, namely, baptism, and the Lord's supper.

11 Q. When did he appoint baptism ? Ans. See Matt. iii. 11. Acts xix. 4. Matt. iv. 17. John iv. 1.

Note. It may justly be doubted whether our Savior always from the beginning required the belief and profession of him to be the Messiah, as a necessary thing in order to become one of his disciples, and to receive his baptism, in those early days ; since he studiously avoided the preaching up his own character as the Messiah, and concealed it from the public notice. Matt. xvi. 20. But after his resurrection, and new-instituted form of baptism, none were to be baptized but those who professed Jesus to be the Christ, or the Messiah.

12 Q. Did he make any alteration in the form of baptism afterwards ? Ans. Matt. xxviii. 19.

13 Q. When did he appoint the Lord's supper ? Ans. 1 Cor. xi. 23.

14 Q. How did Christ appoint this ordinance to be performed ? Ans. Matt. xxvi. 26. 1 Cor. xi. 24.

15 Q. Do these ordinances of the gospel come in the room of any of the ceremonies of the Jewish law ?

Ans. It has been generally supposed that baptism comes in the room of circumcision, and the Lord's supper in the room of the passover ; but the proof of this does not belong to this place.

16 Q. How long is this ordinance of baptism to continue ? Ans. Matt. xxviii. 20.

17 Q. How long is the ordinance of the supper to continue ? Ans. 1 Cor. xi. 24, 25, 26.

SECTION VII.

REMARKABLE OCCURRENCES IN THE LIFE OF CHRIST.

18 Q. What other remarkable occurrences are recorded in the life of Christ, besides those that have been mentioned ?

Ans. Those that follow, namely :

(1.) Matt. viii. 5—18.

(2.) Mark v. 1—17.

(3.) Matt. ix. 1—8.

(4.) Matt. ix. 20—22.

(5.) Matt. xii. 1—8.

(6.) Matt. xii. 38—41.

(7.) Matt. xii. 46—50.

(8.) Matt. xiii. 51—58.

(9.) Matt. xiv. 24—32.

(10.) Matt. xvi. 16—23.

(11.) Matt. xvii. 24—27.

(12.) Mark x. 13—16.

(13.) Matt. xix. 16—24.

(14.) Matt. xx. 20—28.

- (15.) Luke ix. 51—56. *See Chart, map No. 6.*
 (16.) Luke x. 38—42. *See Chart, map No. 6.*
 (17.) John xi.
 (18.) Matt. xxi. 1—6. Zech. ix. 9.
 (19.) Matt. xxi. 12, 13, 17. *See Chart, map No. 6.*
 (20.) Matt. xxi. 17—20.

Conclusion of this chapter.

19 Q. After we have heard this brief account of the transactions of the life of Christ, tell me what was the sum of that religion which Christ taught during his life ?

Ans. It consisted chiefly in these few articles :

1. He confirmed the doctrine of the one true God, and the revelation of his mind and will to men by Moses and the prophets.

2. He explained the moral law, and enforced the observance of it forever ; and summed it up in short in two great commandments, namely, " Love God with all your heart, and love your neighbor as yourself."

3. He continued the observance of the ceremonial law for the present, that is, wherever it did not interfere with the duties of the moral law ; but where it did interfere, he taught that the moral law was always to be preferred.

4. He required repentance for sin, and faith in himself, as the great prophet who came to reveal the grace of God to men, both for the pardon of sin, and eternal life.

5. He appointed the profession of his religion to be made by baptism, to denote the washing away of our sins, and our being renewed to holiness by the Spirit of God.

6. Just before his sufferings and death, he appointed the feast of the Lord's supper, as a constant memorial of his dying for the sins of men, and our partaking of the benefits thereof. Matt. xxvi. 17—31. 1 Cor. x. 16, 17.

Note. This dispensation during the life of Christ was a medium between the Jewish and Christian dispensations.

CHAPTER II

OF THE DEATH, RESURRECTION, AND ASCENSION
OF CHRIST.

SECTION I.

OF HIS SUFFERINGS, DEATH, AND BURIAL.

1 Q. When Jesus had instituted his holy supper, where did he go? Ans. Matt. xxvi. 38, 39. *See Chart, map No. 4.*

2 Q. How did it appear that his anguish was so great? Ans. Mark xiv. 33, 34. Luke xxii. 44.

3 Q. What was the cause of these sorrows and agonies? Ans. Luke xxii. 63. Isa. liii. 6, 19. Luke xxii. 53. John xiv. 30.

4 Q. What did Jesus do in these agonies? Ans. Mark xiv. 35, 36.

5 Q. What assistance had he to support him under this agony? Ans. Luke xxii. 43.

6 Q. Where were his disciples at this time? Ans. Mark xiv. 32, 33, 37.

7 Q. Was Judas the traitor with the rest of his disciples in the garden? Ans. Mark xiv. 43. Matt. xxvi. 11—16.

8 Q. How came the rulers of the Jews to be so much offended with Christ as to seek to destroy him?

Ans. For several reasons, namely:

1. Because he, being a poor man in Israel, and the supposed son of a carpenter, owned himself to be the Messiah, whom they expected to be an earthly king, and to deliver them from subjection to the Romans.

2. Because in his doctrine, and in his whole conduct, he endeavored to reform those corruptions which the priests and teachers, and rulers of the Jews, had brought into their religion.

3. He had foretold the anger of God against them and their nation, in some of his parables, pretty plainly, for their great sins, and for the rejection of his ministry.

4. They envied him because many of the people followed him.

9 Q. How did Judas give notice to the officers which Jesus? Ans. Matt. xxvi. 48, 49.

10 Q. Was there any resistance made for the relief of Christ? Ans. Luke xxii. 50, 51. John xviii. 10.

11 Q. Did Christ show any further instance of his divine power upon this occasion? Ans. John xviii. 5, 6.

12 Q. Did they yet, after this, persist to lay hands on him? Ans. Matt. xxvi. 57.

13 Q. What became of his disciples? Ans. Matt. xxvi. 31, 56.

14 Q. What did Peter do, who particularly boasted of his love and courage? Ans. Mark xiv. 70—72.

15 Q. How was Peter brought to conviction and repentance for this sin? Ans. Mark xiv. 72. Luke xxii. 61, 62.

16 Q. What accusation did they bring against Christ? Ans. Mark xiv. 56.

17 Q. How did they condemn him at last? Ans. Mark xiv. 61—64.

18 Q. Did they then put him to death immediately?

Ans. The Jews being under the government of the Romans had not the full power of life and death in their own hands; but they showed their spite against him by many indignities offered to him, and never desisted till they had procured a sentence of death against him from the Roman governor.

19 Q. What were these indignities? Ans. Mark xiv. 65. and xv. 1.

20 Q. What became of Judas the traitor, when he saw the priests had condemned Christ? Ans. Matt. xxvii. 1—5. Acts i. 18.

21 Q. What did Pilate determine concerning Jesus? Ans. Mark xv. 9, 10. and Luke xxiii. 4.

22 Q. How did Pilate propose to release him, when he was charged as so great a criminal by their accusations? Ans. Mark xv. 6—9.

23 Q. Did the Jews accept of Pilate's proposal? Ans. Mark xv. 7, 11, 13.

24 Q. Did Pilate yield to their demands? Ans. Luke xv. 15.

25 Q. How came Pilate to be persuaded to crucify an innocent man? Ans. Mark xv. 15. John xix. 12, 13.

26 Q. What further indignities were cast on our Savior? Ans. Mark xv. 17—19.

27 Q. How did the blessed Jesus behave under all these affronts? Ans. Mark xiv. 61. Acts viii. 32. 1 Pet. ii. 23.

28 Q. In what manner did they crucify him? Ans. Mark xv. 20. Luke xxiii. 33.

29 Q. Did our Savior then make no resistance, nor give a rebuke to their wicked cruelty? Ans. Luke xxiii. 34.

30 Q. What was the inscription set over his head? Ans. John xix. 19.

31 Q. What affronts did he suffer on the cross? Ans. Luke xxiii. 34—39.

32 Q. How did the other thief behave towards him? Ans. Luke xxiii. 40—42.

33 Q. What answer did Christ make to his faith and prayer? Ans. ver. 48.

34 Q. What respect did he pay to his own mother Mary, when he saw her near the cross? Ans. John xix. 26, 27.

35 Q. What were some of his last words of Jesus on the cross? Ans. Mark xv. 34. Luke xxiii. 46. John xix. 30.

36 Q. What remarkable occurrences attended the death of Christ?

Ans. (1.) Mark xv. 33.

(2.) Mark xv. 38.

(3.) Matt. xxvii. 51—53.

(4.) Mark xv. 39.

37 Q. What was done to the body of Jesus after his death? Ans. John xix. 31—37.

38 Q. How was Jesus buried? Ans. Mark xv. 43—46. Luke xxiii. 53. John xix. 40.

39 Q. What was done by the enemies of Christ to secure him from rising again? Ans. Matt. xxvii. 62—66.

SECTION II.

OF THE RESURRECTION AND APPEARANCES OF CHRIST.

40 Q. How did Jesus arise from the dead? Ans. Matt. xxviii. 1—4.

41 Q. What was the first notice the apostles of Christ had of his resurrection? Ans. Mark xvi. 1—8.

42 Q. Which of the apostles came to the sepulchre to examine this matter? Ans. John xx. 1—10.

43 Q. What story did the Jews tell concerning the resurrection of Christ? Ans. Matt. xxviii. 11—13.

44 Q. How soon did the soldiers come off with the governor? Ans. Matt. xxviii. 14.

45 Q. To whom did Jesus appear after his resurrection?

Ans. First to Mary Magdalen; afterwards to two disciples going to Emmaus; then to the apostles assembled, without Thomas; and all this on the day of his resurrection: afterwards he appeared to the apostles when Thomas was with them; again at the sea of Tiberias to seven of his disciples; then to a group of his disciples on a mountain in Galilee; then near Jerusalem, when he ascended to heaven.

46 Q. How long did he continue on earth after his resurrection? Ans. Acts i. 3. John xvi. 12.

47 Q. How did he appear to Mary Magdalen? Ans. John xx. 14—16.

48 Q. What did he say to her? Ans. John xx. 17.

49 Q. How did he appear to his disciples going to Emmaus? Ans. Luke xxiv. 13—31.

59 Q. Is there any thing else recorded concerning the apostle John ?

Ans. He also preached the word, and wrote the history of the life and death of Christ, which is called the Gospel : he wrote several epistles to the Christians : he was banished to the isle of Patmos, for the sake of Christ, where he wrote the book of the Revelation : in what order he wrote the things does not appear from scripture.

60 Q. You have informed us what were the doctrines, and what was the religion that the apostles and disciples taught after Christ went to heaven ; but how comes it to pass that among these doctrines we do not find them insisting more expressly on that great article of the gospel, the redemption by Christ's death, and the atonement made for sin by his sufferings ?

Ans. It is sufficiently evident that this doctrine was taught the world by Peter and John, as well as by Paul, since there is frequent mention of it in their epistles, as well as that it shines every where through the epistles of St. Paul ; nor can we suppose their preaching utterly forgot or neglected what their writings abound with, 1 Pet. i. 18, 19. ii. 24. iii. 18. and iv. 1. 1 John i. 7. ii. 2. iii. 16. and v. 6., and therefore it is possible they might preach it sometimes at first, though it be not expressly recorded in such short abstracts of their sermons as we find in the book of Acts : or, if this doctrine was not published at first with frequency and freedom, there seems to be a very good reason for it, namely, because neither the Jews nor Gentiles could well bear it so soon : for it was " a stumblingblock to the Jews, and foolishness to the Greeks." 1 Cor. i. 23. And they were to be led by degrees into a full acquaintance with the mystery of the gospel ; even as Christ himself led his own disciples by slow degrees into the knowledge of this and other things, " as they were able to bear them." John xvi. 12.

CHAPTER IV.

THE ACTS OF PAUL THE APOSTLE, HIS TRAVELS AND SUFFERINGS, HIS LIFE AND DEATH.

1 Q. Who was PAUL ? Ans. Acts xxiii. 6. xxi. 39. Phil. iii. 5, 6. Gal. i. 14. Acts vii. 58. For Paul, see *Chart; Benj. No. 9, and map No. 7.*

2 Q. What was his behavior towards the Christians while he continued a Pharisee ? Ans. Acts viii. 1—3. and vii. 58.

3 Q. How came he to become a Christian ? Ans. Acts ix. 1—3. *See Chart, map No. 7.*

4 Q. Did he hear any voice at the same time ? Ans. Acts ix. 4, 5.

5 Q. What effect had this upon Saul ? Ans. Acts ix. 6.

6 Q. Did Saul obey this divine vision ? Ans. Acts ix. 8—11.

7 Q. Who was sent to teach him his duty there ? Ans. Acts ix. 11, 12.

8 Q. Did Ananias go willingly on this errand ? Ans. Acts ix. 10, &c.

9 Q. How did Saul receive his sight ? Ans. Acts ix. 17, 18.

10 Q. Who appointed Saul at first to be a preacher ? Ans. Acts ix. 15. and xxii. 14, &c., 21.

Note, here. In St. Paul's rehearsal of this matter to Agrippa, Acts xxvi. 16, &c., Christ himself is represented as giving Paul his first commission from heaven to the Gentiles at this time ; yet it has been questioned whether the apostle does not in this rehearsal join together all that Christ said to him, both in his first vision upon the road to Damascus, and his second vision at Jerusalem in the temple, when he was more expressly sent to the Gentiles, Acts xxii. 17, 18, 21., but this is too large a debate to be assumed here.

11 Q. How did Saul employ himself after this wonderful appearance ? Ans. Acts ix. 19—22.

12 Q. How came he to learn and preach the gospel so soon ? Ans. Gal. i. 1, 11—16.

13 Q. Where did he preach the gospel when he went to Damascus ? Ans. Gal. i. 17, 18. *See Chart, map No. 7.*

14 Q. When he returned to Damascus, how did the Jews bear with him ? Ans. Acts ix. 23—25. and 2 Cor. xi. 32, 33.

15 Q. When he came to Jerusalem, how was he received by the disciples ? Ans. Acts ix. 26.

16 Q. How were they persuaded to believe that he was now a disciple of Christ ? Ans. Acts ix. 26, 27.

17 Q. Who was Barnabas ? Ans. Acts iv. 36. *See Chart, map No. 7.*

18 Q. Did Saul preach Christ at Jerusalem ? Ans. Acts ix. 28—30. *See Chart, map No. 7.*

19 Q. What was that other vision which he had of Christ when he was at Jerusalem ? Ans. Acts xxii. 17—21.

Note. Though this account of Paul's seeing Christ in the temple at Jerusalem seems here immediately to follow the account of his conversion, Acts xxii. 16, 17., yet some think he had not this vision till the second time of his coming to Jerusalem.

20 Q. Whither was Barnabas sent by the apostles ? Ans. Acts xi. 22—24. *See Chart, map No. 7.*

Note. This great success of the gospel at this time was partly among the Jews who resided in other countries, and partly the Jewish proselytes of the gate, or the "devout persons, and such as feared God." Acts x. 2, and xiii. 26, 50.

21 Q. Whither did Barnabas go when he left Antioch? Ans. Acts xi. 25, 26. See *Chart, map No. 7.*

22 Q. What further commission had Barnabas and Saul to preach the gospel to the Gentiles? Ans. Acts xiii. 1—3.

23 Q. Who was their assistant or attendant in this journey? Ans. Acts xii. 25, xiii. 5, Col. iv. 10.

24 Q. What opposition did they meet with when they came to Paphos, in Cyprus? Ans. Acts xiii. 6—8. See *Chart, map No. 7.*

25 Q. How was Elymas punished for this crime? Ans. Acts xiii. 10—12.

Note. From Paphos they went to Pamphylia in Asia, and thence John Mark returned to Jerusalem, and left Paul and Barnabas, v. 13. See *Chart, map No. 7.*

26 Q. Where were the next remarkable labors of Paul and Barnabas? Ans. Acts xiii. 14—41. See *Chart, map No. 7.*

27 Q. What effect had Paul's preaching upon the inhabitants of that city? Ans. Acts xiii. 45—47.

28 Q. Did the Gentiles receive the gospel there? Ans. Acts xiii. 48—51. Mat. x. 14.

29 Q. Whither did Barnabas and Paul travel next? Ans. Acts xiv. 1—6. See *Chart, map No. 7.*

30 Q. What remarkable occurrence fell out at Lystra? Ans. Acts xiv. 8—10.

31 Q. How did this miracle affect the people? Ans. Acts xiv. 11—18.

32 Q. Did the people continue in this mind? Ans. Acts xiv. 19.

33 Q. How did Paul escape thence? Ans. Acts xiv. 20—27. See *Chart, map No. 7.*

34 Q. What new troubles arose while they were at Antioch? Ans. Acts xv. 1.

35 Q. How was this controversy continued? Ans. Acts xv. 2.

Note. It is probable that at this time Paul told Peter, James, and John, of the liberty of the gospel, or the freedom from all Jewish ceremonies, which he preached to the Gentiles, Gal. ii. 1—9, and which he calls his gospel, being eminently the apostle of the Gentiles. Gal. ii. 7—9, and 1 Tim. ii. 7.

36 Q. How did the apostles and elders decide it? Ans. Acts xv. 6—30.

37 Q. Why were these few things so particularly forbidden to the Gentile converts?

Ans. Some suppose these were the things always forbidden to the Jewish proselytes of the gate. See note on q. 20. And that it would have given too much offense to the Jews, as well

as to those proselytes, if the apostle had not required the Gentile converts to observe these rules, at least for the present season.

Note. Fornication was a thing always unlawful in itself, yet here other things are joined with it which are not sinful in their own nature; because the eating of blood, and things offered to idols, were frequently attended with fornication and impurity among the Gentiles, at their idolatrous feasts; and therefore this sin of fornication is expressly forbidden here, to put the Christians always in mind of the unlawfulness of it; and more particularly, because some professed Christians in that age pretended it to be lawful, such as the Gnostics, Nicolaitans, &c. Abstinence from things offered to idols seems to be but a temporary command, for particular times and places; since it is permitted in some cases by the apostle, namely, where it gives no offense. 1 Cor. x. 19—31. And abstinence from blood, not being in itself unlawful, seems to stand on the same footing: for it is plain that the reason given against eating blood is, because it was devoted to God to make atonement for sin. Lev. xvii. 10—14. And the blood of beasts slain for food was to be poured out on the ground, because the life, or most noble part of the creature, was contained in it, and was devoted to God, as a sort of first-fruits, to sanctify the rest for the eater's sake. But now the blood of Christ having made full atonement for sin, and all sorts of food under the New Testament being sanctified to the eater by the word and prayer, 1 Tim. iv. 3—5., blood has neither of these uses continued; and is therefore one of those meats which may be eaten with thanksgiving, though it was forbidden at first for a season, together with meats offered to idols, lest the Jews and proselytes should take offense.

38 Q. What were the next travels of Paul and Barnabas?
Ans. Acts xv. 36—38. See *Chart, map No. 7.*

39 Q. How was this contention ended between Barnabas and Paul? Ans. Acts xv. 39—41.

40 Q. Where did Paul meet with Timothy? Ans. Acts xvi. 1—8. See *Chart, map No. 7.*

Note. Asia is a large country, one quarter of the world. The lesser Asia is the same with Natolia, a square country between the Euxine sea and the Mediterranean. But the Asia which the scripture so frequently speaks of in the Acts, seems to be but a small part of this lesser Asia, including only Phrygia, Mysia, Caria, and Lybia, which are washed on the west by the *Ægean sea*; and where the famous seven churches were. Rev. i. 1.

41 Q. Where was the next remarkable place of their ministry? Ans. Acts xvi. 9—15. See *Chart, map No. 7.*

Note. Here it is probable that Luke, who wrote the Acts of the apostles, became a companion of Paul, because from this time he uses the word *we* in his history.

42 Q. What miracle was wrought there? Ans. Acts xvi. 16—18.

43 Q. How did her masters bear it when they saw their gains were gone? Ans. Acts xvi. 19—24.

44 Q. How were they released thence ? Ans. Acts xvi. 25—27.

45 Q. How was this self-murder prevented ? Ans. Acts xvi. 31—34.

46 Q. But did the magistrates then dismiss them ? Ans. Acts xvi. 35—40.

47 Q. What trials did they meet with at Thessalonica ? Ans. Acts xvii. 1—10. *See Chart, map No. 7.*

48 Q. What was the wise and generous conduct of the Bereans ? Ans. Acts xvii. 10—13.

49 Q. In what manner did Paul preach, when he came to Athens ? Ans. Acts xvii. 16—30.

50 Q. But did he not also preach Jesus Christ and the gospel ? Ans. Acts xvii. 30, 31.

51 Q. What employment had Paul at Corinth ? Ans. Acts xviii. 1—4. *See Chart, map No. 7.*

52 Q. What effect had his preaching there ? Ans. Acts xviii. 5—11.

53 Q. What persecution did he meet with there ? Ans. Acts xviii. 12—16.

Note 1. Though Paul found such great and remarkable success in his ministry among the Corinthians yet by the means of some false brethren, and some ambitious pretenders to apostleship, there were such factions and contentions raised in this church, that cost him much sorrow of heart ; and this was increased by the irregular lives and immoral practices of some of his converts there, which occasioned his writing two large and excellent epistles to them.

Note 2. It is thought most probable that Paul, who went from Corinth to Cenchrea, and to Ephesus, left Aquila and Priscilla at Ephesus, where they instructed Apollos, a fervent preacher, a disciple of John the Baptist, in the gospel of Christ ; but that Paul himself went to Jerusalem to the feast, and returned to Ephesus again before Aquila went thence, and before his great success at Ephesus began ; which is related in the very next chapter, namely, the sixth.

54 Q. When Paul came to Ephesus, what remarkable occurrences did he meet with there ? Ans. Acts xix. 1—7. *See Chart, map No. 7.*

55 Q. How did he perform the rest of his ministry there ? Ans. Acts xix. 8—12.

56 Q. Was he not persecuted by the heathens in this place ? Ans. Acts xix. 24—29.

57 Q. How did he escape thence ? Ans. Acts xix. 29—41. xx. 1—6. *See Chart, map No. 7.*

58 Q. Was there any thing of importance fell out in the seven days while Paul traveled at Troas ? Ans. Acts xx. 6—9.

59 Q. How was the young man recovered ? Ans. Acts xx. 10—12.

60 Q. What exhortation did Paul give at Miletus ? Ans. Acts xx. 17—35.

61 Q. Whither did Paul travel next ? Ans. Acts xx. 16. and xxi. 1---15. See *Chart, map No. 7.*

62 Q. In what manner did Agabus deliver this prophecy ? Ans. Acts xxi. 11.

63 Q. What was the noble speech and resolution of Paul on this occasion ? Ans. Acts xxi. 12, 13.

64 Q. What was the first thing he did when he came to Jerusalem ? Ans. Acts xxi. 17---20. See *Chart, map No. 7.*

Note. Here he now published freely to the whole church his success among idolators, which he had communicated only before privately, and to a few. Gal. ii. 2.

65 Q. What advice did the elders of Jerusalem give him ? Ans. Acts xxi. 20---25.

Note. This compliance of St. Paul being recommended to him by one apostle, namely, James, and by the elders at Jerusalem, Acts xxi. 13, 20, &c., and being put in practice by himself, who was, perhaps, the chief of the apostles, we cannot reasonably suppose it sinful or blameworthy, especially since the scripture passes no censure on it : and yet must we not say the religious ceremonies of the Jews, and particularly all the ~~ten~~ offerings, (such as this was, Num. vi. 14.) were abolished by the great sacrifice of Christ, and the introduction of Christianity by the Holy Ghost at Pentecost ?—In order, therefore, to vindicate this practice of St. Paul, we may consider the Jewish ceremonies under a twofold aspect : 1. As they were part of their national laws, under God as their King ; and 2. As part of their religious worship paid to him as their God. Now the Jewish state being not yet destroyed, may we not suppose that St. Paul might comply with these practices as a part of the national Jewish laws, rather than as a religious worship ; for he every where declared the Gentiles to be free from them ?

Or, if we consider these ceremonies only in their religious design, may we not suppose, that from the death of Christ, which was the substantial sacrifice, these shadows so far vanished, that they ceased to be necessary, but were left, for a season, as indifferent things to the Jews, which, as the apostle expresses, Heb. viii. 13., “were decaying and waxing old, and ready to vanish away ?” May we not suppose the divine indulgence of them for a season, because of the weakness of mankind, who cannot easily bear a universal change of their ancient customs all at once ; and for this reason, lest the Jews should take too great offense, St. Paul took Timothy and circumcised him, in order to make him a preacher, since his mother was a Jewess, Acts xvi. 1, 3, this being a lawful thing to him, though not necessary. At the same time he would not have Titus circumcised, because he was a Gentile, and had nothing to do with the Jewish law. Gal. ii. 3. And the same apostle being a Jew, for the same reason might comply with the Jewish rites of shaving his head, and sacrificing, as things left indifferent to the Jews for a season, by the will of God, in compliance with the weakness of man.

66 Q. Did this piece of compliance secure Paul from the persecution of the Jews ? Ans. Acts xxi. 27---40.

67 Q. What defense did Paul then make ? Ans. Acts xxii. 1---21.

68 Q. How did the Jews bear this speech? Ans. Acts xxii. 22.

69 Q. How was he secured from their rage? Ans. Acts xxii. 24---30.

70 Q. How did Paul plead his own cause here before the council? Ans. Acts xxiii. 6.

71 Q. What effect had this upon the council? Ans. Acts xxiii. 9, 10.

72 Q. What particular encouragement had Paul from heaven under these sufferings? Ans. Acts xxiii. 11.

73 Q. What was the next danger he was exposed to? Ans. Acts xxiii. 12---15.

74 Q. By what means did the providence of God secure Paul from this conspiracy? Ans. Acts xxiii. 16---35.

75 Q. What was the next step taken by the high priests and elders to condemn Paul; and how did Paul defend himself? Ans. Acts xxiv. 1---21. *See Chart, map No. 7.*

76 Q. What did Felix determine concerning him? Ans. Acts xxiv. 22---26.

77 Q. Had Paul's discourse any good effect upon Felix? Ans. Acts xxiv. 24, 25, 27.

78 Q. Did the high priests and elders entirely drop their accusations against Paul? Ans. Acts xxiv. 27. and xxv. 2. *See Chart, map No. 7.*

79 Q. How did Paul come off before Festus? Ans. Acts xxv. 9---12.

80 Q. What occasion had Paul then to plead his cause again before Agrippa, who was the king of Galilee? Ans. Acts xxv. 13---27.

81 Q. What was the substance of Paul's speech to Agrippa? Ans. Acts xxvi. 1---23.

82 Q. What influence had this speech upon Agrippa? Ans. Acts xxvi. 26---32.

83 Q. How was Paul sent to Cæsar at Rome? Ans. Acts xxvii. *See Chart, map No. 7.*

84 Q. Was there any remarkable occurrence fell out there? Ans. Acts xxviii. 1---5.

85 Q. What did the barbarous people of the island think of this when they saw it? Ans. Acts xxviii. 4---6.

86 Q. What entertainment did they meet with upon the island? Ans. Acts xxviii. 7---9.

87 Q. How long did they tarry there? Ans. Acts xxviii. 11---13. *See Chart, map No. 7.*

88 Q. How was Paul disposed of when he came into the city? Ans. Acts xxviii. 16.

89 Q. What was Paul's first work when he came to Rome? Ans. Acts xxviii. 17---23.

90 Q. What effect had this sermon of Paul on the Jews at Rome? Ans. Acts xxviii. 24, 28.

91 Q. How long did Paul continue there? Ans. Acts xxviii. 30, 31.

Note. Here ends the history of the book of scripture, called the *Acts of the Apostles*. What remains is collected from the Epistles of Paul.

92 Q. Since several of the Epistles of Paul are said to be written from Rome, which are those he is supposed to have written at this time? Ans. Phil. i. 13, 26. Eph. vi. 20. Col. iv. 18. Philem. 9, 22.

93 Q. When he was released from prison at Rome, whither did he go?

Ans. Into several countries, both of Europe and Asia, preaching the gospel, and confirming the Christian converts. *See Chart, map No. 7.*

94 Q. Who attended and assisted him in his ministry and travels? Ans. See 2 Tim. iv. 10—12. *See Chart, map No. 7.*

95 Q. What became of him when he came the second time to Rome? Ans. 2 Tim. iv. 14—16.

96 Q. Did he finish his life and labors here? Ans. 2 Tim. iv. 6. 1 Cor. xv. 10. 2 Cor. xi. 23, &c.

Note. Paul was beheaded as a martyr for Christ, under the reign of Nero, emperor of Rome, as the ancient historians inform us.

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— ii. 2.	Num. xxiv. 17.	— xiii. 14.	Isa. vi. 9.
— — 5.	Mic. v. 2.	— — 25.	Ps. lxxviii. 2.
— — 15.	Hos. xi. 1.	— xv. 7.	Isa. xxix. 13.
— — 17.	Jer. xxxi. 15.	— — 30.	— xxxv. 5, 6.
— — 23.	Jud. xiii. 5.	— xix. 7.	Deut. xiv. 1.
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— 9.	Mic. v. 2.	— 34.	Ps. lxxxix. 36, 37.
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— 17, 39.	Mark xvi. 17.	— 41.	Isa. xxxix. 14.
— 25.	Joel ii. 28, 29.	— 47.	— lv. 5.
— 30.	Ps. xvi. 8.	— xv. 16.	Amos ix. 11, 12.
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— 13.	— xxi. 23.	— 21.	Deut. xxxiii. 2.
— 16.	Gen. xii. 3—7.	— 30.	Gen. xxi. 10—12.

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— 20.	Isa. xxxviii. 16.		xxxv. 18.

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	Kings vi. 17. Dan		Isa. lvi. 13. Zech.
	iii. 28. Acts xii. 7.		viii. 8.
— ii. 2.	Num. xv. 30, 31.	— ix. 1, 2.	Exod. xxv. xxvi. xl
— — 6, 7.	Ps. viii. 4. cxliv. 3	— — 7.	Lev. xvi. 2. 11, 12.
	1 Cor. xv. 27.	— — 19.	Exod. xxiv. 6—8.
— — 12.	Ps. xxii. 22—25.	— x. 4.	Mic. vi. 6.
— — 13.	Isa. viii. 18.	— — 5.	Ps. xl. 6.
— iii. 2.	Exod. xiv. 31. Num.	— — 16.	Jer. xxxi. 33, 34.
	xii. 7.	— — 28, 29.	Deut. xvii. 2—6.
— — 15.	Ps. xciv. 7.	— xi.	Gen. Exod. Jud. &c.
— — 17, 18.	Num. xiv. 22,	— xii. 5.	Prov. iii. 11.
	29, 30.	— — 26.	Hag. ii. 6.
— xii. 12.	Isa. xxxv. 3.	— xiii. 11.	Exod. xxix. 14.
— — 16.	Gen. xxv. 33.	— — 20.	Ezek. xxxiv. 23
— — 17.	— xxvii. 34—38.		Zech. ix. 11
— — 18.	Exod. xix. 12—18.		

JAMES.

Ch. i. 5.	1 Kings iii. 9, 11,	Ch. iii. 2.	1 Kings viii. 46.
	12. Jer. xxix.	— v. 11.	Ps. xciv. 12. Job i.
	12, 13.		21, 22. xlii. 10.
— — 17.	Mal. iii. 6.	— — 16.	Gen. xx. 17. Deut.
— ii. 21—23.	Gen. xv. 6. xxii.		ix. 18—20.
	9—12. Isa. xli. 8.	— — 17, 18.	1 Kings xvii. 1.
— — 25.	Josh. ii. 1.		xviii. 42—45.

I. PETER.

Ch. i. 7.	Isa. xlvii. 9, 10.	Ch. ii. 9.	Deut. vii. 6.
— — 10, 11.	Zech. xiii. 9.	— — 10.	Hos. i. 9, 10.
— — 24, 25.	Dan. ii. 44. viii. 13.	— — 23, 24.	Isa. liii.
— ii. 5.	Hag. ii. 7. Isa. lii.	— iii. 6.	Gen. xviii. 12.
— — 6.	Dan. ix. 26.	— — 20.	— vi. 7.
— — 9.	Isa. xl. 6—8.	— iv. 11.	Jer. xxiii. 22.
	— lxi. 6.	— — 17.	Isa. x. 12. Ezek.
	— xxxviii. 16.		xv. 6.
	Exod. xix. 5, 6.	— v. 3.	Ezek. xxxiv. 4.
		— — 5.	Isa. lvii. 15.

II. PETER.

Ch. i. 13.	Josh. xxiii. 14.	Ch. ii. 15.	Num. xxii. 5, 7, 21
— — 16, 17.	Matt. xvii. 1—5.		23, 28.
— — 21.	2 Sam. xxiii. 2.	— iii. 4.	Isa. v. 19.
— ii. 5.	Gen. vii. 1, 7,	— — 5, 6.	Gen. i. 6—9. vii. 11—22
	16, 23.	— — 10.	Ps. cii. 26.
— — 6, 7.	— xix. 16,	— — 13.	Isa. lxxv. 17—19.
	24, 25.		Rev. xxi.

I. JOHN.

Ch. i. 5.	1 Kings viii. 46.	Ch. iii. 2.	Job. xix. 26. Ps.
— — 9.	Eccles. vii. 20.	— — 5.	xvi. 11.
— ii. 2.	Isa. lv. 7.	— — 12.	Isa. liii.
— — 19.	Rom. iii. 25.	— — 22.	Gen. iv. 4—8.
— — 27.	Deut. xiii. 13. Ps.	— — 3.	Jer. xxix. 12, 13.
	xli. 9.	— — 16.	Mic. vi. 8.
— — 33, 34.	Isa. lxi. 1. Jer. xxxi.	— — 20.	Job xlii. 8.
— iii. 1.	— lvi. 5.		Isa. ix. 6. liv. 5.

JUDE.

Ver. 5.	Num. xiv. 29. xxvi.	Ver. 11.	Gen. iv. 5. Num.
— — 7.	64.	— 14.	xvi. 1. xxii. 7—21.
— — 9.	Gen. xix. 24. Deut.	— 19.	Gen. v. 18.
	xxix. 23.	— 24.	Ezek. xiv. 7.
	Dan. x. 13. Zech.		Zech. iii. 4, 5.
	iii. 2.		

THE REVELATION.

Ch. i. 4.	Exod. iii. 14.	Ch. ii. 19.	1 Kings. xvi. 31.
— — 7.	Dan. vii. 12.	— — 7.	xxi. 25.
— — 8.	Isa. xlv. 6.	— — 18.	Isa. xxii. 22.
— — 12, 20.	Zech. iv. 2. Ezek.	— iv. 2, 3.	— — lv. 1, 2.
	i. 26.	— — 6.	Ezek. i. 26—28.
— — 14, 15.	Dan. vii. 9.	— — 11.	— — 5, &c.
— — 17.	Ezek. i. 28. Dan.	— vi. 2, 4, 5, 8.	Dan. vii. 10.
	x. 8.	— — 15.	Zech. vi. 2—8.
— ii. 7.	Gen. ii. 9.	— — 15.	Isa. ii. 19—21.
— — 14.	Num. xxiv. 14. xxv.	— — 14.	Dan. vii. 2.
	1. xxxi. 16.		Isa. i. 18. Zech.
			xiii. 1.

Ch. x. 6.	Dan. xii. 7.	Ch. xiv. 14.	Dan. vii. 13.
— — 9.	Ezek. iii. 3.	— — 20.	Isa. lxiii. 3.
— xi. 1.	— xl.	— xvii. 2.	Jer. li. 7.
— — 4.	Zech. iv. 11—14.	— — 12.	Dan. vii. 20.
— — 11.	Ezek. xxxvii. 5, 9, 10, 14.	— xix. 20.	— — 11.
— xii. 7.	Dan. xii. 1.	— xx. 8.	Ezek. xxxvii. 2. &c.
— xiii. 1, &c.	— vii. 3, &c.	— — 11, 12.	Dan. vii. 9, 10.
— xiv. 8.	Isa. xxi. 9. Jer. li. 8.	— xxi. 1.	Isa. lxv. 17. lxvi. 22.
— — 11.	— xxiv. 10.	— xxii. 1.	Ezek. xlvii. 1—12.
		— — 17.	Isa. lv. 1.

PLAN FOR THE ANNUAL READING THROUGHOUT THE BIBLE.

JANUARY.					FEBRUARY.					MARCH.				
Jan.	Genes.	1 Chron.	Matt. 1 f v. 17.	Feb.	Genes.	2 Chron.	Mark.	Mar.	Exodus.	2 Chron.	Luke			
1	1	1		1	32	4	4	1	11	32	17			
2	2	2		2	33	5	5	2	12	33	18			
3	3	3		3	34	6	6	3	13	34	19			
4	4	4		4	35	7	7	4	14	35	20			
5	5	5		5	36	8	8	5	15	36	21			
6	6	6		6	37	9	9	6	16	37	22			
7	7	7		7	38	10	10	7	17	38	23			
8	8	8		8	39	11	11	8	18	39	24			
9	9	9		9	40	12	12	9	19	40	25			
10	10 f. v. 9.	10		10	41	13	13	10	20	41	26			
11	11	11		11	42	14	14	11	21	42	27			
12	12	12		12	43	15	15	12	22	43	28			
13	13	13		13	44	16	16	13	23	44	29			
14	14	14		14	45	17	17	14	24	45	30			
15	15	15		15	46	18	18	15	25	46	31			
16	16	16		16	47	19	19	16	26	47	1			
17	17	17		17	48	20	20	17	27	48	2			
18	18	18		18	49	21	21	18	28	49	3			
19	19	19, 20		19	50	22	22	19	29	50	4			
20	20	20		20	Exod. 1	23	23	20	30	51	5			
21	21	21		21	2	24	24	21	31	52	6			
22	22	22		22	3	25	25	22	32	53	7 f. v. 66			
23	23	23 f. v. 94.		23	4	26	26	23	33	54	8			
24	24	24		24	5	27	27	24	34	55	9			
25	25	25		25	6 to v. 13.	28	28	25	35	56	10 f. v. 28			
26	26	26		26	7	29	29	26	36	57	11			
27	27	27		27	8	30	30	27	37	58	12 f. v. 22			
28	28	28		28	9	31	31	28	38	59	13			
29	29	29	Mark 1	29	10		16	29	39	60	Esther 1			
30	30	30	2	30				30	40	61	2			
31	31	31	3	31				31	Lev. 1	62	3			

APRIL.			MAY.			JUNE.		
Ap.	Lev.	Ester.	Acts.	May.	Numb.	Job.	Psalm.	June.
1	2	4	3	1	5	24	11-13	1
2	3	5	4	2	6	25	14-16	2
3	4	6	5	3	7	26	17	3
4	5	7	6	4	8	27	18	4
5	6	8	7	5	9	28	19-21	5
6	7	9	8	6	10	29	22	6
7	8	10	9	7	11	30	23-25	7
8	9	Joh 1	10	8	12	31	26-28	8
9	10	2	11	9	13	32	29, 30	9
10	11	3	12	10	14	33	31	10
11	12	4	13	11	15	34	32	11
12	13	5	14	12	16	35	33	12
13	14	6	15	13	17	36	34	13
14	15	7	16	14	18	37	35	14
15	16	8	17	15	19	38	36	15
16	17	9	18	16	20	39	37	16
17	18	10	19	17	21	40	38	17
18	19	11	20	18	22	41	39, 40	18
19	20	12	21	19	23	42	41-43	19
20	21	13	22	20	24	Prov. 1	44	20
21	22	14	23	21	25	2	45	21
22	23	15	24	22	26	3	46-48	22
23	24	16	25	23	27	4	49	23
24	25	17	26	24	28	5	50	24
25	26	18	27	25	29	6	51-52	25
26	27	19	28	26	30	7	53-55	26
27	28	20	29	27	31	8	56, 57	27
28	29	21	30	28	32	9	58, 59	28
29	30	22	31	29	33	10	60, 61	29
30	31	23	32	30	34	11	62, 63	30
		24	33	31	35	12, 13	64, 65	31
		25	34					
		26	35					
		27						
		28						
		29						
		30						
		31						

JULY.				AUGUST				SEPTEMBER.			
July.	Deut.	Song.	Psalms	Aug.	Judges	Isaiah	Romans	Sep.	1 Sam.	Isaiah.	Galatians
1	30	7	112, 114	1	3	30	15	1	9	61	1
2	31	8	115, 116	2	4	31	16	2	10	62	2
3	32	Isaiah 1	117, 118	3	5	32	1 Cor. 1	3	11	63	3
4	33	2	119 to v. 40	4	6	33	2	4	12	64	4
5	34	3	41-60	5	7	34	3	5	13	65	5
6	Josh. 1	4	61-128	6	8	35	4	6	14	66	6
7	3	5	129-176	7	9	36	5	7	15	Jer. 1	Eph. 1
8	4	6	177-190	8	10	37	6	8	16	2	2
9	5	7	191-197	9	11	38	7	9	17	3	3
10	6	8	198-230	10	12	39	8	10	18	4	4
11	7	9	231-244	11	13	40	9	11	19	5	5
12	8	10	245-268	12	14	41	10	12	20	6	6
13	9	11	269-282	13	15	42	11	13	21	7	7
14	10	12	283-296	14	16	43	12	14	22	8	8
15	11	13	297-310	15	17	44	13	15	23	9	9
16	12	14	311-324	16	18	45	14	16	24	10	10
17	13	15	325-338	17	19	46	15	17	25	11	11
18	14	16	339-352	18	20	47	16	18	26	12	12
19	15	17	353-366	19	21	48	2 Cor. 1	19	27	13	13
20	16	18	367-380	20	Ruth 1	49	2	20	28	14	14
21	17	19	381-394	21	2	50	3	21	29	15	15
22	18	20	395-408	22	3	51	4	22	30	16	16
23	19	21	409-422	23	4	52	5	23	31	17	17
24	20	22	423-436	24	1 Sam. 1	53	6	24	2 Sam. 1	18	18
25	21	23	437-450	25	2	54	7	25	2	19	19
26	22	24	451-464	26	3	55	8	26	3	20	20
27	23	25	465-478	27	4	56	9	27	4	21	21
28	24	26	479-492	28	5	57	10	28	5	22	22
29	25	27	493-506	29	6	58	11	29	6	23	23
30	26	28	507-520	30	7	59	12	30	7	24	24
31	Judges 1	29	521-534	31	8	60	13			25	25

OCTOBER				NOVEMBER				DECEMBER			
Oct.	2 Sam.	Jer.	1 Tim.	Nov.	2 Kings.	Lam.	1 Peter	Dec.	2 Kings.	Ezek.	Zech.
1	8	25	3	1	13	4	2	1	93	29	6, 7
2	9	26	4	2	16	5	3	2	94	30	8
3	10	27	5	3	17	Ezek. 1	4	3	95	31	9
4	11	28	6	4	18	2	5	4	Hosea 1	32	10, 11
5	12	29	2 Tim. 1	5	19	3	2 Peter 1	5	2	33	12, 13
6	13	30	3	6	20	4	9	6	3, 4	34	14
7	14	31	4	7	21	5	3	7	5	35	Mal. 1
8	15	32	Titus 1	8	22	6	1 John 1	8	6	36	2
9	16	33	2	9	2 Kings 1	7	2	9	7	37	3, 4
10	17	34	3	10	2	8	3	10	8	38	Rev. 1
11	18	35	Philémon.	11	3	9	4	11	9	39	2
12	19	36	Heb. 1	12	4	10	5	12	10	40	3
13	20	37	2	13	5	11	2 John	13	11	41	4
14	21	38	3	14	6	12	3 John	14	12	42	5
15	22	39	4	15	7	13	Jude	15	13	43	6
16	23	40	4	16	8	14	1, 2	16	14	44	7
17	24	41	5	17	9	15	3, 4	17	Joel 1	45	8
18	1 Kings 1	42	6	18	10	16	5, 6	18	2	46	9
19	2	43	7	19	11	17	7	19	3	47	10
20	3	44	8	20	12	18	Nah. 1, 2	20	Amos 1	48	11
21	4	45	9	21	13	19	3	21	2	Dan. 1	12
22	5	46	10	22	14	20	Hab. 1	22	3	2	13
23	6	47	11	23	15	21	2	23	4	4	14
24	7	48	12	24	16	22	3	24	5	4	15
25	8	49	13	25	17	23	7eph. 1, 2	25	6	5	16
26	9	50	James 1	26	18	24	3	26	7	6	17
27	10	51	2	27	19	25	Hag. 1, 2	27	8	7, 8	18
28	11	52	3	28	20	26	Zech. 1	28	9	9	19
29	12	Lam. 1	4	29	21	27	2, 3	29	Obadiah	10	20
30	13	2	5	30	22	28	4, 5	30	Jonah 1, 2	11	21
31	14	3	1 Peter 1		23	29		31	3, 4	12	22

A COMPARISON
OF
SCRIPTURE TYPES AND ANTI-TYPES,
REDUCED TO
THEIR PROPER ORDER,
WITH
COPIOUS SCRIPTURAL REFERENCES,
INTENDED AS A HELP TO FACILITATE
THE READING OF
SCRIPTURAL TYPES, FIGURES AND ALLEGORIES.

I. TYPICAL PERSONS.

I. CHRIST AND ADAM COMPARED.

<i>Typical Allusions.</i>	<i>Anti-types.</i>
(1.) Without <i>natural</i> descent. Lk. iii. 38.	Luke i. 35. Jer. xxxi. 22.
(2.) Without an <i>equal</i> . Gen. i. 26, 27.	Heb. i. 3—5. 1 Tim. iii. 16.
(3.) The first <i>progenitor</i> of all men. 1 Cor. xv. 45, 47.	Eph. iii. 15. 1 Cor. xv. 49. and v. 21, 22.
(4.) The first <i>lord and king</i> . Gen. i. 28. Ps. viii. 4—5.	Eph. i. 22. Is. ix. 7.
(5.) The first <i>husband</i> . Gen. ii. 18, 23.	Eph. v. 31, 32. v. 27, 30.
(6.) The first <i>covenant head and representative</i> . Rom. v. 13, 19.	Rom. v. 21. John x. 10.

II. CHRIST AND NOAH COMPARED

(1.) His <i>name, character, &c.</i> Gen. v. 29. v. 16.	
(2.) His <i>zeal, &c.</i> 2 Pet. ii. 5.	Ps. xl. 9.
(3.) The <i>Ark</i> . Gen. vi. 14—16. and ch. viii.	1 Pet. iii. 21, 22.
(4.) The <i>number saved, &c.</i> 1 Pet. iii. 20.	Matt. xx. 16. Luke xii. 32. Rev. vii. 9.
(5.) The <i>dove</i> . Gen. viii. 11.	Matt. iii. 16.
(6.) The <i>sacrifice</i> . do. 21.	Eph. v. 2.
(7.) The <i>rainbow</i> . ix. 13,	Rev. iv. 3.

III. CHRIST AND MELCHIZEDEK COMPARED.

Typical Allusions.

- (1.) He was a king of *righteousness and peace*. Rom. vii. 2.
- (2.) He "brought forth *bread*," &c. Gen. xiv. 18.
- (3.) He was priest of the most high God. Gen. xiv. 18.
- (4.) He was "without *father*, without *mother*," &c. Heb. vii. 3.

Anti-types.

- Is. ix. 6, last clause. Luke viii. 14
 Ps. lxxxv. 10. xcvi. 2. Is.
 xlv. 19. lxi. 10. Jer. xxiii. 6.
 xxxiii. 16. 1 Cor. i. 30. Rom.
 x. 4.
- Ps. lxxviii. 10. Prov. ix. 5.
- John vi. 48—51. 1 Cor. xi. 23—26.
- Ps. cx. 4. Heb. vi. 20.
 Is. liii. 8. Acts viii. 33.

IV. CHRIST AND ISAAC COMPARED.

- (1.) Abraham *offers* Isaac. Gen. xxii. 9.
- (2.) Isaac, an "*only son*," and "*heir*," Gen. xxii. 15—18. xv. 4. xxv. 5.
- (3.) Isaac a subject of *prophecy*. Gen. xv. 3. xvii. 16.
- (4.) He *carried* the wood, &c. Gen. xxii. 6.
- (5.) He was *innocent*, &c. Gen. xxii. 2. 7—9.
- (6.) He offered himself *willingly*, &c. Gen. xxii. 7—10.
- (7.) He was offered at his father's *hand*. Gen. xxii. 10.
- (8.) He was offered on *Mt. Moriah*. Gen. xxii. 2.
- (9.) *Great love* in ABRAHAM, *great obedience* in ISAAC. Gen. xxii. 12.
- (10.) He was *figuratively dead* three days. Gen. xxii. 4. Heb. vi. 29.
- (11.) He subsequently became the father of *many nations*. Gen. xxii. 17, 18.

- John iii. 16.
- Matt. iii. 17. John iii. 35. Heb. i. 1—5.
- Gen. iii. 15. xlix. 10. Is. ix. 67.
- John xix. 17.
- 1 Pet. ii. 22.
- Heb. x. 5—9. John iv. 34. v. 30. vi. 38.
- Is. iii. 6—12. Acts ii. 23.
- Matt. xxvii. 33—35. Mark xv. 22. Luke xxiii. 33. John xix. 17. See Geog. In. word *Calvary*.
- John iii. 16. John x. 15.
- Compare Matt. xxvii. 63, with xxviii. 6. Luke xxiv. 1—8, &c.

V. CHRIST AND JACOB COMPARED.

- (1.) He was chosen as the *progenitor* of the Jewish nation. Gen. xxxii. 28, 32. 2 Kings xvii. 34. Rom. ix. 13.
- (2.) He was the father of the *twelve Patriarchs*.
- (3.) He experienced many *hardships*, &c. Gen. xxvii. 16—30. xxxiv. 25—31. ch. xxxvii. &c.
- (4.) Esau's *subjection* to him.—Rom. ix. 13.

- Prov. viii. 25—31. Heb. i. 10. 1 Pet. ii. 9. 2 Thess. ii. 13. Eph. i. 14. Eph. i. 5, 11.
- Matt. x. 1. Mark. vi. 7. Luke ix. 1.
- Matt. ii. 13—15. ch. iv. 1—11. See Matt. Mark, Luke and John, particularly Matthew xxviii. Mark xv. Luke xxiii. John xix.
- Is. xlv. 23. Rom. xiv. 11. Phil. ii. 10, 11. Col. i. 18. Is. lxiii. 1, 2, 3, 46.

Typical Allusion.

- (5.) He, an *exile*, crossed over Jordan. Gen. xxxii. 10.
- (6.) His *conflict* with the angel. Gen. xxxii. 24—32.
- (7.) His final *victory*. (same.)
- (8.) The children *struggled*, &c. Gen. xxv. 22, &c.
- (9.) Esau sells the birth-right for a mess of *pottage*, &c. Gen. xxv. 30—34.
- (10.) Jacob *blessed* in Esau's garments, &c. Gen. xxvii. 14—29.
- (11.) Angels meet him, &c. Gen. xxxii. 1.
- (12.) He "*wrestles*" with the angel. Gen. xxxii. 24—32.
- (13.) He was buried in *Canaan*, &c. Gen. i. 7—13.

Anti-types.

- Matt. i. 23. ii. 1. i. Tim. i. 15. 2 Cor. viii. 9. Matt. xxvii. 50, 59, 60.
- Matt. xxvi. 36—42. xxvii. 46.
- Eph. iv. 8. Col. ii. 15.
- Matt. xi. 12. Phil. ii. 12. Gal. v. 17. Eph. vi. 12.
- Matt. xvi. 25, 26.
- Eph. i. 4. Jer. xxxiii. 16. Rom. iv. 11, 22, 23—25. See v. 5, 6.
- Ps. xxxiv. 7. Heb. i. 14.
- Eph. vi. 12. 2 Cor. xii. 1—11. Eph. iv. 7. Heb. iv. 1. 16 Pet. v. 5. 2 Pet. iii. 18.
- Heb. iv. 9—11.

VI. CHRIST AND JOSEPH COMPARED.

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| <ol style="list-style-type: none"> (1.) Joseph was a <i>favorite</i> son. xxxvii. 4. (2.) He was an <i>affectionate</i> brother. Gen. xlv. 1—8. i. 15—17. 17—21. (3.) He was a <i>faithful</i> servant. Gen. xxxix. 2—6. xli. 33—35. (4.) He was endowed with <i>wisdom</i>. Gen. xli. 45. <i>Zaphenath-paaneah</i>. (A revealer of secrets, &c.) (5.) He resisted <i>temptation</i>. Gen. xxxix. 7—13. (6.) He forgave his <i>enemies</i>. Gen. xlv. 1—8. ch. i. (7.) He was an <i>innocent</i> sufferer. Gen. xxxvii. 3, 4. 18—36. xxxix. 7—20. (8.) Joseph's <i>own brethren</i> were his persecutors. Gen. xxxvii. 17—30. Acts. vii. 9. (9.) He was stripped of his <i>coat of many colours</i>. Gen. xxxvii. 31. (10.) He was <i>cast</i> into a pit, but soon <i>restored</i>. Gen. xxxvii. 24—28. (11.) Joseph was sold. Gen. xxxvii. 28. (12.) Joseph was soon after raised to the highest <i>post of honour</i>. Gen. xli. 23—45. | <p>Is. xli. 1, 21. Matt. iii. 17. xii. 18. xvii. 5. Eph. i. 6. Col. i. 13. 2 Pet. i. 17.</p> <p>Heb. ii. 11, 17. iv. 15. See the parable of the lost sheep. Luke xv. 3—7.</p> <p>Is. lii. 13. 2 Thess. iii. 3. Heb. ii. 17. iv. 2.</p> <p>John i. 1—viii. 12. xvii. 8, 26. 2 Cor. iv. 6. Eph. i. 17, 19. Col. ii. 2, 3. Prov. iii. 19. viii. 22, 23. Rev. v. 12. Is. lxi. 1. Luke iv. 19, 19.</p> <p>Luke xliii. 34. Acts v. 21. x. 43.</p> <p>Is. lii. 7. 1 Pet. ii. 22. John xv. 25. Matt. xxvii. 18.</p> <p>Is. liiii. 2. John i. 11. Luke xix. 14. x. 13—15. Acts vii. 51, 52. Ps. ii. 1, 2. Acts iv. 25.</p> <p>Matt. xxvii. 35.</p> <p>Matt. xxvii. 59, 60. xxviii. 6, 7.</p> <p>Matt. xxvi. 14—16. 47—49.</p> <p>Eph. i. 27—23.</p> |
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VII. CHRIST AND MOSES COMPARED.

<i>Typical Allusions.</i>	<i>Anti-types.</i>
(1.) Moses was <i>preserved in infancy</i> while others were destroyed. Exod. i. 22. ii. 1—10.	Matt. ii. 16. v. 15.
(2.) He <i>rejected</i> an Egyptian crown. Heb. xi. 24—28.	John vi. 15.
(3.) He <i>delivered</i> the Israelites from Egyptian bondage. See Exod. ch. iii. iv. v. vi. vii. viii. ix. x. xi. xii.	Matt. i. 18—21. Ps. ciii. 7. Eph. i. 7. Col. i. 14. Heb. xii.
(4.) He was their <i>Mediator</i> , Ex. xvii. 8—16. xx—xxxii. 1—14.	1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24. Rom. iii. 25. 1 John ii. 2.
(5.) He was their <i>lawgiver</i> . Deut. xxxiii. 4, 5.	Is. xxxiii. 22.
(5.) He was their <i>prophet</i> . Deut. xxxiv. 10.	Deut. xvii. 15. Acts iii. 22. v. 37. John vi. 14.

VIII. CHRIST AND THE LEVITICAL PRIESTHOOD COMPARED.

(1.) They must descend from the family of Aaron. Ex. xxviii. 1.	Heb. vii. 14. See the whole chapter. See also <i>Chart. Succession of Priests, and genealogy of Christ.</i>
(2.) They were required to be <i>without blemish</i> .	Heb. xii. 26—28.
(3.) They were to marry none but virgins. Lev. xxi. 13.	Rev. xiv. 4.
<i>Typical garments.</i>	
(4.) The <i>ephod</i> . Ex. xxxix. 2, 3.	Rom. xi. 33.
(5.) The <i>breastplate</i> . Ex. xxxix. 8, 9, 10.	Cantic. viii. 6. 2 Cor. i. 22. Eph. i. 13.
(6.) The <i>Urim and Thummim</i> . Ex. xxviii. 30. Num. xxvii. 21.	Prov. iii. 19. viii. 22, 23. Matt. xiii. 54. 1 Cor. i. 24. Ps. lxxii. 1.
(7.) The <i>curious girdle</i> . Ex. xxviii. 8.	Is. xi. 5. Rev. i. 13.
(8.) The <i>golden bells</i> . Ex. xxviii. 33.	Ps. lxxx. 15. Luke ii. 10—14. Rom. x. 15. Heb. vii. 25.
(9.) The <i>pomegranates</i> . Exodus xxviii. 33.	Matt. vii. 16. Phil. i. 15. James iii. 17. Rev. xxii. 2.
(10.) The <i>mitre</i> . Ex. xxviii. 36.	Is. xxxiii. 16.
(11.) Aaron was <i>washed, anointed with oil, consecrated with blood, &c.</i>	Matt. iii. 15—17. John i. 41. Acts iv. 27. x. 38. Heb. ii. 10.
(12.) The <i>High Priest</i> was to offer sacrifices, to bless the people—pray for them—instruct them, &c.	Eph. v. 2. Heb. ix. 26. Acts. iii. 26. John xvii. 9. Is. liv. 13. Deut. xviii. Acts iii. 22. vii. 37.

IV. CHRIST AND JOSHUA COMPARED.

(1.) His <i>name</i> . Deut. xxxiv. 9. Num. xiii. 16. Acts vii. 15.	Acts vii. 45. Heb. iv. 8. Matt. i. 21. Luke i. 31. ii. 21.
(2.) He was first Moses' <i>servant</i> , then his <i>successor</i> . Num. xiii. 16, 17. Deut. xxxiv. 9.	(1.) Is. liii. 11. Phil. ii. 7. Matt. iv. 17. (2.) 2 Cor. iii. 13. Eph. ii. 15. 2 Tim. i. 10.

Typical Allusions.

- (3.) His mission was *magnified* when crossing the Jordan, &c. Josh. iv. 1—18.
- (4.) The Israelites entering *Canaan*. Josh. iv. 19—24.
- (5.) Twelve stones were set up in Gilgal as a *memorial*. Josh. iv. 2, 3, 20—24.
- (6.) Jericho *destroyed* by the blowing of *rams' horns*. Josh. vi.
- (7.) Rahab *saved*, &c. Josh. vi. 17. and ii. 1. Heb. xi. 31.
- (8.) Joshua finally *conquers all the country*. Josh. xi. 16—18.
- (9.) The Israelites obtain complete possession of *Canaan*, which is divided among the twelve tribes.

Anti-types.

- Matt. iii. 16, 17.
- Ps. xxiv. 7—10. Rev. vii. 14. Is. liii. 1—3.
- Matt. x. 2—14. Acts i. 5—8. xix. 28.
- Zech. iv. 6. Is. xl. 29. 2 Cor. x. 5. 1 Cor. i. 27—29. Is. xxi. 9. Rev. xiv. 8. xviii. 2, 10, 19.
- Rom. iii. 29. Matt. xxi. 31, 32. Acts xiii. 46. x. 35.
- Is. xxv. 6—12. Rev. vi. 2. 1 Cor. 25, 55—57. 2 Cor. x. 3—5.
- Matt. xxv. 31—46.

X. CHRIST AND SAMSON COMPARED.

- (1.) Samson's *birth*. Judg. xiii. 2—5. 19—23. Matt. i. 18. Luke i. 35.
- (2.) He was a *Nazarite*. Judg. xiii. 2—5. Matt. ii. 23. Heb. vi. 26.
- (3.) His battle with the *lion* in the wilderness. Judg. xiv. 5—9. Matt. iv. 1—11. Gal. iii. 10. Rom. x. 4. Hosea xiii. 14. Is. lv. 2.
- (4.) The Philistines come to Samson's wife to *unfold* the riddle. Judg. xiv. 14, 18. Matt. x. 26. xi. 25. Luke ii. 26. 1 Cor. ii. 10. 1 Thess. v. 19. 1 Cor. ii. 10, 11. John xiv. 26.
- (5.) His own kinsmen *bind* and *deliver* him over to his enemies. Acts ii. 22, 23. Matt. xxvi. 57—68. xxvii. 1, 2.
- (6.) He *escapes* from Gaza, by *carrying away the gates*, &c. Judg. xiv. 1—3. Matt. xxviii. 1—7. Eph. iv. 8.
- (7.) The consequences of his *death*. Judg. xvi. 23—30. Ps. ii. 8.

XI. CHRIST AND DAVID COMPARED.

- (1.) David's *birth-place*. 1 Sam. xvi. 1. It is believed to have been Bethlehem: hence his partiality for its waters. 1 Chron. xi. 17. Matt. ii. 1. John vii. 42.
- (2.) The *beauty* of his person, and the *perfection* of his character. 1 Sam. xiii. 14. xvi. 12. Acts xiii. 22. Cant. v. 10. Col. i. 18. Heb. 5—7.
- (3.) His comparative *obscurity*, &c. 1 Sam. xvii. 14, 15. Luke ii. 51. Matt. xiii. 55. Mark vi. 3.
- (4.) He was *upbraided* by his own brother. 1 Sam. xvii. 28, 29. John i. 11. Is. liii. 2, 3. Luke xix. 14. xx. 13—15. Acts vii. 51, 52. Matt. x. 25. xii. 24, 27. Matt. ii. 16—18.
- (5.) He was *persecuted* by king Saul. 1 Sam. xviii. 6—11. xix. 1—7, 8—23. xx. &c. &c.

Typical Allusions.

- (6.) By the wicked Abithophel, though his pretended friend. 1 Chron. xxvii. 33. See 2 Sam. xv. xvi. xvii.
 (7.) He slays *Goliath*. 1 Sam. xvii.
 (8.) His final *greatness*. 1 Chron. xxii. 17, &c. xxix. 26—30.

Anti-types.

Matt. xxvi. 47—54.
 Is. lxiii. 1—6. Heb. ii. 14. Hosea i. 7.
 Acts ii. 33. v. 31. Phil. ii. 9.

XII. CHRIST AND SOLOMON COMPARED.

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| <p>(1.) Solomon's <i>wisdom</i>. 2 Chron. viii. 12. 1 Kings iv. 29—34. 2 Chron. ix. 1—12.
 (2.) His <i>wealth</i>. 2 Chron. viii. ix. 1 Kings iv. 19—25. ix. x.
 (3.) The extent of his <i>dominion</i>. 2 Chron. ix. 22—28.
 (4.) His <i>peaceful</i> reign. See 2 Chron. i.—ix. inclusive.
 (5.) His <i>magnificent temple</i>. See 2 Chron. iii. iv. and v.</p> | <p>Matt. xii. 42. Luke ii. 40—52. Col. ii. 2. Is. xi. 1—5. Prov. i. 20—33.
 Rom. xi. 33—36. 2 Cor. viii. 9. Rev. iii. 18. iv. 4. xxi. 18, 21.
 Dan. ii. 44. vii. 27. Ps. ii. 6—9.
 Is. ix. 6. lii. 5. Dan. ix. 24, 25.
 1 Pet. ii. 4—10. 1 Cor. iii. 16. vi. 19. Eph. ii. 20, 22. Heb. iii. 6. Rev. iii. 12.</p> |
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XIII. CHRIST AND JONAH COMPARED.

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| <p>(1.) Jonah's command to <i>preach</i> to the heathen Ninevites, and his <i>refusal</i>. Jonah i. 1—10.
 (2.) He is thrown into the <i>sea</i>, &c., and was <i>figuratively dead</i> three days. Jonah i. 11—16, 17.
 (3.) He is miraculously restored. Jonah ii.
 (2.) He subsequently <i>preached</i> to the Ninevites. Jonah iii.</p> | <p>Acts x. 1—43.
 Matt. xxvii. 57—63.
 Matt. xxviii. 1—7.
 Matt. xxviii. 18—20. Mark xvi. 14—18.</p> |
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II. TYPICAL THINGS.

1. THE VISION OF JACOB'S LADDER.

Typical Allusions.

- (1.) His peculiar situation, &c. Gen. xxviii. 10.
 (2.) The vision, typical of the *Mediation of Christ*. Gen. xxviii. 12.

Atti-types.

Ps. cxlv. 9 xxxvii. 25. Matt. vi. 25—32.
 John i. 51. 1 Tim. iii. 16. Is. vii. 14. ix. 6. Mic. v. 2. Acts xx. 28. Rom. viii. 3. ix. 5. 1 Cor. xv. 47. Gal. ix. 4, 5. Phil. ii. 6—8. Col. i. 16—18. Heb. i. 3. ii. 9—13. Rev. i. 17, 18. 2 Cor. v. 18, 19. Rom. v. 10. xi. 15. Col. i. 21.

II. THE VISION OF THE BURNING BUSH.

Typical Allusions.

The *burning*, though unconsumed bush, Ex. iii. 2, was emblematic

- (1.) Of the *spirituality* of the Divine Essence.
- (2.) Of the *afflictions* of the Israelites.
- (3.) Of the *Divinity* and *humanity* of CHRIST.
- (4.) Of the *trials* and *persecutions* of the CHURCH.

Anti-types.

- (1.) John iv. 24. 2 Cor. iii. 17. 1 Tim. i. 17.
- (2.) Ex. i. ii. 23, 25. iii. 7.
- (3.) Is. vii. 14. ix. 6. Mic. v. 2. Matt. i. 23. John i. 1, 2. Acts xx. 28. Rom. viii. 3. ix. 5. 1 Cor. xv. 47. Gal. iv. 14. Phil. ii. 6—8. Col. i. 16—18. Heb. i. 3. ii. 9—13. 1 John i. 1, 2.
- (4.) Matt. xvi. 18. Ex. i. 7, 12, 20. Acts viii. 1. Phil. iii. 6. Acts xi. xx. xxi. 1. Eph. i. 22. v. 25—32. Dan. iii. 8—27. Rom. v. 3. 2 Thess. i. 4. Rev. xii. vii. 14.

III. THE PILLAR OF CLOUD AND FIRE

This *opaque* and *luminous* "pillar of a cloud," Ex. xiii. 21. xl. 35, was

- (1.) Symbolic of the *DEITY*.
- (2.) ——— of the *Mosaical dispensation*.
- (3.) Of the *divinity* and *humanity* of CHRIST.
- (4.) It was a *constant* and *unerring guide* to the Israelites. Num. ix. 17, 18. xiii. 21, 22. Neh. ix. 19. Ps. lxxviii. 17—20.
- (5.) It was their *sun*, to *enlighten*, *comfort*, and *encourage* them.
- (6.) A cloud to *refresh* them. 1 Cor. x. 2.
- (7.) It was their *oracle* and *ornament*. Num. xii. 5, 6. Deut. xxxi. 15.

Is. xlv. 7.

Heb. viii. 4—13. x. 1—7.

See passages to II. (3.)

Is. iv. 5, 6.

Is. lv. 4. xlix. 1—10. xlii. 16. lxiii. 14. Rev. vii. 17. 1 Pet. i. 5. Rom. viii. 35—39.

1 John i. 5. Luke ii. 32. John i. 9. Ps. cxix. 105. 2 Pet. i. 19. John v. 35. Matt. v. 14. Luke xvi. 8. Eph. v. 8. Ps. lxxxiv. 11.

Ps. cxxi. 6. Rev. vii. 16.

Heb. x. 19—22. Luke ii. 32. Is. iv. 2. Jx. 19.

IV. THE MANNA IN THE WILDERNESS.

- (1.) The *Manna*, &c. Ex. xvi. 1—10.
- (2.) Its *falling*. Ex. xvi. 4. Num. xi. 9.
- (3.) It fell in the *midst* of their camp. Ex. xvi. 13, 14.
- (4.) The dew when they *slept*. Ex. xvi. 13.
- (5.) The manna fell when *most* wanted. Ex. xvi. 3.
- (6.) It came when they *least deserved* it. Ex. xvi. 2, 3, 7, 8.
- (7.) There was a *sufficiency*. Ex. xvi.

John vi. 31—33.

John vi. 33, 38.

Matt. xviii. 20. Ex. xx. 24. Zech. ii. 5. Rev. i. 11—13. ii. 1. xxi. 3.

Is. xviii. 4. Hosea xiv. 5. Zech. viii. 12. Is. xxvi. 19.

Rom. v. 6. 1 Thess. v. 9, 10.

Col. i. 21, 22. Rom. v. 10. Titus iii. 4—7. Rom. xi. 6. Eph. ii. 5.

Heb. vii. 25.

Typical Allusions.

- (8.) None to be gathered on the *sabbath*. Ex. xvi. 22—30.
- (9.) The mode of *preparing* it. Num. xi. 8.
- (10.) Its taste was *sweet*. Num. xi. 8, last clause.
- (11.) The overplus became *putrid*. Ex. xiv. 20.
- (12.) It was *despised*. Num. xxi. 5.
- (13.) The pot of manna *deposited* in the Ark. Ex. xiv. 32—34.
- (14.) It lasted during their forty years' travels through the *wilderness*. Ex. xiv. 35.
- (15.) It *ceased* upon their entrance into Canaan.

Anti-types.

- Ps. xxxvi. 8. lxxv. 4. Job iii. 17. Rev. xiv. 13. Rev. iii. 12. xxi. 1, 4. xxii. 3.
- Is. lii. 14. l. 6. liii. 2—5. Ps. xxii. 6, 7, 15—17. cii. 3—5. Matt. xxxi. 67. xxvii. 29, 30. Luke xxii. 64.
- Ps. xxxiv. 8. cxix. 103.
- Rom. i. 13. 2 Cor. ii. 16.
- Is. liii. 3. Ez. xx. 13. xxii. 3.
- Eph. i. 20. Col. iii. 1. Heb. ix. 11, 12. vii. 25. Rev. ii. 17.
- Matt. xxviii. 20, last clause. Heb. xiii. 5.
- Rev. vii. 16, 17.

V. THE ROCK IN THE WILDERNESS.

- (1.) The *rock*, &c. Ex. xvii. 6.
- (2.) The rock was *smitten*. Ex. xvii. 6.
- (3.) *Water* came from the rock. Ex. xvii. 6.
- (4.) The water had not *flowed*, except the rock was *smitten*.
- (5.) It flowed in great *abundance*.

- 1 Cor. x. 4. Ps. xviii. 2, 31. Deut. xxxii. 15.
- Is. liii. 4. Zech. xiii. 7. Matt. xxvi. 31. Mark xiv. 27. Matt. xxvi. 67. xxvii. 30. Mark xv. 19. Luke xxii. 63. John xix. 3.
- Is. xli. 17—20. xliii. 19, 20. Joel iii. 18. Zech. xiii. 1. Rev. xxi. 6.
- Heb. ix. 22.
- Is. lv. 1. Rev. xxii. 17.

VI. THE BRAZEN SERPENT.

- (1.) The *serpents*. Num. xxi. 6.
- (2.) The *brazen serpent*. Num. xxi. 8, 9.
- (3.) Those who were bitten, were saved by *looking* upon the brazen serpent. Num. xxi. 9—
- (4.) This was a remedy *singular* in its nature, *extraordinary* in its effects. Num. xxi. 9.
- (5.) Its cure was *infallible*.
- (6.) The brazen serpent could be seen by *all who had eyes*, &c.
- (7.) The remedy could be *repeated* as often as occasion required.
- (8.) It was *effectual*, even to the weakest.
- (9.) It was a remedy which *ascribed all the glory to God*.

- Rev. xii. 9, 15. Ps. lviii. 4. ciii. 3. Matt. xxiii. 33.
- John iii. 14. John xii. 32. Matt. xxvii. 33—37. Mark xv. 16—25. Luke xxiii. 32—34. John xix. 18, 19.
- Is. xlv. 22. Zech. xii. 10. John xix. 37. Is. lxiii. 5. John vi. 29. Acts xiii. 39. xvi. 31. Mark xvi. 16. John iii. 15, 36. Rom. x. 4.
- 1 Tim. iii. 16. 2 Cor. viii. 9. 1 Cor. i. 13.
- John iii. 16. Matt. ix. 12. Mark ii. 17. Luke v. 31.
- Is. xlv. 22. Acts x. 35.
- 1 Cor. x. 13. Rev. iii. 10. 1 Pet. i. 6. 2 Pet. ii. 9.
- Mark ix. 24. John ix. 38. Rom. xiv. 1. xv. 1. 1 Cor. ix. 22. 1 Thess. v. 14.
- James i. 18. Rev. v. 9, 10, 11—14. 1 Cor. xv. 50—58.

VII. THE VAIL OF MOSES.

<i>Typical Allusions.</i>	<i>Anti-types.</i>
The <i>transient lustre</i> of Moses' face, and the <i>vail</i> , typical of the short-lived nature of that economy.	2 Cor. iii. 7—15. Matt. xxvii. 51 Mark x. 5, 38. Luke xxiii. 45 Gal. iii. 16—25. Heb. vii. 18 28. John i. 29. Heb. x. 20.

VIII. THE TYPICAL SACRIFICES.

(1.) They were <i>inadequate</i> to make a full atonement for sin.	Micah vi. 7. Ps. xl. 6. Heb. x. 1-6
(2.) Typical of CHRIST.	Ps. xl. 6, 7. Heb. x. 1—10. Rom. viii. 3. Heb. x. 12, 26. Eph. v. 2.
(3.) The sacrificed beast was to be <i>unblemished</i> . Ex. xii. 5. Lev. v. 15, 18. Num. xix. 2. Lev. xxi. 25.	Phil. ii. 6, 7. 1 Pet. ii. 22. Heb. vii. 26.
(4.) Consequently, the most <i>valuable</i> .	Matt. iii. 17.
(5.) The creatures principally offered, were the <i>gentle dove</i> , the <i>meek lamb</i> <i>sheep</i> , &c.	Is. liii. 7. Jer. xi. 19.
(6.) The <i>first-born</i> were required.	Col. i. 15. Rom. viii. 29. Matt. i. 25. Col. i. 18—
(7.) The sacrificed beast was rendered <i>ceremonially guilty</i> , by the imposition of the hands of the offered. Lev. i. 4.	Is. liii. 6. Titus ii. 14.
(8.) After which his blood was <i>shed</i> . Lev. i. 5.	Heb. ix. 22. John xix. 34. Acts xxviii. 28. Rom. iii. 25. Eph. i. 7 Heb. ix. 12. xiii. 12. Rev. i. 5.
(9.) <i>Incenses</i> ascended from the altar. Gen. viii. 21. Lev. i. 9. xxvi. 31. Ezek. xx. 41. Amos v. 21, 22.	Eph. v. 2. Phil. iv. 18.
(10.) <i>Prayers</i> were offered.	Heb. v. 7. Ps. xxii. 1—20. Matt. xxvi. 38—44. Mark xiv. 32—39. Luke xxii. 41—44. John xvii. 1—
(11.) The blood of the victim was carried into the <i>holy place</i> .	Heb. ix. 12.
(12.) By these sacrifices a <i>typical atonement</i> was made. Lev. i. 4, &c.	Rom. iii. 25. 1 John ii. 2.
(13.) Fire from heaven <i>consumed</i> the sacrifice. Lev. ix. 24.	John iii. 16.
(14.) The <i>altar</i> , &c. Lev. i. 5.	Gal. iv. 4. 1 Tim. iii. 16.

IX. THE ORDINANCE OF THE PASSOVER.

(1.) The <i>passover</i> .	1 Cor. v. 7.
(2.) A <i>lamb</i> was slain. Ex. xii. 3.	John i. 29. Acts viii. 32. Rev. v. 6, 12.
(3.) Without <i>blemish</i> . Ex. xii. 5.	1 Pet. i. 19. Matt. xxvii. 3, 4, 24.
(4.) The lamb was roasted with <i>fire</i> . Ex. xii. 8.	Ps. xxii. 14. Mark xiv. 33, 34.
(5.) Not a bone was <i>broken</i> . Ex. xii. 46.	John xix. 36.

Typical Allusions.

- (6.) The blood was *sprinkled* upon the door posts. Ex. xii. 7, 22.
- (7.) To *neglect this*, was certain destruction. Ex. xii. 22, last clause.
- (8.) Pharaoh's *destruction* followed. Ex. xiv. 19—28.
- (9.) The *seventh civil* month of the Israelites becomes the *first sacred* month. Ex. xii. 2. xiii. 4.
- (10.) The flesh of the lamb was *eaten* roasted. Ex. xii. 8, 9.
- (11.) A *whole lamb* was eaten in every house. Ex. xii. 3, &c.
- (12.) It was eaten in *haste*. Ex. xii. 11.
- (13.) It was eaten with *bitter herbs*. Ex. xii. 8.
- (14.) It was eaten with *unleavened bread*. Ex. xii. 17—20.
- (15.) Their *loins* were girt, and their *feet* shod. Ex. xii. 11.
- (16.) Their *staff*, &c. Ex. xii. 11.
- (17.) The passover was eaten only by the circumcised.

Anti-types.

- Heb. x. 22. ix. 13, 14, 19. xi. 26. xii. 24. Is. lii. 15. 1 Pet. 1, 2. Heb. x. 28, 29.
- Col. ii. 15. Luke xxiii. 40—43. John xii. 31. xix. 30. Acts ii. 23, 24, 32, 36.
- Matt. xxviii. 1. Mark xvi. 2, 9. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2.
- John vi. 55. 1 Cor. xi. 23—26.
- Heb. x. 26. Prov. xxiii. 26. Acts iv. 12. Eccl. ix. 10, 11.
- 2 Cor. vii. 10. John xvi. 33.
- 1 Cor. v. 8.
- Eph. vi. 11—18.
- Heb. xi. 10, 13, xiii. 14. Rev. xxi. 14, 18, 23.
- Eph. ii. 1, 5. Col. ii. 13. 1 Cor. xi. 27—29. 1 Cor. v. 8.

X. THE ORDINANCE OF THE SCAPE-GOAT.

- (1.) The priest, on the anniversary atonement, was dressed in *white linen* robes. Lev. xvi. 4.
- (2.) He offered an atonement for *himself* and *all the people*. Lev. xvi. 11—19.
- (3.) The *two goats* mentioned, v. 15, and 20, 22.
- (4.) The goat that was *slain*. Lev. xvi. 15.
- (5.) Its blood was carried *'within* the vail. Lev. xvi. 15.
- (6.) The *scape-goat* taken from the congregation, &c.
- (7.) It was *presented* before the Lord and all the people.
- (8.) It was chosen by *lot*.
- (9.) The high priest laid his hands on the *head* of the goat. Lev. xvi. 21.
- (10.) It was sent into the *wilderness*, &c. Lev. xvi. 21, 22.

- 1 Tim. iii. 16. 1 Pet. i. 19. Matt. xxvii. 3, 4, 24.
- Heb. vii. 26, 27. ix. 12.
- Rom. iii. 25. 1 John ii. 2. Jer. 1. 20. Is. liii. 5. Heb. viii. 12. 10. 17.
- Luke ix. 22. Acts v. 30. x. 39. Rev. v. 9, 12.
- Heb. vi. 20. x. 19—22.
- John iii. 11. Acts iii. 13. Matt. xxvii. 47—49. xxviii. 3—10.
- John vii. 10, 14, 30.
- Acts ii. 23—
- Is. liii. 6. 2 Cor. v. 21. Is. liii. 6.
- Ps. ciii. 12. Heb. viii. 12. Is. xlii. 22. Acts iii. 19. Is. liii. 11.

XI. THE ORDINANCE OF THE RED HEIFER.

- (1.) The *heifer*, &c.
- (2.) It was *red*, and *without blemish*. Num. xix. 2.

- Gal. iii. 28. Rom. viii. 3. Phil. ii. 7.
- Is. lxiii. 1. 1 Pet. 1. 19. Matt. xxvii. 3, 4, 24.

Typical Allusions.

- (3.) One on which never came a yoke. Deut. xxi. 3.
 (4.) It was reduced to ashes, &c. Num. xix. 5—8.
 (5.) The ashes preserved, *without* the camp. Num. xix. 9.
 (6.) The uses to which it was applied. Num. xix. 11—22.
 (7.) The ashes was *mixed* with water. Num. xix. 9.
 (8.) The *manner* of applying it. Num. xix. 18, 19.
First. The man. He must be clean. Num. xix. 18, &c.
Second. The *hyssop* applied. Num. xix. 18.
 (9.) The *penalty* of neglecting it. Num. xix. 20.

Anti-types.

- Heb. x. 6—9.
 John i. 29. Acts viii. 32. Rev. v. 6, 12.
 1 Pet. i. 18—21. Acts xx. 28. Eph. ii. 13.
 Rom. vii. 27. Heb. ix. 14.
 1 Cor. vi. 11.
 Heb. v. 3, 4. 2 Cor. iv. 7.
 Rom. x. 13—17. Is. lii. 15.
 Mark xvi. 15, 16. Ps. ix. 17. xi. 6. xxxvii. 10. Heb. ii. 3.

XII. THE ORDINANCE OF THE YEAR OF JUBILEE.

- (1.) It proclaimed *liberty* to the insolvent Israelite. Lev. xxv. 9, 10.
 (2.) The day of *atonement*. Lev. xxv. 9.
 (3.) It was followed by a *sabbatical* year. Lev. xxv. 1—7.
 (4.) It *cancelled* all debts. Lev. xxv. 23—55.
 (5.) In that year *lost inheritances* were returned. See as above.
- Ps. lxxxix. 15, 16. Luke iv. 18. Rom. viii. 21. 2 Cor. iii. 17. Gal. v. 1. James i. 25. Is. xxvii. 13.
 Gal. iv. 4, 5. iii. 13. Eph. i. 10—14. Heb. ix. 10. 1 Tim. i. 15.
 Heb. iv. 9, 11. Rev. xiv. 13.
 Ps. cxxx. 4. Acts v. 31. xiii. 36. xxvi. 18. Eph. i. 7. Col. i. 14. Dan. ix. 9.
 Acts xx. 32. Gal. iii. 18. Eph. i. 11, 14, 18. Col. iii. 24. Ps. xxxvii. 18.

XIII. THE LAW OF THE LEPER.

- (1.) He was *unclean*. Lev. xiii. 2, 3, 44.
 (2.) He was *excluded* from society. Num. v. 2—4.
 (3.) Great *caution* was to be used by the priest, in examining the leper. Lev. xiii.
 (4.) The leper, whose *plague* and *hair* was somewhat black, &c. Lev. xiii. 4.
 (5.) The leper, whose plague was termed *white*. Lev. xiii. 2, 10; *bright white* spot somewhat *reddish*, v. 19, 25; and plague of *scall*, v. 29—37.
- Ps. xiv. 13. Is. lxiv. 6. Ps. liii. 3. Rev. xviii. 2. Is. vi. 5. Job xlii. 6. Titus i. 15. Ps. li. 5. 2 Pet. ii. 22. Matt. xxiii. 27. Eph. v. 5.
 Is. lix. 2. 1. 1. Deut. xxxi. 17, 18. Josh. vii. 11, 12. Prov. xv. 29. Jer. v. 24.
 Jer. vi. 14. viii. 11. Matt. viii. 17. Rom. viii. 26. xv. 1. Heb. iv. 15.
 James iv. 7. 1 Pet. v. 9. Rom. vii. 18. viii. 5.
 Hosea vii. 9. Ezek. xvi. 30. 1 Cor. ii. 14. Rom. viii. 7. James iv. 4.

Typical Allusions.

- (6.) The leper, whose plague was deeper than the *skin*, v. 3, with *raw flesh*, &c., v. 10, 14, 15.
 (7.) The leper was brought to the *priest*. Lev. xiii. 2, &c.
 (8.) The *manner of his cleansing*. Lev. xiv. 1—8.

First. The *two birds*, v. 4.

Second. Cedar, scarlet, hyssop, v. 4.

Third. The running water, v. 5.

Fourth. The *earthen vessel*, v. 5.

Fifth. One bird was *slain*, v. 5.

Sixth. The *living bird dipped* in the blood of the *dead one*, v. 6.

Seventh. The leper *sprinkled three times*, v. 7.

Eighth. The living bird was *dismissed*, v. 7.

Ninth. The leper then shaved his *hair*, washed *himself* and *clothes*, &c. v. 8.

Anti-types.

Jer. iv. 18. Acts xiii. 10. Gal. iv. 16. James iv. 4.

Matt. ix. 12. Jer. viii. 22. Eph. ii. 11, 12, 13—17.

1 Tim. iii. 16. Rom. iv. 25.

Rom. iii. 16.

Eph. v. 26, 27. John iii. 5. Titus iii. 5—7. Heb. x. 22. 1 Pet. iii. 21. 1 John v. 6.

2 Cor. iv. 7.

Heb. ix. 22.

Hypostatical union. Acts xx. 28.

Heb. ix. 14. Ps. li. 2, 7.

Ps. cxiv. 7. 2 Pet. i. 4. John xiv. 19. 1 Cor. v. 20. Phil. iii. 10. Rev. xx. 6.

2 Cor. vii. 1. Eph. v. 26. 1 John i. 7. James i. 21. Eph. iv. 22. Col. iii. 9. Jude 23. Eph. v. 11.

XIV. THE LAW OF THE NEAR KINSMAN.

- (1.) The deceased husband's brother married the surviving widow, &c. Deut. xxv. 5.

- (2.) He was also to *redeem* the inheritance which had been sold. Lev. xxv. 25.

- (3.) And he was to redeem him, if sold as a servant. Lev. xxv. 48.

- (4.) He was to *avenge* the blood of his murdered brother.

Eccl. vii. 29. Is. v. 4. lxiii. 5. Ps. vii. 14. Is. xlix. 4. xxvi. 18. Jer. iii. 14. Eph. v. 25—27. Rom. vii. 4. Ps. cxiii. 9. cxviii. 3. cxvii. 3.

Gen. iii. 1—6. Ps. xlix. 7. Matt. xx. 28. 1 Tim. ii. 6. Acts xx. 28. 1 Pet. ii. 9. 1 Cor. vi. 20.

Ps. cxi. 9. cxxx. 7. 1 Cor. i. 30. Eph. i. 7. Col. i. 14. Heb. ix. 12. Rom. viii. 23.

Gen. iii. 1. John viii. 44. 1 John iii. 15. Is. lix. 16, 17. Heb. ii. 14. 1 Cor. xv. 51—58.

XV. THE HOLY NATION OF ISRAEL.

- (1.) This nation at first was *small*. Ex. i. 5.

- (2.) It subsequently increased to a *great multitude*. Ex. i. 7.

- (3.) This nation has always had her *enemies*. Ex. i. 10. Neh. v. 19. Lam. iii. 16. 2 Kings xvi. xvii. xxv.

- (4.) Israel was "a people saved of the Lord." Deut. xxxiii. 20.

Luke xii. 32. Is. xli. 14. Matt. vii. 14. Matt. xii. 14. xx. 16. John x. 26—30.

Rev. xiv. 1—3. vii. 4—8.

Luke xix. 43. John xv. 20. Acts v. 52. 2 Cor. iv. 9. Gal. iv. 29. Rev. xii. 13. Luke i. 71, 74.

Jer. xvii. 14. Matt. i. 21. John iv. 42. Heb. v. 9. ix. 12. Eph. ii. 5, 8. Gal. i. 15. Titus iii. 7. 1 Cor. xv. 10. Rom. vi. 23. Rev. xxi. 24. 1 Tim. i. 9.

Typical Allusions.

- (5.) The laws of this nation were *diverse* from all others. See the questions on moral, ceremonial, and judicial laws.
- (6.) They were God's *first-born*, his *peculiar* people. Ex. xix. 5. Deut. xiv. 2. xxvi. 18.
- (7.) God *manifested* himself in a peculiar manner to his ancient people, in the tabernacle, on Mount Sinai, &c.
- (8.) The *law* was given them by Moses, their *mediator*. John i. 17. Deut. v. 5.
- (9.) Moses could not fulfill their law.
- (10.) Their government was a *theocracy*. Judg. viii. 22, 23.
- (11.) To them were promised *rest*, and *conquest* over their enemies. Josh. v. 6. Ex. xxiii. 22.

Anti-types.

- 1 Cor. i. 21. 1 John iii. 1. iv. 5. Acts xxiv. 14. xxvii. 6.
- Ps. cxxxv. 4. Titus ii. 14. 1 Pet. ii. 9. 2 Thess. ii. 13. John xiii. 19. xv. 16. Eph. i. 4. Rev. xvii. 14.
- 1 Tim. iii. 16. Matt. iii. 17. 1 John i. 1—3. Mark iv. 11. Eph. i. 9. Matt. xiii. 11. Luke viii. 10.
- Gal. iii. 19. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24.
- Rom. x. 4. Matt. iii. 15. v. 17, 18. John i. 17. Acts xiii. 38, 39. 1 Cor. i. 30. Gal. iii. 24. Col. ii. 10, 17. Heb. ix. 7—14. x. 8—12.
- Ps. ii. 5—9. xlv. 1. Luke xix. 38. John xviii. 37. Rev. xv. 3. xvii. 14.
- Heb. iv. 9. Job iii. 17.

XVI. THE VICTORY OVER THE NATIONS OF CANAAN.

- (1.) The Canaanites *expelled* by the nation of Israel. 1 Chron. xlvii. 10. Num. xxxii. 29. Josh. xviii. 1. Judg. iii. 30, iv. 23. viii. 28. xi. 33. 1 Sam. viii. 13.
- Eph. vi. 10—18. Heb. xi. 33. 1 Cor. xv. 28. Heb. iv. 12. Rom. viii. 37. Rev. vi. 2. 1 John v. 4, 5. Rev. ii. 7, 11, 17, 26. iii. 5, 12. 21. xxi. 7.

XVII. THE ALLEGORY OF HAGAR AND SARAH.

- (1.) Hagar and Sarah. Gen. xxi. 10.
 - (2.) Hagar and Ishmael.
 - (3.) Sarah and Isaac.
 - (4.) Sarah was *before* Hagar.
 - (5.) Sarah was the *mistress*, Hagar the *maid*.
 - (6.) Abraham *left* Sarah and *went* to Hagar.
 - (7.) Hagar *soon* becomes the mother of Ishmael. Gen. xvi. 4.
 - (8.) The *reverse* was the condition of Sarah. Gen. xxi. 2, 7.
 - (9.) Ishmael *mocks* Isaac.
 - (10.) Hagar and her son *banished*. Gen. xxi. 9, 10, 14.
- Gal. iv. 24—26.
Gal. iv. 25, 29, 30.
Gal. iv. 26, 27, 28, 30, 31.
Zech. vi. 13. Gal. iii. 17.
Gal. iii. 24, 25. Rom. vii. 12, 16. 1 Tim. i. 8.
2 Chron. xxix. 6. Rom. ix. 31. x. 3—5. Matt. v. 20.
Matt. vii. 13. Rom. iii. 20. vii. 1. iv. 19. Heb. xi. 11.
Ps. liii. 1. liv. 1. John iii. 5. John i. 12, 13
John i. 11. Acts ii. 23. Acts viii. 1. 2 Tim. iii. 12. Rev. xii. 13. Gal. iv. 29.
Acts xiii. 46. Rom. xi. 19, 20. Gal. iii. 10.

III. TYPICAL PLACES.

I. THE LAW OF THE CITIES OF REFUGE.

- | <i>Typical Allusions.</i> | <i>Anti-types.</i> |
|--|---|
| (1.) The manslayer. Num. xxxv. 6. 1 Tim. i. 9. | Rom. iii. 19. James ii. 10. Acts viii. 23. Rom. iii. 14. Rev. xxi. 8. xxii. 15. |
| (2.) The avenger of blood. v. 12. | 1 Thess. iv. 6. Rom. xii. 19. Is. lix. 17. 2 Thess. i. 8. Judge 7. Gal. iii. 10. |
| (3.) The cities of refuge. v. 9—15. | Deut. xxxiii. 27. Ps. ix. 9. lxii. 7, 8. Is. iv. 6. xxv. 4. Jer. xvi. 19. Heb. vi. 8. |
| (4.) These cities were <i>within</i> the promised land. Num. xxxv. 1—15. | Ps. xlviii. 3. Is. iv. 5, 6. xxxvii. 31—35. Zech. ii. 4, 5. Ps. xlv. 1. cvii. 6. Prov. xi. 8. Jer. xiv. 8. Job v. 19. Ps. xxxiv. 6. Is. lxv. 16. Heb. x. 19—22. John xiv. 6. Job xxxviii. 19. Is. xxxv. 8. Is. xxx. 21. Zech. ix. 11, 12. |
| (5.) The manslayer was to remain in the city of refuge till the death of the high priest. Num. xxxv. 25. | Heb. vii. 25. John xv. 4, 10. 2 John ii. 27, 28. |
| (6.) The cities of refuge were accessible both to Jew and Gentile. Num. xxxv. 15. | Acts x. 34. Rom. i. 16. |
| (7.) Here they were safe from the avenger of blood. Num. xxxv. 25. | Ps. ix. 6. Rev. viii. 1, 2, 33—39. 1 Cor. xv. 54—58. Rev. ii. 7, 11, 17, 26. iii. 5, 12, 21. xxi. 7. Deut. xxxiii. 27. |

II. THE TABERNACLE IN THE WILDERNESS.

- (1.) The *tabernacle*. Ex. xxv. 1 Kings viii. 27. Heb. ix. 12, 24. 2 Cor. v. 1. Heb. xi. 10, 14—16. xiii. 14. Rev. iii. 12, 21. xxi. 10—27.
- First.*—It was *divided* into several parts. Ex. xxvi. 31—33. John xiv. 2.
- Second.*—The high priest alone entered into the most holy place. Lev. xvi. 1—4. Heb. ix. 11, 12.
- Third.*—It was a place of *magnificence and splendor*. Ps. lxxxvi. 3.
- Fourth.*—*Visible tokens* of the great Jehovah were there made known. Ex. xxviii. 30. Num. xxvii. 21. Ps. cii. 16. Titus ii. 3. Col. iii. 4. 1 John iii. 2. Rev. iii. 20.
- Fifth.*—It was replenished with all necessary *furniture and provisions*, &c. Ps. xvi. 11. Matt. vi. 6, 8. Acts ii. 28. 1 Cor. xiii. 12. 2 Cor. iv. 17. Eph. iii. 19. 1 John iii. 2. Rev. vii. 15—17. xxii. 5.
- Sixth.*—Praises filled the earthly tabernacle. See *Psalms of David*. 1 Thess. v. 16. Rev. iv. 8.

Typical Allusions.

Seventh.—No unholy person or thing could enter the tabernacle. Lev. xvi. 1—4.

Eighth.—It was sprinkled with blood. Num. xvi. 14, 15, 16.

(2.) *The tabernacle.* Ex. xxv.

First.—It was built by the great Architect, God. Ex. xxv. Heb. viii. 5.

Second.—God resided there. Ex. xxviii. 30. Num. xxvii. 21.

Third.—It was anointed with holy oil. Ex. xxx. 26.

Fourth.—It was frequently removed by the Levites, and was finally stationed at Jerusalem in the temple.

Fifth.—Here God communed with his people, &c., through the mediation of the high priest. Ex. xxxiii. 30.

(3.) *The tabernacle.* Ex. xxv.

First.—Those who built it were especially qualified for it. Ex. xxxi. 1—11.

Second.—It was made of different materials, &c. Ex. xxv. 1—9.

Third.—Its symmetry, &c. Ex. 10—22.

Fourth.—It was protected by several coverings. Ex. xxvi. 1—xxv. 6.

Anti-types.

Heb. xii. 14. Rev. xxi. 6—8. xxii. 11, 14, 15.

Heb. x. 19—22.

Heb. viii. 1, 2. ix. 11. Gal. iv. 4. John ii. 19—21. Col. ii. 9. Luke i. 34, 35. Gal. iv. 4.

Col. i. 19. ii. 2, 3, 9. John x. 30, 36. John x. 9, 10, 20. xvii. 21. 2 Cor. v. 19. 1 Tim. iii. 16. Titus ii. 13. 1 John v. 7, 30.

Ps. ii. 6. Is. lxi. 1, 2. John i. 41. Acts iv. 27. x. 38. Ps. cv. 15. xlv. 7. lxxx. 29. Heb. i. 9. Matt. xxvii. 33—50. xxviii. 1—7. Mark xvi. 19. Heb. i. 3. viii. 1. x. 12. xii. 2. 2 Pet. iii. 22.

1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24.

1 Cor. i. 2. Rev. ii. 7. Col. i. 18. Matt. xvi. 18. Acts xx. 26. Eph. ii. 21. 1 Pet. ii. 1—5. 1 Cor. i. 11—15.

Luke xxiv. 49. Acts ii. 1—4. 2 Tim. ii. 15. Eph. iv. 11, 12.

Eph. iv. 15, 16. Acts x. 15. Rom. i. 16.

Ps. cxxxiii. 1. Eph. iv. 3, 13. Rom. xii. 16. 1 Cor. i. 10. Phil. iv. 2. 1 Pet. iv. 1.

Ps. cxxi. 3, 5—8.

III. THE FURNITURE OF THE TEMPLE.

First. The Ordinance of the Ark and Mercy-seat.

(1.) *The ark and mercy-seat.*

First.—The law in the midst of the ark. Heb. ix. 4, last clause. Is. lxvi. 1. Heb. xii. 2. Ps. ix. 7. Deut. xxxii. 4. John 30. viii. 16.

Second.—The Cherubims at the ends of the mercy-seat. Ps. civ. 4. Heb. i. 7. 1 Pet. i. 12.

(2.) *The ark was the repository of the two tables of the law.* Ps. xxvii. 31. xl. 7, 8. Heb. x. 7.

(3.) *Here God was enthroned.* 2 Cor. v. 19. Rom. x. 4.

(4.) *Here God communed with Moses.* Ex. xxv. 22. Rom. v. 2. Eph. ii. 18. iii. 12.

(5.) *The ark sought a resting place for the Israelites in the wilderness.* John xiv. 2—4.

Typical Allusions.

- (6.) It *opened a passage* for the Israelites in crossing Jordan.
 (7.) It *overthrew* Jericho, *demonstrated* the idol Dagon, &c.
 (8.) It was *removed* from place to place, but finally *rested* in the temple at Jerusalem.

Anti-types.

- 2 Pet. i. 11. Matt. xxv. 34. 2 Cor. v. 1. 2 Tim. iv. 8. Rev. iii. 21.
 2 Cor. x. 5. 2 Thess. ii. 8. Dan. vii. 10, 11. Rev. xviii. 8—10. xix. 20. xx. 10.
 Acts x. 38. Matt. iv. 23—25. Mrk. i. 38, 39. Luke vii. 10—17. 1 Pet. v. 8. Matt. xxviii. 1—7. Mark xvi. 19. Heb. i. 3. viii. 1. x. 12. xii. 2. 2 Pet. iii. 22.

Second. The Ordinance of the Golden Table.

- (1.) The *golden table*. Ex. xxv. 23—30.
First.—It was crowned with *substantial food*. Lev. xxiv. 5, 6.
Second.—It was a *movable table*.
 (2.) The *provisions* of this table.
First.—It was covered with *bread*. Lev. xxiv. 5, 6.
Second.—It was made of *fine flour*.
Third.—There were *twelve loaves*.
Fourth.—They were crowned with *frankincense*.
Fifth.—It was renewed *every sabbath morning* by the priests.
Sixth.—It was afterwards *eaten* by the priests.

- Heb. xiii. 8. Ps. xxvi. 7. 1 Pet. ii. 4, 7.
 John vii. 48—51.
 Acts x. 35. Matt. xxviii. 18—20. Mark xvi. 15, 16.
 John vii. 48—51.
 Heb. vii. 26. Eph. i. 23. John i. 16.
 Eph. v. 2. 2 Cor. ii. 15.
 Matt. xiii. 52. Luke xii. 42, 43.
 1 Cor. xi. 23—25.

Third. The Ordinance of the Golden Candlestick.

- (1.) The *golden candlestick*. Ex. xxv. 31.
First.—It was made of *fine beaten gold*. Ex. xxv. 31.
Second.—The lamps were fed with *oil*. Ex. xxv. 37. v. 6.
Third.—The golden candlestick was put in the *holy place*, to give light, &c. Heb. ix. 2.
Fourth.—The priests *trimmed* the lamps, &c.
Fifth.—The lamps gave *light*, &c.
 (2.) The *golden candlestick*.
First.—Made of *fine gold*, &c.
Second.—The branches were all *united*, &c.
Third.—They were *ornamented* with almonds, knops, flowers, &c.
Fourth.—Connected with it were *longs and snuff-dishes*.

- 2 Sam. xxii. 29. Luke ii. 32. John i. 9. John vii. 9. 2 Tim. i. 10.
 Heb. ii. 10. v. 8, 9. Luke xiii. 32. xxiv. 26, 46. John xix. 30.
 Is. lxi. 1. Luke iv. 18. John i. 41. Ps. xxviii. 8.
 Acts xx. 28. Rev. i. 4. ii. 5.
 Matt. x. 27. Luke iv. 18. x. 42. Rom. x. 8. 1 Cor. ii. 4. Titus i. 3.
 Rom. xi. 33. Col. i. 9, 10. Phil. iii. 8. Col. ii. 3. 2 Pet. i. 9. 1 John ii. 8.
 Eph. v. 27. Ps. xlv. 13. lxxvii. 3. Is. lx. 15—20. lxii. 3. Jer. xxxiii. 9. Heb. xii. 22—24. Rev. vii. 9—17. xxi. 10—26.
 Ps. cxxxiii. 1. Eph. iv. 3, 13. Rom. xii. 4, 5. 1 Cor. xii. 12, 20. Eph. ii. 16. iv. 4. Col. iii. 15.
 Rom. xi. 29. xii. 16. 1 Cor. xii. 1—4, 9, 28—30, 31. Eph. iv. 8. Heb. ii. 4.
 Matt. xviii. 15—17. Acts vi. 1—3. xv. 6, 7. 1 Cor. v. 4, 5. vi. 1—4. 2 Cor. ii. 6, 7. 3 John 9, 10.

<i>Typical Allusions.</i>	<i>Anti-types.</i>
<i>Fifth.</i> —There was oil in the seven lamps, &c.	Rev. iv. 5.
<i>Sixth.</i> —The priests were to superintend the lamps, &c.	Rev. i. 12, 13. iii. 2. Deut. xxxiii. 19. Matt. xxviii. 19. John xiv. 26. Acts v. 42. 1 Tim. iii. 2. 2 Tim. ii. 2, 24. Is. lx. 1.

Fourth. The Ordinance of the Golden Altar.

(1.) The altar of incense crowned with gold. Ex. xxx. 1—5.	Heb. i. 3. viii. 1.
<i>First.</i> —It was a square altar. Ex. xxx. 2.	Matt. xxiv. 31. Mark xiii. 37. Rev. ix. 12.
<i>Second.</i> —It was <i>movable</i> . Ex. xxx. 4.	Matt. xviii. 20. Zech. ii. 5. John viii. 58. Rev. i. 11—13. ii. 1. xxi. 3. Job v. 19.
<i>Third.</i> —It was a <i>horned</i> altar. Ex. xxx. 2.	John xi. 42. Heb. vii. 24.
<i>Fourth.</i> —It was <i>stained</i> with blood, &c. Ex. xxx. 10.	Heb. xii. 24. ix. 21. x. 22. xi. 28. 1 Pet. i. 2.
(2.) The <i>incense</i> burned upon the altar. Ex. xxx. 7.	Eph. i. 6. Rom. iii. 22—26. v. 15—19. viii. 1—3. 2 Cor. v. 21. Phil. iii. 9.
<i>First.</i> —It was composed of <i>sweet spices</i> . Ex. xxx. 34—38.	Eph. v. 2.
<i>Second.</i> —It was burned in the sanctuary, while the people prayed <i>without</i> .	Heb. vii. 25. Ezek. xxxvi. 37.
<i>Third.</i> —It was a <i>perpetual</i> incense. Ex. xxx. 8.	Heb. vii. 25.
<i>Fourth.</i> —It was not to be <i>counterfeited</i> . Ex. xxx. 38.	Rev. xxi. 18.
(3.) The <i>incense</i> .	Ps. cxli. 2. Rev. v. 8. Eph. vi. 18. James v. 16. 1 Tim. ii. 8.

Fifth. The Ordinance of the Brazen Altar.

(1.) The <i>brazen altar</i> , &c. Ex. xxvii. 1—9.	Heb. xiii. 10. 1 Cor. v. 7, 8. ix. 13. x. 17—20. Rev. i. 15. ii. 18. Rom. iii. 25. 1 John ii. 2. iv. 10.
(2.) It was made of <i>brass</i> , a common metal. Ex. xxvii. 3.	Is. lii. 14.
(3.) It could <i>endure the fire</i> .	Heb. xii. 2, 3.
(4.) It was a <i>horned</i> altar.	John xi. 42. Heb. vii. 25.
(5.) It was four square. (<i>Stability</i> .) Ex. xxvii. 1, 2.	Heb. xiii. 8.
(6.) It was a <i>public</i> altar.	Col. ii. 15.
(7.) The fire was <i>perpetual</i> . Ex. xxvii. 20.	Heb. ix. 14.
(8.) It was the <i>only</i> altar of the kind.	1 Tim. ii. 5. Acts iv. 12.
(9.) It <i>protected</i> all criminals who approached it, except for some <i>special crimes</i> .	Heb. vii. 25. 1 John v. 16, last clause. Matt. xii. 31.
(10.) The Levitical priesthood who served at it, were <i>nourished</i> by it. It was the only altar <i>appropriated</i> to these uses.	John vi. 54—58. Matt. xxiii. 17. Is. xliii. 11. xlv. 21. Hosea xiii. 14. 1 John iv. 15. 2 Pet. i. 1.

Sixth. The Ordinance of the Brazen Laver.

<i>Typical Allusions.</i>	<i>Anti-types.</i>
(1.) The <i>laver</i> . Ex. xxx. 18.	Zech. xiii. 1.
(2.) It was a <i>clean vessel</i> .	Heb. vii. 26.
(3.) ——— spacious vessel. 1 Kings vii. 23.	Heb. vii. 25.
(4.) It was an <i>open vessel</i> .	Zech. xiii. 1.
(5.) It was <i>consecrated</i> with oil.	John i. 41. Acts iv. 27. x. 38.
(6.) It was supported by twelve oxen. 1 Kings vii. 25.	Matt. x. 2. Mark xvi. 16.
(7.) The penalty of neglecting to wash at this <i>molten sea</i> , or <i>laver</i> , was <i>death</i> . 2 Chron. iv. 6. Ex. xxx. 17—21.	Heb. x. 22. Ps. xxvi. 6.

Seventh. The Ordinance of the Anointing Oil.

(1.) The anointing oil. Ex. xxx. 22—25.	Acts iv. 27. x. 38.
(2.) It was of a <i>healing nature</i> .	Jer. viii. 32. Matt. ix. 12.
(3.) ——— <i>beautifying quality</i> .	Eph. v. 27. 1 John iii. 2.
(4.) ——— <i>nourishing do</i> .	Ps. lxxiii. 5. Is. xxv. 6.
(5.) ——— an <i>exhilarating, softening, preserving virtue, &c.</i>	Ps. iv. 7. li. 8. Luke i. 14. Acts xiv. 17. Ezek. xi. 19. xxxvi. 26. Rom. viii. 34—39.
(6.) It was compounded of <i>many costly ingredients</i> . Ex. xxx. 22—25.	1 Cor. xii. 1, 4, 9, 31. Eph. iv. 8.
(7.) The <i>tabernacle, ark, table, candlestick, altar</i> , Aaron, and his sons, &c., were anointed with this oil.	1 John ii. 27. 2 Cor. i. 21.
(8.) It was not to be <i>counterfeited</i> . Ex. xxx. 33, 38.	Rev. xxii. 18, 19.
(9.) It was <i>prohibited to strangers</i> .	Matt. vii. 6.
(10.) Every person or thing to which it was applied, were <i>sanctified and set apart</i> for the service of God.	1 Cor. vi. 11. 2 Tim. ii. 21. Col. ii. 21.

IV. THE LAND OF CANAAN.

(1.) It was <i>originally possessed</i> by other nations. Ex. xxiii. 23.	Is. xiv. 12. Jude 6.
(2.) It was a land of <i>amazing fertility</i> . Deut. viii. 6—10.	Ps. lxxiii. 5. Is. xxv. 6. Luke xiv. 16, 17, 24. Rev. xix. 9, 17. Amos ix. 13. Rev. vii. 16, 17. xxi. 12, 14, 21. xxii. 2.
(3.) It was a <i>promised land</i> . Gen. xii. 1—3. xv. 13, 14, 16, 18. xvii. 2, 6, 8. xxii. 17. xxi. 12. xxiv. 4. xxvi. 3, 4. xxviii. 10—15.	2 Pet. i. 4. Rom. ix. 8. Gal. iv. 28. Heb. vi. 12.
(4.) It was not conferred upon the ground of <i>merit</i> , &c. Ex. xxxiii. 1—4. Deut. ix. 6.	Titus iii. 4—7. 2 Cor. viii. 9. Rom. xi. 16. 2 Tim. i. 9. John iii. 16. Eph. ii. 5.
(5.) Gaining the possession of it was attended with <i>many difficulties, hardships, &c.</i>	John xvi. 33. Acts xiv. 22. Rev. i. 9. ii. 9, 10. vii. 14.

- | <i>Typical Allusions.</i> | <i>Anti-types.</i> |
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| (6.) <i>Many of the Israelites despised it. Few entered it.</i> Num. xiv. 35—38. xxvi. 65. | Matt. xx. 16. Luke x. 42. 2 Tim. iii. 5. 2 Cor. xi. 15. Heb. iii. 11. iv. 1, 3. 5, 8—11. |
| (7.) None obtained this land till Moses died. | Rom. v. 10. vii. 4. John xi. 25. John xiv. 2, 3. Matt. xxiv. 31. |

V. THE HOLY CITY OF JERUSALEM, AND THE HOLY HILL OF ZION.

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| (1.) Here God set his <i>king</i> , and the <i>thrones</i> of the house of David. | Ps. ii. 6. Ps. xii. 6. |
| (2.) Here the Jews resorted to <i>worship</i> . 1 Kings xii. 30. | Is. lxvi. 23. Ps. xcvi. 6. Heb. xii. 18—24. Ps. cxxv. 1. |

First. The Feast of the Tabernacles.

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| (1.) The feast of tabernacles. | John iv. 23, 24. Phil. iii. 3. Deut. xvi. 13. |
| (2.) It always followed the day of sorrowful expiation. | Ps. xxxiii. 1. Is. xli. 16. Joel ii. 23. Phil. iii. 1. iv. 4. |

Second. The Feast of Anniversary Atonement.

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| (1.) The feast of <i>annual atonement</i> . Lev. xxiii. 27. xvi. 29. Num. xxix. 7. | Rom. v. 11. |
| (2.) The <i>plain white linen robes</i> were to be worn by the priest on this occasion. Lev. xvi. 4. | 2 Cor. viii. 9. 1 Tim. iii. 16. Heb. ii. 16 |
| (3.) The priest, as the <i>representative</i> of the people, made <i>an atonement</i> for them. Lev. xvi. 20—22. | Heb. ix. 22. ii. 17. Is. xliii. 25. |
| (4.) After which he entered into the most holy place, &c. | Heb. ix. 12. vii. 25. |

Third. The Feast of First-fruits, and of Pentecost.

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| (1.) The <i>first-fruits</i> . Ex. xxii. 29. &c. | Rom. viii. 23. xvi. 5. 1 Cor. xv. 20. James i. 18. Rev. xiv. 4. |
| (2.) The first-fruits <i>belonged to the Lord</i> . Lev. xxiii. 17. | 1 Cor. vi. 20. |
| (3.) They were <i>given</i> to the priest. | John xvii. 6. |
| (4.) They were but a small portion of the harvest. | Matt. vii. 13, 14. |
| (5.) By the first-fruits, the whole crop was <i>sanctified</i> . | Matt. v. 13. Prov. xi. 11. Ezek. xxxiv. 26. Gal. iii. 14. |

Fourth. The Feast of the new Moon, and of the Trumpet.

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| (1.) The <i>new moon</i> . Num. x. 10. xxviii. 11. | Cant. vii. 10. |
| (2.) <i>blowing of the trumpets</i> . Lev. xxiii. 24, &c. | Is. lviii. 1. Joel ii. 1. Mark xvi. 16. |
| (3.) The <i>old moon</i> (or Levitical economy) vanished. Heb. viii. 13. | The <i>new moon</i> , (or Christian dispensation) succeeded. Eph. ii. 15. |
| (4.) The <i>old moon</i> (or visible world) passes away. 1 Cor. vii. 31. | The <i>new moon</i> (or restitution of all things.) Acts iii. 21. 1 Cor. xvi. 52. Is. lx. 19, 20. |

*Fifth. The Metaphorical Priesthood of Christians.**Typical Allusions.**Anti-types.*

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| (1.) The Levitical priesthood. Ex. xix. 6. | 1 Pet. ii. 5, 9. Rev. i. 5, 6. vii. 14—17. |
| (2.) They were chosen of God. Lev. iii. 9—12. | 2 Thess. ii. 13. James ii. 5. Eph. i. 4. |
| (3.) They were taken in the room of the <i>first-born</i> . Ex. xiii. 2. Num. iii. 11—13. | Heb. xii. 23. |
| (4.) They were <i>washed with water</i> at their consecration. Lev. xvi. 4, &c. | Matt. xxviii. 19. Titus iii. 5. |
| (5.) They were anointed with oil. | 1 John ii. 20. |
| (6.) They were clothed with white linen robes. | Rom. i. 17. iv. 13. x. 3. Jer. xxiii. 6. |
| (7.) They were not to have their portion in the <i>earthly Canaan</i> . | Heb. xiii. 14. xi. 10. Rev. xxi. 14, 18, 23. |
| (8.) They offered <i>sacrifices</i> . | 1 Pet. ii. 5. |

SCRIPTURE PROPHECIES

COMPARED WITH

THEIR RESPECTIVE ACCOMPLISHMENTS, &c.

INTENDED AS A HELP TO FACILITATE

THE READING OF HISTORY,

BOTH SACRED AND PROFANE,

As connected with these events.

1. PROPHECIES CONCERNING CHRIST.

As the first prophecy of scripture refers to the promised MESSIAH, the LORD JESUS CHRIST, we shall commence our comparison of prophecies with their respective accomplishments, by furnishing a complete summary of all the important predictions which relate to that Divine Personage.

PREDICTIONS.	FULFILLMENTS.
1. The period.	{ Gal. iv. 4. Eph. i. 10. Heb. ix. 10.
1. Gen. iii. 15.	{ Mark i. 15. John iii. 16, 17. vi. 38, 39. viii. 42.
2. Its expiration	{ x. 36. 1 John iv. 9, 10, 14.

REMARKS. The *curse* inflicted upon the serpent, was the basis of the *redemption* of God's people.

II. 1. To Abraham.	{ Abraham, Isaac, and CHRIST, who line- ally descended from them.	{ Gal. iii. 8, 16. Heb. iv. 2. Matt. i. 1. Mark xvi. 15, 16. Rev. i. 6.
Gen. xviii. 18. xxi. 12. xxii. 18. xv. 3.		
xvii. 1, 6, 7.		
2. To Isaac. Gen.		
xxvi. 4.		
3. To Jacob. Gen.		
xxviii. 14.		

REMARKS. The predictions verified in reference to their temporal or national blessings, will be separately considered.

PREDICTIONS.

III. JACOB'S prophecy. Gen. xlix. 10. For the other prophecies relating to Judah, see No. VI. Jacob's sons.

The extinction of the polity of the Jewish commonwealth predicted.

FULFILLMENTS.

John x. 36. xvii. 18, 21. 23. Ps. cxvii. 4, 5. Acts, chap. x. Rev. xi. 15.

REMARKS. From John xviii. 31, it is evident that the "*sceptre*," in the time of Christ's ministry, had not entirely departed from *Judah*. It began to fall, however, when Judea was reduced to the form of a Roman province, and was consummated at the time of the destruction of their temple by Titus.

IV. MOSES' prophecy.

Deut. xviii. 15, 18.

Prediction of Christ as our PROPHET, or teacher.

Matt. vii. 15. Luke vii. 16. John i. 45. Acts iii. 22, 23. i. 37. John xii. 49, 50. Matt. xxi. 10, 11.

do. verse 19.

Penalty of neglecting his instructions.

Acts xiii. 45-47. xviii 5-7. xx. ii. 28.

REMARKS. That Christ is here intended, cannot be doubted, if we consider the striking resemblance existing between himself and the great Jewish lawgiver. See types, &c. Moses and Christ.

V. DAVID'S prophecies.

Predictions concerning CHRIST.

Psalms xl. 6, 7, 8.

1. AS OUR SACRIFICE.

Heb. x. 5-9.

— lxxxix. 19-27.

2. AS OUR SAVIOR and KING.

Col. i. 15. Rev. xix. 14.

— viii. 2. cxviii. 25, 26.

3. Christ's triumphant entrance into Jerusalem.

Matt. xxi. 5-9.

— cxviii. 22.

4. Christ's rejection.

Matt. xxi. 42. Eph. ii. 20. 1 Pet. ii. 7.

— ii. 1.

5. Christ's persecution, death, &c.

Acts iv. 26, 27. Matt. xxvii. 48. xxvii. 35, 36. John xix. 23, 24.

— xlix. 20, 21.

— xxii. 1, 16, 18.

6. Christ's resurrection.

Acts ii. 31. xiii. 33-38. 1 Cor. xv. 4.

— xvi. 10.

7. Christ's ascension.

Eph. iv. 8. John iii. 13. Col. ii. 15.

— lxviii. 17, 18.

8. Christ's exaltation.

Matt. xxii. 42, 44. Acts ii. 33-36. Heb. v. 6. vii. 2, 3, 17.

— cx. 1, 4.

9. Christ's character delineated, &c.

Heb. i. 8, 9. Acts viii. 38. John ii. 34.

— xlv. 6, 7. lxxii. lxxxix.

VI. ISAIAH'S prophecies.

Isaiah vii. 14.

1. Christ's birth.

Matt. i. 20-23.

— xi. 10.

2. Christ was to descend from David.

Acts ii. 29-32.

PREDICTIONS.		FULFILLMENTS.
Is. ix. 6.	3. Christ's <i>perfections</i> , &c.	Rom. ix. 5. 1 John v. 20. Rev. i. 11. Is. vi. 1—10. John xii. 41. i. 1. Rev. xxii. 13. ii. 23. Phil. iii. 21. Matt. xviii. 20. xxviii. 20. John xiii. 13.
— ix. 7.	4. The <i>durability</i> of his kingdom.	Matt. xvi. 18.
— viii. 14. liii. 1, 2, 3.	Christ's <i>rejection</i> by the Jews.	Rom. ix. 33. 1 Pet. ii. 8.
— xlix. 6, 7.	5. Christ's <i>reception</i> by the Gentiles.	Acts ii. 37—47.
— xi. 1, 2. xlii. 1, 6. liii. 10. lv. 5.	6. Christ <i>endowed</i> with the <i>Spirit</i> , &c.	Matt. iii. 13—17. John iii. 34. Col. ii. 3. John i. 32.
lxv. 15.	7. A change in the <i>name</i> of God's chosen people.	Acts xi. 25.
— lxi. 1—3	8. The <i>success</i> of Christ's ministry.	Luke iv. 18—21.
— xxxv. 4.	9. Christ's <i>miracles</i> .	Matt. xi. 2—6.
— x. 3, 5.	10. Christ's <i>forerunner</i> foretold.	Matt. iii. 1, &c.
— liii. 12.	11. Christ's <i>meekness</i> , <i>patience</i> , <i>atonement</i> , <i>burial</i> , <i>resurrection</i> , <i>exaltation</i> , <i>intercession</i> , &c. &c.	Matt. xxvi. and xxviii. chapters inclusive.
VII. JEREMIAH'S prophecy.		
Jer. xxxi. 22.	1. Christ's <i>conception</i> .	Matt. i. 18. Luke i. 26—35.
— — 15—17.	2. Rachel's <i>weeping</i> , &c.	Matt. ii. 17, 18.
— xlii. 5, 6. — xxxiii. 14—16.	3. Christ the <i>SAVIOR</i> .	Matt. i. 21. 23.
VIII. EZEKIEL'S prophecy.		
Ezek. xxxiv. 2, 3, 21, 25.	Christ a <i>SHEPHERD</i> and <i>KING</i> .	John x. 1—16. i. 49. xix. 19—21.
— xxxvii. 21, &c.		
IX. DANIEL'S prophecies.		
Dan. ix. 2. 4—27. See remarks, at the bottom.	1. The period of <i>MESIAH'S death</i> , &c. is determined.	Matt. xxiii. 27—50. Mk. xii. 15. xviii. 26—37. Luke xxiii. 26—46. John xix. 14—30.

REMARKS.—The learned are not agreed as to the *time* when Daniel's 70 *prophetic weeks* commence; though they all understand them to mean *weeks of years*. Certain it is, however, that they commenced with the edict to build the *city*, not the *temple*, of Jerusalem, as given to Ezra by Artaxerxes Longimanus: (Ezra vii. and viii.) or 20 years after, as given to Nehemiah. (See ch. ii.) From either of these dates

It is precisely 490 years to the death of Christ, which answers to the number of the prophetic weeks.

The first seven of these weeks, or 49 years, was devoted to the rebuilding of the city, its walls, &c. The next 62, or 434 years, expired before the commencement of the public ministry either of John or of Christ. In the last half of the 70th week, when the "covenant" was "*confirmed with many*," the MESSIAH, when he exclaimed, "IT IS FINISHED," "*caused the sacrifice and oblation to cease.*"

PREDICTIONS.		FULLFILLMENTS.
Dan. vii. 6, 10, 13.	{ 2. Christ, a JUDGE.	Matt. xxiv. 30, 31. xxvi. 64. Mark xiii. 26, 27. Luke xxi. 27. Acts i. 11; 2 Thess. i. 7, 8.
— ii. 44. vii. 14.		Matt. xxvii. 18. Rev. xi. 15. xvii. 14. xix. 16. Matt. xi. 27.
	{ 3. Christ's <i>universal dominion</i> .	

X. MICAH'S prophecy.

Mic. v. 2.	{ The <i>place</i> of Christ's birth.	{ Matt. ii. 1—6. Luke ii. 4, 5.
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XI. HAGGAI'S prophecy.

Hag. ii. 6—9.	{ Christ's entrance into the temple.	{ Matt. xxi. 12, 13.
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REMARKS.—The temple into which Christ was to enter, was that built by Herod, which, though far inferior to the magnificence of the temple of Solomon, was to be rendered more glorious by the presence of the "*Desire of all nations.*"

XII. ZECHARIAH'S prophecy.

Zech. vi. 12, &c.	{ 1. The <i>church</i> built by Christ and the Gentiles as co-workers.	{ Matt. xvi. 18. Acts iv. 11, 12. 1 Pet. ii. 6—8. 1 Cor. iii. 9—15. 2 Cor. xi. 2—4. Gal. i. 7—9.
— ix. 9.		
— xii. 1.	{ 2. Christ's entrance into Jerusalem.	{ Matt. xxi. 5. John xi. 15.
— xi. 12, 13. and xiii. 7.	{ 3. Remission of sins through Christ.	{ Mark ii. 5—10. Acts ii. 38. 1 Cor. v. 4, 5. 2 Cor. ii. 6—10. Matt. xvi. 19. xviii. 18.
	{ 4. Christ's sufferings described.	{ Matt. xxvii. 9, 10. xxvi. 56.
	{ 5. The <i>conversion</i> of some of Christ's murderers.	{ John xix. 34—36. Acts ii. 33, 36, 37, 41.

XIII. MALACHI'S prophecy.

Mal. iii. 1.	{ 1. Christ's harbinger, John the Baptist.	{ Matt. iii. 1.
— i. i. 1—3.	{ 2. Christ's entrance into the temple, &c.	{ Matt. xxi. 12—16.

PREDICTIONS.

FULFILLMENTS.

XIV. BALAAM'S prophecy.

Num. xxiv. 17.

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| $\left\{ \begin{array}{l} 1. \text{Literally, as applied} \\ \text{to DAVID.} \\ 2. \text{Mystically, as ap-} \\ \text{plied to CHRIST.} \end{array} \right.$ | $\left\{ \begin{array}{l} 2 \text{ Sam. viii. 14. } 1 \text{ Kings} \\ \text{xi. 15, 16. Ps. lx. 8.} \\ \text{Matt. ii. 2-9. Rev;} \\ \text{xxii. 16. Ps. ii. 6-9.} \end{array} \right.$ |
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REMARKS.—Some predictions of scripture have a twofold signification, as in this instance.

XV. Job's prophecy.

Job xix. 25, 26.

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| $\left\{ \begin{array}{l} 3. \text{Christ's second ad-} \\ \text{vent.} \end{array} \right.$ | $\left\{ \begin{array}{l} 1 \text{ Thess. iv. 16, 17. } 1 \\ \text{Cor. xv. 24-26.} \end{array} \right.$ |
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II. PROPHECIES CONCERNING NOAH'S THREE SONS, SHEM, HAM, AND JAPHETH.

XVI. NOAH'S prophecies.

Gen. ix. 25.

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| $\left\{ \begin{array}{l} 1. \text{Of Ham and Ca-} \\ \text{naan.} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{Com. Josh. ix. 3-7,} \\ \text{with v. 21-23. } 1 \\ \text{Kings ix. 20, 21. } 2 \\ \text{Chron. viii. 7, 8, 9.} \end{array} \right.$ |
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REMARKS. This curse respects the posterities of Ham and Canaan, not themselves. The same of the blessing pronounced upon Shem and Japheth. The descendants of Shem and Japheth, were at first immeasurably subdued by those of Ham and Canaan. Egypt, however, "the land of Ham," (Ps. cv. 23.) was finally conquered by the Persians and Grecians, who descended from Shem and Japheth. Africa, for the most part, for centuries past, has been subjected, first to the Romans, then to the Saracens, and now to the Turks. Their present degraded state is but the fulfillment of this prophecy in continuation.

Gen. ix. 26, 27, last clause.

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| $\left\{ \begin{array}{l} 2. \text{Of Shem.} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{Ex. xxv. 22. Lev. xvi.} \\ \text{2. Num. vii. 89.} \\ \text{Ps. lxxx. 1. John i.} \\ \text{1, 14. Rom. ix. 4, 5.} \\ \text{Heb. xi. 16.} \end{array} \right.$ |
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REMARKS. 'Through the posterity of Shem, the church was preserved, from the days of Noah to CHRIST. "In the tents of Shem" the *shechinah* dwelt, first in the tabernacle, then in the temple. And of them, "as concerning the flesh, Christ came." See Chart, Shem, No. 4.

Gen. ix. 27.

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| $\left\{ \begin{array}{l} 3. \text{Of Japheth.} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{Gen. x. 1-5. Mal. i.} \\ \text{11. Eph. ii. 11-15.} \end{array} \right.$ |
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REMARKS. The territory of country possessed by the descendants of Japheth, as also their number, evince the actual fulfillment of this prediction. Subsequently, the Greeks and Romans, who descended from Japheth, subdued Judea and part of Asia, which belonged to Shem. Japheth was blessed spiritually, when the Gentiles were received into the Christian church.

III. PROPHECIES CONCERNING ISHMAEL.

XVII.

Gen. xvi. 10.
xxi. 13, 18.

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| $\left\{ \begin{array}{l} 1. \text{His posterity, name,} \\ \text{\&c.} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{Gen. xxxvii. 27, 28.} \\ \text{xvi. 15.} \end{array} \right.$ |
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	PREDICTIONS.	FULFILLMENTS.
Gen. xvii. 20.	{ 2. The number of his children.	{ Gen. xxv. 12—18. See Chart, <i>Abm.</i> , No. 6.
— xvi. 12.	{ 3. His character, residence, occupation, &c.	{ Gen. xxi. 20. Job xxxix. 5—8. Is. xxi. 17. xiii. 20. Jer. iii. 2.

REMARKS. The *Hagareens*, from Hagar, Ishmael's mother; the *Nabatheans*, from Nebaioth, and the *Itureans*, from Jetur, or Itur, his sons; and the Arabian *Scenites*, and the *Saracens*, who established one of the greatest empires ever known; and also the present numerous race of *Arabs*, are all his descendants.

The present character of the *Arabs* answers to that of their great progenitor. They still continue to range the desert, dwell in the wilderness, use the bow and arrow, as the *Iturcans*, and the children of Kedar. Is. xxi. 17. They subsist principally by rapine, and though a Sesostrius, Cyrus, and his successors, Alexander the Great, Antigonus, Lucullus and Pompey, Cælius Gallus, Trajan, Severus, and other Egyptian, Persian, Grecian, and Roman emperors, have made repeated efforts to subdue them, yet, to this day, they remain unconquered by any nation.

IV. PROMISES CONCERNING ABRAHAM, ISAAC, AND JACOB.

1. To <i>Abraham</i> . Gen. xii. 1—3. xv. 13, 14, 16, 18. xvii. 2, 6, 8. xxii. 17.	Egyptian bondage predicted, and promises of numerous posterity, and of the inheritance of Canaan.	{ Gen. v. vii. xii. 29—39. See chap. iii. of this book, sec. iii. q. 49, and <i>note</i> , and sec. iv. q. 1, and <i>note</i> . Ex. i. 7, 12. Deut. xxvi. 5. x. 22. Josh. iv. 10—18. 2 Chron. ix. 26.
2. To <i>Isaac</i> . Gen. xxi. 12. xxiv. 4. xxvi. 3, 4.		
3. To <i>Jacob</i> . Gen. xxviii. 10—15.		

REMARKS. The present number of Jews throughout the world, from the latest authorities, are computed to be from nine to twelve millions.

V. PROPHECIES CONCERNING ESAU AND JACOB.

XVII. ISAAC'S prophecies.

Gen. xxv. 23, <i>first</i> clause.	1. Two <i>nations</i> were to descend from ISAAC.	1. The <i>Edomites</i> , from Esau or Edom. Gen. xxxvi. 43.
	{ 2. Their <i>professions</i> and <i>characters</i> different.	2. The <i>Israelites</i> , from Jacob or Israel. Gen. xxxii. 32. 2 Kings xvii. 34.
Gen. xxv. 23, <i>second</i> clause.	3. The former the <i>enemies</i> of the latter.	Gen. xxv. 17. 2 Chron. xxv. 14, 15. Ex. ii. 25. Deut. xi. 13—25. xxxiii. 29.
		Ezek. xxv. 12. Amos i. 11. Ob. 10. Num. xx.

PREDICTIONS.		FULFILLMENTS.
Gen. xxv. 23, last clause. xxvii. 29.	4. The <i>subjection</i> of the elder to the younger.	1 Kings xi. 16. 1 Chron. viii. 12. 2 Sam. viii. 14. 2 Kings xiv. 7. 2 Chron. xxv. 12. 2 Kings xiv. 22. 2 Chron. xxvi. 2. 2 Sam. viii. 14, 15. 1 Kings iv. 21.

REMARKS. At first the Edomites were more numerous and powerful than the Israelites. Gen. xxxvi. 31. They revolted under the reign of Jeroboam, king of Judah, 2 Kings viii. 20. 2 Chron. xxi. 8, 10, and regained the liberty which they lost under David. Finally, they were subdued by Judas Maccabeus, and incorporated with the Jews.

Gen. xxvii. 23. — do 39.	5. Their temporal blessings <i>similar</i> .	Gen. xxxvi. 6—8. Num. xx. 17. Deut. xi. 9— 12. xxxiii. 26—29.
Jer. xlix. 7, 8. Ezek. xxv. 12—14. Joel iii. 19. Amos i. 11. Obad. v. 1—16. Mal. i. 1—5.		
	6. The final extinction of the Edomites foretold.	

REMARKS. The Edomites, as a *nation*, are now extinct. They are supposed, at present, to be incorporated with the Nabathæan Arabs, Jews, &c., but their name has not been known since the first century.

VI. PROPHECIES CONCERNING THE TWELVE SONS OF JACOB.

XVIII. JACOB'S prophecies.

1. <i>Reuben</i> . Gen. xlix. 3, 4.	{ Inferiority.	{ 1 Chron. v. 1. 2 Kings xv. 27—29.
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REMARKS. The tribe of Reuben was inferior to several others in number, and among the first carried captive.

2. <i>Simeon and Levi</i> . Gen. xlix. 5, 6, 7.	{ Divided and scat- tered.	{ Josh. xix. 1—9. xxi. 1 —8. 1 Chron. iv. 39. See Chart, map No. 4.
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REMARKS. The tribe of Simeon, according to Jewish tradition, was exceedingly impoverished, and though the curse was removed from the descendants of Levi, yet their cities were scattered throughout the other tribes.

3. <i>Judah</i> . Gen. xlix. 8, 9, 11, 12. For the prophe- cy of v. 10, see Jacob's prophe- cy, iii.	{ Honor, dominion, and wealth.	{ Num. ii. 9. vii. 12. x. 14. Num. ii. 3. Judg. i. 1, 2. Josh. xv. 1— 12.
4. <i>Zebulun</i> . Gen. xlix. 13.		
	{ Commercial advanta- ges.	{ Josh. xix. 10—16.

PREDICTIONS.

FULFILLMENTS.

5. *Issachar* and
Asher.
 Gen. xlix. 14, 15.
 and — 20.

REMARKS. The tribe of Issachar was both industrious and unambitious, as the figure here used denotes. The tribe of Asher enjoyed a country which produced in abundance the most delicious fruits. They are but little known in subsequent history.

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|--|---|---|
| 6. <i>Dan</i> .
Gen. xlix. 16—18. | { 1. Magistracy.
2. Subtlety, &c. | { Gén. xxx. 6. Num. x.
25. Deut. xxxiii. 21.
Judg. xiv. xv. xvii.
xviii. |
| 7. <i>Gad</i> .
Gen. xlix. 19. | { Conquered, and conquering. | { Judg. x. 8. 1 Chron.
v. 11—22. |
| 8. <i>Naphthali</i> .
Gen. xlix. 21. | { Warlike, yet affable. | { Judg. iv. 6—10. v.
18. |
| 9. <i>Joseph</i> .
Gen. xlix. 22 26. | { Fruitfulness, &c. He was also a type of Christ. | { Josh. xvii. 14—17. |
| 10. <i>Benjamin</i> .
Gen. xlix. 27. | { Fierce and warlike. | { Judg. iii. 15—29.
xx. |
| 11. <i>Manassah</i> and <i>Ephraim</i> .
Gen. xlviii. 19. | { The younger greater than the elder. | |

REMARKS. The tribe of Ephraim became so numerous and powerful, as sometimes to be counted for all the ten tribes of Israel.

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|---|---|--------------------------------------|
| 12. JOSEPH'S prediction.
Gen. i. 24, 25. | { The deliverance of the Jews from Egyptian bondage; his charge, &c., concerning his bones. | { Exod. xiii. 19. Josh.
xxiv. 32. |
|---|---|--------------------------------------|

VII. PROPHECIES CONCERNING THE ISRAELITES.

XIX. BALAAM'S prophecies.

- | | | |
|----------------|---|---|
| Num. xxiii. 9. | { 1. The <i>Jews</i> a distinct people. | { Ex. xix. 6. Deut. vii.
6—8. xxvi. 19. xxviii.
9. Is. lxi. 6. 1 Pct.
ii. 5—9. Rev. xx. 6. |
|----------------|---|---|

REMARKS.—The *Jews* ever have been, and to this day, though scattered among all nations, they still continue to be, a *distinct* people.

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|--|---|
| Num. xxii. 24. xxiv.
8, 9. Com. Gen.
xxvii. 29 and xlix.
9. with the above. | { 2. <i>Conquests</i> over their enemies. |
|--|---|

REMARKS.—See the history of their *conquests* over their numerous enemies under Moses, Joshua, the Judges and Kings, particularly David, and their universal peace under Solomon.

	PREDICTIONS.	FULFILLMENTS.
Num. xxiv. 7.	{ 3. Their kingdom ex- alted.	{ 1 Sam. xv. 7, 8.

REMARKS.—Subsequently by David and Solomon.

Num. xxiv. 17.	{ 4. The fate of the Mo- abites.	{ 2 Sam. viii. 2.
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REMARKS.—“*Sheth*” is supposed to have been either a distinguished place or person among the Moabites.

Num. xxiv. 18, <i>first</i> clause.	{ 5. Of Edom.	{ 2 Sam. viii. 14. Ps. lx. 8. cviii. 9.
Num. xxiv. 18, <i>last</i> clause.	{ 6. Conquest of Seir.	{ 2 Samuel viii. which read.
Num. xxiv. 19.	{ 7. Their “strong ci- ties” demolished.	{ 1 Kings xi. 15, 16.

REMARKS.—See Balaam’s prophecy, No. xiv.

Num. xxiv. 20. Ex. xvii. 14. Gen. xiv. 7. 1 Sam. xxviii. 8.	{ 8. The fate of Amalek.	{ 1 Sam. xv. 7, 8. xxvii. 8, 9. xxx. 1 Chron. iv. 41, 42, 43.
Num. xxiv. 21, 22.	{ 9. The fate of the Ke- nites.	{ Com. 2 Kings xvi. 9. and xix. 12, 13, with 1 Chron. ii. 55.

REMARKS.—The *Kenites* here mentioned are not the same with Gen. xv. 19. They became *extinct*, as also did the *Kenizzites*, between the interval of Abraham and Moses. They are the same with the *Midianites*, (Com. Ex. xiii. 1. with Judge 16.) The greater part of whom dwelt among the Moabites and Amalikites. (1 Sam. xv. 6.)

Num. xxiv. 23, 24. The fulfillment of this prophecy was more *remote* than those which preceded. (v. 23, last clause.) It was verified when “*Asher*,” or the *Assyrians* were conquered, first by Alexander the Great, and then by the Romans under Trajan. And “*Ebre*,” whether it be understood of nations contiguous to the Assyrians, or of the Hebrews his descendants, the prophecy and its fulfillment holds equally true; for both were afflicted by the Selucids, the successors of Alexander, and also by the Romans.—“And *he* also” (i. e. Chittim, or the *Romans*), “shall perish forever.” What now remains of that once powerful empire, but its name? It has been utterly destroyed by the incursions of the northern nations.

VIII. PROPHECIES CONCERNING THE JEWS.

XX. MOSES’ PROPHECIES.

Deut. xxviii. 49.	{ 1. The destruction of the Jews by the Chaldeans.	{ Jer. v. 15. Lam. iv. 19.
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REMARKS.—Their distinction as a nation was finally consummated, under Vespasian and Adrian, two *Roman* generals.

Deut. xxviii. 50, 51.	{ 2. The character of their enemies deli- nated.	{ 2 Chron. xxxvi. 17.
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REMARKS.—When Vespasian invaded Judea, he spared neither young or old, male or female. (Josephus.)

PREDICTIONS.

FULFILLMENTS.

Deut. xxviii. 52. { 3. Their cities were to { 2 Kings xviii. 9, 10. v.
be besieged. { 13. xxv. 19.

REMARKS.—Although the Jews confided in the strength of their walls, cities, &c., yet at different times it was besieged by Isbek, Nebuchadnezzar, Antiochus Epiphanes, Pompey, Socius, Herod, and finally, by Titus.

Deut. xxviii. 53, 54, { 4. Their sufferings { 2 Kings vi. 25, 28, 29.
56. Lev. xxvi. 29. { were to be great. { xxv. 3. Lam. iv. 10.

REMARKS.—Josephus gives a most awful account of the sufferings of the Jews, when their city was destroyed by Titus.

Deut. xxviii. 62. { 5. They were to be {
destroyed in great {
numbers. }

REMARKS.—Josephus informs us, that at the last siege of Jerusalem by Titus, eleven hundred thousand perished by famine and war.

Deut. xxviii. 68. Ps. { 6. They were to be {
xliv. 13. { sold into Egypt as {
slaves, &c. }

REMARKS.—This, according to Josephus, was the case during the reigns of the two first Ptolemies, Adrian, Titus, &c.

Deut. xxviii. 63. { 7. They were to be {
rooted out of their {
own land. }

REMARKS.—After their extirpation by Adrian they were forbidden, upon pain of death, to enter Jerusalem. The holy land is now for the most part inhabited by Moors, Arabians, Turks, Greeks, &c.

Deut. xxviii. 25. { 8. They were to be {
dispersed into all { Neh. i. 8, 9.
nations. }

REMARKS.—They are to be found at this day in all the four quarters of the globe.

Lev. xxvi. 44. { 9. They were never- {
theless a distinct {
people. }

REMARKS.—Notwithstanding all their wars, battles, sieges, fires, famines, pestilences, massacres, persecutions, captivities, slavery, &c. &c., they still exist!

Deut. xxviii. 65. { 10. They should not {
remain stationary. }

REMARKS.—Not to record their ancient banishments, we will mention that from England by Edward I.; seven times from France by Charles VI.; from Spain by Ferdinand and Isabella; and within a few years from Prague by the queen of Bohemia.

PREDICTIONS.

FULFILLMENTS.

Deut. xxviii. 29. { 11. They should be oppressed and spoiled evermore. }

REMARKS.—This was particularly the case under Henry the III. and Edward the I., when their estates were confiscated, &c.

Deut. xxviii. 32. { 12. Their sons and daughters should be given to other people. }

REMARKS.—This has prevailed in Spain and Portugal, where their children have been taken, and educated into the Popish religion, &c.

Deut. xxviii. 34. { 13. The sight of their calamities should make them mad. }

REMARKS.—At the destruction of Jerusalem by Titus, 960 Jews destroyed themselves, in the castle of Masada. During the reign of Richard the I. 1500 Jews in the city of York, first stabbed their wives and children, and then burnt themselves in the King's palace, rather than fall into the hands of their enemies.

Deut. xxviii. v. 36, 64. { 14. They should become idolators. }

REMARKS.—In Popish countries the Jews have often complied with the idolatry of the church of Rome, to save their property from confiscation, &c.

Deut. xxviii. 37. { 15. They should become a proverb and a by-word. }

REMARKS.—Their avarice, &c., is proverbial to this day. The Mahomedan, Heathen, and nominal Christian all unite in detesting a Jew.

Deut. xxviii. 59. { 16. Their distresses should be of long continuance. }

REMARKS.—The condition of the Jews in every part of the world; since the destruction of their city and temple, is an evidence of this. See Deut. xxviii. 45, 46.

XXI. JEREMIAH'S prophecies.

Jer. xxv. 1, 11. xxix. 10. { 1. The captivity and restoration of Judah and Benjamin. }

2 Kings xxiv. 2 Chron. xxxvi. Dan. i. — 2 Chron. xxxvi. 22. Ezra i. 1.

Isaiah vii. 8.

2. The dispersion of the 10 tribes.

2 Kings xviii. 10, 11. 1 Chron. v. 26. 2 Kings xv. 29. 2 Kings xviii. 11. Ezra iv. 2, 10. 2 Kings xvii. 24.

PREDICTIONS.

FULFILLMENTS.

Jer. xvi. 28.

3. The *preservation* of
the Jews, and the
destruction of their
enemies.

REMARKS.—Instance, Pharoah, Elon, Jabes and Sisera, Oreb and Zeeb, Nebuchadnezzar, Antiochus Epiphanes, Herod, Flaccus, Caligula, &c.—So of the Egyptian, Assyrian, and Babylonish empires, as subjugated by the Persians. The Syro-Macedonians by the Romans, and they in turn by the invasion of the northern nations.

Lev. xxvi. 33. Is. i.
7, 8, 9. Jer. xii.
10, 11.

4. Judea should be-
come *desolate*.

REMARKS.—The land of Judea was originally a most luxuriant country—a *land flowing with milk and honey*. But for many ages it has been almost entirely uninhabited, being “covered with parched rocks, on which is not one line of soil.”

Is. lii. i.

5. The *unbelief* of the
Jews, &c.

John xii. 38. Rom. x.
16.

— v. 9. Jer. i. 10.

6. Their *doom*.

Acts xii. 46. Matt. x.
13–15. xxi. 43. xxii.
6–10. Luke xiv. 16.
24. John i. 11. Rom.
x. 19–21. xi. 11–13.

REMARKS.—Their present blindness, obstinacy, and unbelief, is but the fulfilment of these predictions in continuation.

Ps. ii. 8. xxii. 27. {
Mic. iv. 1. Is. ii.
2. Mal. i. 11. Is.
xlix. and lx. 1,
3, 5, 22. {

7. The *calling* of the
Gentiles, &c.

Matt. xii. 21. John vii.
25. Acts ix. 15. xi.
18. i. 15. ii. 41. iv. 4.

Is. lx. 15, 18. Ezek.
xxxvii. 21, 25. {
xxxix. 28, 29. Ho-
sea iii. 4, 5. {

8. Their *future state*
predicted.

REMARKS.—“I the Lord will hasten it in his time.”

IX. PROPHECIES CONCERNING NINEVEH.

Is. x. 5, 6, 7, 12. Na-
hum, i. ii. iii.

1. The *destruction* of
Sennacherib and the
Assyrians foretold.
Nineveh, &c.

2 Chron. xxxii. 20–22.
Nahum, i. ii. iii.

REMARKS. The destruction of Nineveh is supposed to have been consummated by the joint invasion of Nebuchodonosor and Cyaxares, or Ahasuerus. Tobit xiv. 15. It remains to this day one vast heap of ruins, as a standing monument of the truth of the scripture prophecy.

X. PROPHECIES CONCERNING BABYLON.

PREDICTIONS.	FULFILLMENTS.
Jer. l. 17, 18. Is. xxi. 9. Jer. li. 8—58. xxv. 11, 12.	1. The <i>destruction</i> of Babylon foretold. The time, &c, <i>specified</i> .
Is. xliv. 28. xlv. 1.	2. The <i>birth</i> of Cyrus foretold.
Is. xxi. 2. Jer. xli. 11.	3. The <i>manner</i> in which it was to be besieged foretold.
	Dan. v. 1—29, 30, 31. 2 Chron. xxxvi. 20, 21, 22, 23. 2 Chron. xxxvi. 22, 23. Dan. i. 21. x. 1. Ezra i. 1.

REMARKS. It was besieged by the united forces of the Medes and Persians, under the command of Cyrus, &c.

Is. xliii. 4. Jer. li. 27, 30.	4. The nations who were to rise up against Babylon foretold.
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REMARKS. Cyrus' army consisted of various nations.

Is. xlv. 27. Jer. l. 38. li. 36.	5. The Euphrates was to be <i>dried up</i> .
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REMARKS. By diverting the waters of the Euphrates, which ran through Babylon, into a different course, Cyrus, with his army, entered and captured the city.

Jer. l. 24. li. 39, 57.	6. The city was to be taken <i>by surprise</i> .	Dan. v. 1—29, 30, 31.
Is. xliii. 19. xiv. 22, 23. Jer. l. 13, 23, 39, 40. li. 13, 26, 29, 37, 42, 43.	7. Its ruined condition described.	

REMARKS. Its present desolate state is but a confirmation of the predictions of its utter ruin.

Is. xlvii. 9.	8. The cruelty of its inhabitants to their own households.
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REMARKS. At the time of their rebellion against Darius, all the females of each family, except *one*, were strangled, in order to secure provisions to sustain themselves against the enemy.

Is. xliii. 17, 18. Jer. l. 42.	9. Great cruelties were to be practiced upon them.
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REMARKS. Darius, after entering Babylon, ordered 3,000 of the principal men to be crucified.

Is. xxi. 9. xlv. 1. Jer. l. 2. li. 44, 47, 52.	10. Their <i>treasures, temples, and idols</i> destroyed.
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REMARKS. After an unfortunate expedition to Greece, Xerxes entered Babylon, seized the sacred city, and plundered and destroyed their temples, idols, &c.

XI. PROPHECIES CONCERNING TYRE.

PREDICTIONS.

FULFILLMENTS.

- | | | |
|-----------------------------------|---|-------------------|
| Is. xxiii. 13. Ezek. xxvi. 7—11. | } 1. The city was to be destroyed by the Chaldeans. | { Ezek. xxix. 18. |
| Is. xxiii. 6. 12. Ezek. xxvi. 18. | | |
| | } 2. The inhabitants should be dispersed. | { |
| | | |

REMARKS. They were to be found in Africa and Spain, in Carthage, and some of the Ionian and Ægean sea Islands. The curse of Canaan, Gen. ix. 25, seemed to pursue them to the most distant parts of the earth, they being descended from the Sidonians, who sprang from Sidon, the eldest son of Canaan. Gen. x. 15.

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|------------------------|---|---|
| Is. xxiii. 15, 16, 17. | } 3. The city should be restored again after seventy years. | { |
| Jer. xxv. 11, 12. | | |

REMARKS. The conquered nations were restored to their liberties at the destruction of Babylon by Cyrus and the Persians.

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|---|--|---|
| Is. xxiii. 6. Ezek. xxvii. 32. xxviii. 8. | } 4. But the city was to be invaded again. | { |
| Zech. ix. 3, 4. | | |
| Ezek. xxviii. 18. xxvi. 12. | | |

REMARKS. This was accomplished both by Nebuchadnezzar and Alexander the Great.

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|--------------------|---|
| Joel iii. 6, 7, 8. | } 5. They were to be sold for captives, &c. |
| | |

REMARKS. Alexander, after slaying 8,000 in taking the city, had 2,000 crucified, and sold 30,000 for slaves.

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|-------------------------------|--|---|
| Ps. xlv. 12. lxii. 10. | } 6. Notwithstanding this, they should finally forsake idolatry, and be converts to the true religion. | { Luke vi. 17. Matt. xv. 21. Mark vii. 24. Acts xxi. 4. |
| Zech. ix. 1—7. Is. xxiii. 18. | | |
| Ezek. xxvi. 3, 4, 5, 14, 21. | | |
| | } 7. But the city should be finally destroyed. | { |
| | | |

REMARKS. The work of destruction was commenced by Nebuchadnezzar, continued by Alexander, the Ptolemies, and the Seleucida, and completed by the Romans. Her present condition is gathered from Is. xxiii. 8, 9. Ezek. xxvii. 3, 4. and xxviii. 5, &c.

XII. PROPHECIES CONCERNING EGYPT.

- | | | |
|--|---|---|
| Jer. xlv. 13. Ezek. xxx. 10, 11. xxix. 18, 19. | } 1. The destruction of Egypt foretold. | { |
| | | |

REMARKS. Nebuchadnezzar conquered the greater part of Africa, and constituted Amasis king in the place of Pharaoh Hophra, or Apis, of whom Ezekiel speaks, ch. xxix. 3. See also Jer. xlv. 30. and Ezek. xxix. 12.

PREDICTIONS.

FULFILLMENTS.

Is. xix. 1. Jer. lxiii. { 2. Its conquest should {
 11. Ezek. xxx. 13. { be sudden. }

REMARKS. This was accomplished both by Cambyzes, Ochus, &c., Persian kings.

Is. xix. 2, 3, 4. { 3. It should be dis-
 { tracted with civil {
 { wars, &c. }

REMARKS. This occurred, as some think, during the anarchy which prevailed, consequent upon the reign of the twelve kings, but more probably in the civil wars between Apus and Amas, at the time of Nebuchadnezzar's invasion. The fourth verse records its accomplishment in the cruelty exercised over the Egyptians by Cambyzes and Ochus. See also Is. xix. 5—10, 11—17.

Is. xix. 18—25. { 4. They should, not-
 Zeph. iii. 9. { withstanding, be
 { brought to the {
 { knowledge of the {
 { true religion. }

REMARKS. The way was prepared by the conquest of Alexander the Great over the Persians. Consult Jer. xliii, &c. xliv. 1. Acts ii. 10. viii. 27.

Ezek. xxix. 12, 13, { 5. Its character desig-
 14, 15. { nated from the time
 { of Nebuchadnezzar {
 { to the present. }

REMARKS. At the conquest of Egypt by Nebuchadnezzar, it became tributary. Look at its condition under the Persian kings—Cambyzes, Darius, Xerxes, Artaxerxes Longimanus, &c., &c. Also the Macedonians—then the Romans. After them the Saracens—Mamaleus, and is now the province of the Ottoman empire.

XIII. CHRIST'S PROPHECIES OF THE DESTRUCTION OF JERUSALEM.

I. The *signs* which were to precede.

Matt. xxiv. 4, 5. Lk. { 1. False Christs. { Acts viii. 9, 10.
 xxi. 8. { }

REMARKS.—Such also were Dositheus the Samaritan, Theudas, and many others in the days of Nero.

Matt. xxiv. 6, 7. { 2. Wars, &c., famines, {
 Luke xxi. 8. { pestilences, earth-
 { quakes, &c. }

REMARKS.—See Josephus' Jewish wars, &c. See questions, part iii., and notes on this chapter.

PREDICTIONS.

FULFILLMENTS.

Matt. xxiv. 9. Mark
xiii. 9—11. Luke
xxi. 12—15.

3. The calamities of
the Christians in
general.

Acts iv. 5, &c. xviii.
12. xxiv. xxv. vi. 10.
iv. 3. xvi. 23. xii. 2.
2 Tim. i. 15. iv. 10.
See the history of
Nero's persecution.

Matt. xxiv. 11.

4. False teachers
and prophets were
to arise.

Acts viii. 9, 10. 2 Cor.
xi. 13. 2 Tim. ii. 17,
18.

Matt. xxiv. 12. v. 13.

5. Lukewarmness a-
mong professing
Christians.

2 Tim. ii. 18. iv. 16.
Heb. x. 25.

Matt. xxiv. 14.

6. The gospel was to be
published through-
out the world.

REMARKS.—Even in the history of the Acts, we see the gospel, by the apostles, was preached in all parts of the Roman empire. See Col. i. 6, 23. Rom. x. 18.

II. Events which were to happen *during* the siege.

Matt. xxiv. 15, 20. }
Luke xxi. 20, 21. }
Mark xiii. 14. }

1. Jerusalem besieged,
and the Chris-
tians escape. }

REMARKS.—They all flew for safety to Pella, and beyond Jordan.

Matt. xxiv. 21. Mark
xiii. 19. }

2. It should be attend-
ed with great tribu-
lation. }

REMARKS.—The miseries of the Jews at this time were without a parallel. "Rapine and murder, famine and pestilence *within*, fire and sword, and all the terrors of war *without*."

Matt. xxiv. 22. Mark
xiii. 20. }

3. These days were
to be shortened. }

REMARKS.—All the circumstances of Titus' movements prove this: choosing rather to besiege the place by force of arms, than starve the Jews into a surrender. So of the Jews themselves burning their provisions, &c.

Matt. xxiv. 23, 24.

4. In the midst of these
desolations they
were to beware of
false Christs who
should arise.

Acts viii. 9, 10, 11. 2
Tim. iii. 8—13. Acts
xxi. 38.

Matt. xxiv. 27, 28.

5. These judgments
were to follow them. }

REMARKS.—The *carcasses* were the Jewish nation. The *eagles*, the Roman army, &c.

ANALYSIS

OF

THE REVELATION.

THIS prophetic book contains twenty-two chapters, which are divided into four parts.

PART I. Chapter i. The introduction, or preface. This includes a dedication to the seven churches in Asia Minor, v. 1—9, and a vision of the Lord Jesus Christ to John in the isle of Patmos, 10—20. That vision related to things past, present, and future, v. 19. "Write the things which thou *hast* seen, and the things which *are*, and the things which *shall be* hereafter."

PART II. Chap. ii. iii. includes the epistles addressed to the seven Asiatic churches, and related to "the things which *are*," chap. i. v. 19, and are as follows:

- | | | |
|------|---------------------------|-----------------|
| (1.) | To the Church at Ephesus, | chap. ii. 1--7. |
| (2.) | Smyrna, | 8--11. |
| (3.) | Pergamos, | 12--17. |
| (4.) | Thyatira, | 18--29. |
| (5.) | Sardis | iii. 1--6. |
| (6.) | Philadelphia, | 7--13. |
| (7.) | Laodicea, | 14--22. |

The iv. and xxii. chapters inclusive, furnish us with a prophetic history of future events, as relating to "the things which *shall be* hereafter."

PART III. Chap. i. v. 19. Chap. iv. v. are a preface to the vi. vii., giving a description of several remarkable visions seen by John; viz. *First*. That of the Divine Majesty enthroned in glory, &c., and *second*, The equal adorations paid to the Lamb, who alone was "worthy to look upon the volume of God's decrees, which, as a book, is given to him."

PART IV. This embraces the vi. and xxii. chapters inclusive. This part is divided into seven periods, and are as follows:

Period I. The opening of the seven seals. Chap. vi.

- | | | |
|------|-------------------------------------|-----------------|
| (1.) | Seal opened exhibits a white horse. | Chap. vi. 1, 2. |
| (2.) | a red horse | 3, 4. |
| (3.) | a black horse | 5, 6. |
| (4.) | a pale horse | 7, 8. |
| (5.) | the souls of the martyrs. | 9--10. |
| (6.) | various judgments. | 12--17. |

In chapter vii. John beholds the 144,000 sealed, together with innumerable multitudes out of every nation acknowledging their salvation, &c., to God and the Lamb. This, with the preceding chapter, embraces the history of the western Roman empire. Following this is the

- (7.) Seal opened, which exhibits a universal silence,—to introduce

Period II. This is the period of the trumpets, chap. viii. 1—5. Contains the preface which is a vision of the intercession of Christ. From v. 6—13 to x. 1—7, inclusive, contains the annunciations of the trumpet angels.

Preparations being made v. 6, the

First angel sounded, v. 7.

Second do. do. v. 8, 9.

Third do. do. v. 10, 11.

Fourth do. do. v. 12, 13.

Fifth do. do. chap. ix. 1—12.

Sixth do. do. ——— 13, 21.

After this, John saw a vision of a "mighty angel," bringing to him a little book, &c., chap. x. 1—7. This period embraces the history of the Eastern Roman empire.

Period III. Exhibits a series of interesting particulars.

Chapter x. 8—13, is prefatory to what follows, in chap. xi. where, in v. 1, 2, you have

(1.) The temple, altar, and worshipers of God measured.

(2.) The two witnesses commissioned to prophesy 1260 days, v. 3—6.

(3.) The victory of the beast over them, and their subsequent resurrection and ascension to heaven. v. 7—14. Following which, is,

(4.) The sounding of the seventh angel's trumpet, v. 15—19. In this is embraced a brief history of the church.

Chap. xii. xiii. and xiv. exhibits the opening of the remaining part of the little book, communicated by "the voice from heaven," and giving a detailed history of the church, in its three successive periods.

(1.) The church is represented as a woman clothed with the Sun, whose man-child is persecuted by the dragon, chap. xii. 1—6.

(2.) Michael overcomes the Dragon, or Satan, and he is expelled from heaven, which causes great joy, chap. xii. 7—12.

(3.) The church on earth is persecuted by the Dragon, chap. xii. 13—17. Then follows,

(4.) A vision of the wondrous beast, rising out of the sea, to which the dragon gives great power, chap. xiii. 1—10. He is followed by,

(5.) A second beast, by which all are compelled to worship the dragon, chap. xiii. 11—18.

(6.) The vision of the Lamb on Mount Zion, with the 144,000 of his elect, &c., chap. xiv. 1—5. and,

(7.) The vision of an angel preaching the gospel to all nations, and denouncing judgments on the beast and his worshipers, chap. xiv. 10—20.

Chap. xv. xvi., contains a supplementary history, relating to the pouring out of the seven golden bowls or vials of wrath, which belong to the last period of the three preceding histories. In them are contained,

(1.) A vision of the angels with the vials of plagues, and of the heavenly church, rejoicing in the righteous government of God, chap. xv.

(2.) The vials of divine wrath poured forth upon the enemies of God and his church, chap. xvi. chap. xvii. xviii. and xix. 1—10. The explanation of the angel relative to the first history, viz:—That of the Western Roman Empire, announced by the cherubic voices. In this you have,

(1.) The vision of the mystical Babylon, chap. xvii.

(2.) Babylon's final and total overthrow, and the miseries of the wicked, chap. xviii.

(3.) The triumph of the heavenly host over the desolation of Babylon, chap. xix. 1—10.

Chap. xix. 11—21. xx. and xxi. 1—8., contain an explanation of the angel relative to the second history, viz. that of the Eastern Roman empire, announced by the voices of the seven trumpets. In which you have,

(1.) The conquest of Christ over the enemies of his church, chap. xix. 11—21., and the following periods.

Period IV. Exhibits Satan as bound by an angel for one thousand years, or the Millenium. chap. xx. 1—6.

Period V. Exhibits Satan's release for a season, together with his vain attempts to regain his lost power, &c., chap. xx. 7—10.

Period VI. Exhibits the closing scene—the resurrection of the wicked—the universal judgment, &c. chap. xx. 11—15. xxi. 1—3.

Period VII. Chap. xxi. 9—27. and xxii. 1—6., contains an explanation of the angel relative to the third history, viz. that of the church announced by "the voice from heaven," and contained in the little book. This period exhibits a vision of the new Jerusalem, and the indescribable happiness of the redeemed.

(1.) The angel attests the truth of these things, chap. xxii. 7—9.

(2.) Christ himself declares that the state of men will *soon be unalterably fixed*, &c., &c., chap. xxii. 10—19., and,

(3.) The apostle closes with his benediction, chap. xxii. 20, 21.

AN

APOCALYPTIC DICTIONARY.

OR,

THE SYMBOLIC LANGUAGE OF THE

BOOK OF THE

REVELATION DEFINED.

<i>The Earth.</i>	The territories which were the seat of the four great empires.
<i>The third part of the earth.</i>	The eastern Roman empire, of which Constantinople was the capitol, being that portion which fell to Constantine, on its division by him among his three sons.
<i>The fourth part of the earth.</i>	Italy, together with the Roman province of Africa, being one of the four prefectures into which the Roman empire was divided by Constantine the great. Rev. vi. 8.
<i>An earthquake.</i>	A popular commotion, threatening the overthrow of a kingdom.
<i>Sun.</i>	The lord of day, in temporals, the king; spiritually, the Sun of Righteousness; Christ.
<i>Moon.</i>	The queen of heaven; the consort of the sun, the queen; spiritually, the church.
<i>Stars.</i>	The princes and nobles of a kingdom; spiritually, apostles or ministers of the church.
<i>Heavens.</i>	The political systems of government, in which these symbolic planets appear.
<i>Great waters.</i>	Multitudes of people.
<i>Sea.</i>	The untillable and barren deep; people in an unfruitful state, subject to storm, &c.
<i>Sea of glass.</i>	Population in a tranquil state.
<i>Four winds.</i>	The spirit of violence and discord, which, when let loose, acts on the sea or population.
<i>River Euphrates.</i>	The Turkish empire, which first rose in the neighborhood of that river.
<i>Air.</i>	Descriptive of universality.
<i>Beasts.</i>	Savage, indicate political, brutal power; beasts of Revelation, various significations, infidel power and jealousy.

<i>Heads of a Beast.</i>	The rulers of a kingdom or empire.
<i>Chaste woman.</i>	Spouse of Christ, the true church, bringing forth spiritual children.
<i>Unchaste woman.</i>	The great harlot ; the papacy, who induce kings of the earth to commit fornication.
<i>Fornication.</i>	Spiritual idolatry.
<i>Kings of the earth.</i>	The rulers of the papal nations.
<i>Babylon.</i>	The papacy and its adherents.
<i>Holy city, Jerusalem.</i>	Used symbolically of the present visible church ; literally, that city which comes down from God.
<i>Temple.</i>	<i>Holy of Holies</i> , symbolizes heavenly things, the new Jerusalem, the presence of God. <i>Holy place</i> symbolizes the spiritual church on earth, the true priesthood. <i>Outer court</i> symbolizes professors of religion only, not true worshipers
<i>Living creatures.</i>	The church, taken from the four banners of Judah, Ephraim, Reuben, and Dan, who usually encamped around the tabernacle.
<i>Incense, or sweet odors.</i>	The prayers of saints.
<i>White robes.</i>	The righteousness of Christ.
<i>Rain.</i>	The Holy Spirit.
<i>Grass.</i>	True believers flourishing under the waters of the Spirit of God.
<i>Rivers and fountains.</i>	Sources of religious instruction.
<i>Flood of waters.</i>	A large body of men, an army in motion
<i>Storm of hail.</i>	Northern armies, where hail is supposed to generate.
<i>Flight of locusts.</i>	Southern armies, whence locusts come.
<i>Ships.</i>	Establishments of those who make gain of godliness.
<i>Shipmasters, or merchants.</i>	Venal ecclesiastics.
<i>Wings.</i>	Emblematical of swiftness.
<i>Horse.</i>	power and authority.
<i>Tail of Scorpion.</i>	Seat of poison ; false and deadly doctrines.
<i>Prophetic day.</i>	A year.
— month.	Thirty days.
— time.	Three hundred and sixty years.
<i>Half a Time.</i>	One hundred and eighty years.
<i>Prophetic hour.</i>	A month, or twelfth part of a year, a short period.
<i>Harvest of mercy.</i>	Protection and ingathering of the saints.
— wrath.	Act of judgment.
<i>Vintage, or treading wine press.</i>	Last act of judgment after the harvest.
<i>Fire.</i>	Destruction inflicted upon an enemy.
<i>Lightning.</i>	Fire from heaven, manifest vengeance.
<i>Voice of thunder, or of trumpets.</i>	Voice of the church in heaven, and declaration • of God's judgment on his enemies.

A CATALOGUE
OF
SCRIPTURE PROPER NAMES,
WITH THEIR
PRONUNCIATION AND IMPORT,
AND
COPIOUS REFERENCES

TO THE PROMINENT FEATURES OF THE SCRIPTURAL HISTORY OF EACH.

(Accented from Walker's Key.)

A. '.

Aa'ron, a teacher, or lofty. A Levite, son of Amram, and brother of Moses. (1.) He accompanies Moses in his mission to Pharoah and the Israelites. Ex. iv. 14—16. chap. v. He and Hur stay the hands of Moses. ch. xvii. 10—13. (3.) Goes part way up Mount Sinai. ch. xxiv. 1, 2, 9—11. (4.) Appointed to the priesthood. ch. xxix. (5.) Falls into idolatry. ch. xxxii. (6.) Repents, and with his sons are consecrated priests. Lev. viii. (7.) Death of his two sons. ch. ix. and x. (8.) He and Miriam upbraid Moses. Num. xii. (9.) His priesthood confirmed. ch. xvi. and xvii. (10.) He and Moses sin. Num. xx. (11.) His death. Deut. x. 6. See also 1 Chron. xii. 27. and vi. 54—60. Josh. xxi. 13—19.

A'bad'-don, destruction; and *Apollyon* the destroyer. Rv. ix. 11.

Ab'-da, a serpent. 1 Kings iv. 6.

Ab'-di, my servant. The father of Kish. 2 Chron. xxix. 12.

Ab'-di-el, a servant of God. 1 Chr. v. 15.

Ab'-don, a servant of judgment. (1.) The son of Hillel. Judges xii. 13. (2.) The son of Micah. 2 Chron. xxxiv. 20.

A-bed'-ne-go, servant of light. Dan. i. and iii.

A'bel, vanity, breath, vapor. Gen. iv. with which Com. Heb. xi. 4.

A'-bi, my father, mother of Hezekiah. 2 Kings xviii. 2.

A'-bia, or *Abijah*. 1 Chron. xxiv. 10. Luke i. 6. (2.) *Abijah*, wife of Ahaz. 2 Chron. xxxix. 1.

A-bi'-ah, the father, Jehovah, son of Samuel. 1 Sam. viii.

A-bi-al'-bqn, the father of understanding. 2 Sam. xxiii. 31.

A-bi-a'-saph, a consuming father, son of Korah. Ex. vi. 24.

A-bi'-a-thar, excellent father. 2 Sam. xxii. and xxiii. 9. xxx. 7, 2 Sam. xx. 25. xv. 24—29. 1 Kings i. and ii. 1 Sam. ii. 30, 31—36.

A-bi'-dah, father of knowledge, son of Midian. Gen. xxv. 4.

A-bi'-dan, my father the judge. Num. i. 11. vii. 60, 65.

A-bi'-el, or *Ichiel*; my father is God, and father of Saul. 1 Sam. ix. 1.

A-bi'-e-zer, my father's help.

A-bi'-gail, my father's joy. 1 Sam. xxv. 3.

A-bi'-ha-el, my father's strength, son of Huri. &c. 1 Chron. v. 14. (2.) Father of Zariel. Num. iii. 25. (3.) Father of Esther. Est. ii. 15. ix. 29. (4.) Daughter of Eliab, David's brother. 2 Chron. xi. 18.

A-bi'-hu, my father himself, son of Aaron.

A-bi'-jam, (also *Abijah*), the father of the sea; son of Jeroboam. 1 Kings xiv. 1. (2.) Son of Rehoboam. 2 Chron. xi. 20.

Abim'-a-el, a father from God, son of Joktan. Gen. x. 28.

A-bim'-e-lech, my father the king. Gen. xx. and xxi. 22—32. (2.) probably son of the former. Gen. xxvi. (3.) The delinquent son of Gideon. Judg. ix.

Abin'-a-dab, a father of a vow, or a free mind. (1.) Son of Jesse. 1 Sam. xvi. 8. (2.) Son of Saul. 1 Sam. xxxi. 2. (3.) Son-in-law of Solomon. 1 Kings iv. 11.

A-bi'-ram, my high father. (1.) Son of Eliab. Num. xvi. (2.) Son of Hiel. 1 Kings xvi. 34.

Abi'-shag, the error of my father, wife of David. 1 Kings i. and ii.

A-bish'-a-i, the reward of my father, son of Zeruiiah. 1 Chron. ii. 16. 1 Sam. xxvi. 7—11. 2 Sam. ii. 19—24. x. 10—14. xvi. 9—11. xiii. 2. xx. 6, 7. xxi. 17. xxiii. 18, 19. 1 Chron. ii. 16. xi. 20, 21. xviii. 12.

A-bish'-a-lom, the father of peace. *Abishalom*, father of Maacha. 1 Kings xv. 2.

A-bish'-u-a, father of magnificence, &c. *Abishua*, son of Phinehas. 1 Chron. vi. 50.

A-bish'-ur, father of the wall. *Abi'-tal*, wife of David. 1 Chron. iii. 3.

Ab'-ner, my father's lamp, son of Ner. 1 Sam. xiv. 50. xvii. 55—59. xxvi. 5—14. 2 Sam. ii. and iii.

A'-bram, subsequently *A'-braham*, son of Terah. (1.) He was born at Ur. Gen. xi. 27. (2.) Called to go to Canaan. Gen. xii. 1. (3.) His death. Gen. xxv. 8, 9. See Luke xvi. 22.

Ab'-sa-lom, the father of peace, son of David. 2 Sam. iii. 3. and xiv. 25—27. and xxiii. xiv. xv. xvi. and xvii.

A'-chan, a troubler. Josh. vii. 1 Chron. ii. 7.

A'-chim, rising again, son of Zadok. Matt. i. 14.

A'-chish, it is so. 1 Sam. xxi. 10. 1 Kings ii. 39, 40.

Ach'-sah, neat, adorned, daughter of Caleb. Josh. xv. 16—19. Judg. i. 12—15.

Ad'-am. Gen. ii. 21, 22.

Ad'-o-na-i, one of the names of the Supreme Being.

A-do-ni-be'-zek. Judg. i. 4—7.

Ad'-o-ni'-jah. 1 Kings i. 4, 53. ii. 13, 25.

A-don'-i-kam. Ezra ii. 13.

A-don'-i-ram. 1 Kings v. 11.

A-don'-i-ze'dek. Josh. x.

A-do'-ram, their praise. (1.) 2 Sam. xx. 24. (2.) 1 Kings xii. 18. 2 Chron. x. 18.

A-dram'-me-lech, son of Sennacherib. 2 Kings xix. 37. Isaiah xxxvii. 38.

A'dri'-el, the flock of God. 2 Sam. xii. 8. 1 Sam. xviii. 19.

Ag'-a-bus. Acts xi. 38. xxi. 10.

Ag'-ag. 1 Sam. xv. 32.

A-grip'-pa, son of Herod Agrippa. Acts xxv. 13, 22, 24. xxvi. 7, 27, 28.

A'gur, son of Jakeh. Prov. xxx. 1.

A'hab, son of Omri. 1 Kings xvi. 30. Jer. xxix. 21, 22.

Ahas-u-e'-rus. (1.) Dan. ix. 1. (2.) Esth. i. 1. x. 1.

A'haz, son of Jotham. Matt. i. 9.

A-ha-ziz'-ah, son of Ahab. 2 Kings viii. 24.

A-hi'-jah. 1 Kings xi. 9—13, 29, 30.

A-hi'-kam, son of Shapan. 2 Kings xxii. 12.

A-him'-a-az, son of Zadock. 2 Sam. xvii. 17.

A-him'-e-lech, (1.) son of Ahitub. 1 Sam. xxiv. 3. xxi. 1. (2.)

- 2 Sam. viii. 17. 2 Chron. xxix. 3, 6, 31. xviii. 16.
A-hi'tub, son of Phinehas. I Sam. xiv. 3. 1 Chron. vi. 8, 11.
A-ho'lah and *A-hol'iba*. Ezek. xxiii. xxiv.
A-huz'zath. Gen. xxvi. 26.
Al-ex-an'der. Mrk xv. 21. Rom. xvi. 13. 1 Tim. i. 20. 3 Tim. ix. 14, 15.
Al-le-lu'ia, praise ye the Lord. Rev. xix.
Al'-phe-us, father of James and Jude. Mark vi. 3. Gal. i. 19.
Al'vah or *Aliah*. Gen. xxxvi. 40. 1 Chron. i. 51.
Al'van, son of Schobal. Genesis xxxvi. 23. 1 Chron. i. 40.
Am'a-lek, grand-son of Esau. Gen. xxxvi. 16. 1 Chron. i. 36.
Am'a-sa, son of Jether. 2 Sam. xvii. 25.
A-mas'a-i, son of Elkanah. 1 Chron. vi. 25.
Am-a-ziah, son of Joash. 2 Chron. xxiv. 27. xxv. 4.
Am'mon, or *Ben-amni*, son of Lot. Gen. xix. 38.
Am'mon, son of David. 2 Sam. xiii. 22.
A'mon. 1 Kings xxii. 26. 2 Kings xxi. 18—26. 2 Chron. xxxiii. 20—25. Ezra. ii. 57. Neh. vii. 59.
A'mos, (the prophet.) Amos vi. 14.
Am'ram, son of Kohath. Ex. vi. 20.
Am-ra'phel. See Chedorlaomer.
A'nah, son of Zibcon. Gen. xxxvi. 24.
A'nak, son of Arbah. Num. xiii. 33.
An'a-mim, or *Anam*, son of Mizraim. Gen. x. 13.
An-a-ni'as and *Sapphira*. (1.) Acts. v. (2.) ix. 1—18. (3.) xxiii. 1—5.
An'-a-thoth, son of Becher. 1 Chr. vi. 60. vii. 8.
An'drew, brother of Simon Peter. John i. 40.
A'ner, *Eshcol*, and *Mamre*. Gen. xiv. 24.
An'na, daughter of Phanuel. Luke ii. 36, 37.
An'nas, or *Ananis*. John xviii. 13. Acts iv. 6.
An-ti'pas. Rev. ii. 13.
A-pol'los, Acts xviii. 24—28. 1 Cor. i. 12. iii. 4, 6. xvi. 12. Tit. iii. 13.
A-pol-ly-on, the destroyer. See *Abaddon*. Rev. ix. 11.
Ap'phi-a, wife of Philemon. See Epis. v. 2.
A'pries. Jer. xlix. 30. Ezek. xvii. 15. 2 Kings xxv. 5. 2 Chron. xxxvi. 17. Jer. xxxix. 1. lli. 4.
A'qui-la. Acts xviii. Rom. xvi. 3, 4. 2 Tim. iv. 19.
A'ram, (1.) son of Shem. (2.) Grandson of Nahor. Gen. x. 22. xxii. 21. Ruth iv. 19. 1 Chron. ii. 10. Luke iii. 33.
A-rau'nah. 2 Sam. xxiv. 16—25. 1 Chron. xxi. 15—28.
A'rba. See *Giant* and *Hebron*.
Ar-che-la'us, son of Herod the great. Matt. ii. 22, 23.
Ar-chippus. Col. iv. 17. Phil. 2.
A-re'li, s. the altar of light. Gen. xli. 16.
A-re'tas. 2 Cor. xi. 32.
A'ri-el, the lion of God. Is. xxix. 7.
A'ri-och. Dan. ii. 14.
Ar-is-tar'-chus. Acts xix. 20. xx. 4. xxvii. 2. Col. iv. 10.
Ar-is-to-bu'lus. Rom. xvi. 10.
Ar-phax'ad. Gen. xi. 10—13. x. 22. 1 Chron. i. 17. Luke iii. 36.
Ar-tax-erxes. Ezr. viii. 7.
Ar-te'mas. Titus iii. 12.
As'a-hel, son of Zeruiah. 2 Sam. ii. 18, 19. iii. 27.
A'saph. 1 Chron. vi. 39—43. xxv. 2. 9—14.
As'e-nath, daughter of Poti-pherah. Gen. xli. 45.
Ash'er, son of Jacob. Gen. xxx. 13. xli. 17. 1 Chr. vii. 30, 40. Num. xxvi. 44. i. 13, 40. xiii. 13. xxxiv. 27. Judg. v. 17. vii. 23. 1 Chron. xii. 36. 1 Kings iv. 16. 2 Chron. xxx. 11.
A-shu'ma, an idol of the Hama-thite Samaritans.
Ash'ta-roth, *Ashlo'reth*, *Astarte*. Deut. i. 4. 1 Sam. xii. 10. 1 Kings xi. 33.
Ash'ur, son of Shem. Hosea xiv. 3. See *Assyria*, *Esarhaddon*.
Atad. Gen. i. 10, 11.
Ath-a-l'ah. 2 Kings viii. 18, 26. xi. 2 Chron. xxiii.
Au-gus'tus Caesar. Luke ii. 1—6.
Az-a-r'ah. See *Ahasia*. (2.) 2 Kings xiv. 21. (3.) ? Chron. xv.

B.

Ba'al, or *Bel*, lord or husband.
 (1.) Jer. xxxii. 35. 2 Kings xvii. 16. xxiii. 4—13. Hos. iv. 14. (2.) Num. xxii. 41. Ps. cvi. 28. Judg. ii. 13. iii. 7. vi. 27. x. 6. (3.) 1 Kings xvi. 31. xviii. 2. 2 Kings x. xxi. Jer. xix. 5. *Baal-berith*. Judg. viii. 33. *Baal-hanan*, son of Ashbor. Gen. xxxvi. 38. *Baalis*. Jer. xl. 14. *Baal-peor*. Num. xxv. 3. *Baal-zebub*. 2 Kings i. 2, 3. Matt. xii. 24.
Ba'a-nah and *Rechab*, son of Rimmon. 2 Sam. iv.
Ba'a-sha, son of Ahijah. 1 Kings xv. 27—34. xvi.
Ba'la-am, son of Peor. Num. xii. 45.
Ba'lak, son of Zippor. Num. xxii. xxiii. xxiv. xxv.
Bal'a-dan. 2 Kings xx. 12.
Ba-rab'bas. John xviii. 45.
Bar-jesus. Acts xiii. 6.
Bar-jona. Matt. xvi. 17. John i. 42. xxi. 15—17.
Bar'na-bas. Acts i. 21, 22.
Bar'sa-ba-sJu'das. Acts xv. 22.
Bar-tho'mew. Matt. x. 3.
Bar-ti-me'us. Matt. x. 46. xx. 30. xxvii. 44. Luke xviii. 35—43.
Ba'ruch, son of Neriah. Jer. xxxvi. 4. son of Rabbai. Neh. iii. 20.
Bar-zil'la-i. (1.) 2 Sam. xxi. 8. xix. 31, 39. (2.) 2 Sam. xvii. 27.
Bath'she-ba. 1 Chron. iii. 5.
Be'dan. 2 Sam. xii. 11.
Bel, the Chaldean idol. Is. xlvi. 1. Jer. l. 2. li. 54.

Bel'i-al. Judg. xix. 22. 2 Cor. vi. 15.
Bel-shaz'zar, son of Evil-me-rodach. Dan. v. 30.
Ben-a'ah, son of Jehoiada. 1 Kings i. 36. ii. 29.
Ben-ha'dad, son of Tabrimon. (1.) 1 Kings xv. 18. (2.) xx. 5—7. (3.) 2 Kings xiii. 3, 24.
Ben'ja-min, son of Jacob. Gen. xxxv. 16—18. xlv. 21.
Be'ra. Gen. xiv. 23.
Be'ra-chah. See Jehosaphat.
Ber'nice, daughter of Agrippa the Great. Acts xxv. 13.
Be-ro'dach. See *Merodach*.
Be-thu'el, son of Nahor. Gen. xxiv. 15, 29. xxviii. 2.
Be-za-le'el, son of Uri. Ex. xxxi. 2. xxxv. 30. xxxvi. 1. xxxvii. 1. xxxviii. 22.
Bil'dad. Job. ii. 11. viii. xviii. xxv.
Bi'hah. Gen. xxix. 29. xxx. 3—8. xxxv. 22.
Blastus. See *Herod*.
Bo-a-neriges. Mark iii. 17.
Bo'az, son of Salmon. 1 Chron. i. 11, 12. Matt. i. 5.
Bo-che'ra, son of Asel. 1 Chron. viii. 38.
Bo'han. Josh. x. 6. xvii. 17.
Buz, (1.) son of Abdiel. 1 Chron. v. 14. Jer. xxv. 23. (2.) son of Nahor. Gen. xxii. 21.
Buzi. Ezek. i. 3.

C.

Ca'a-phas. John xi. 49, 50.
Cain, son of Adam. Gen. iv. &c.
Ca-i'nan, or *Kenan*, son of Enoch. Gen. v. 9—14. Luke iii. 37.
Ca'leb, (1.) son of Jephuneh. Num. xiii. 6. (2.) or *Chelubai*, son of Hezron. 1 Chron. ii. 9. 1 Chron. ii. 50.
Ca'na. See *Kana*.
Ca'na-an, son of Ham. Gen. ix. 25. x. 6, 15—19. xiv. xviii. xix. Ezek. xvi. 49, 50.
Can'dacc. Acts viii. 27.
Ca'neh. See *Cauch*.
Caph-to'rim. Gen. x. 14. Jer. xlvii. 4. Zeph. ii. 5. Amos ix. 7. 1 Sam. xxx.
Ce'phas. See *Peter*.

Ce'sar. Luke ii. 1.
Ched-pr-la-o'mer. Gen. xiv. 1.
Chim'ham, son of Barzillai. 2 Sam. xix. 37, 38, 40. Jer. xli. 17.
Chit'tim, or *Kittim*. Gen. x. 4.
Chloe. 1 Cor. i. 11.
CHRIST JESUS—*Christ*, Messiah; *Jesus*, Savior. Is. lxi. 1, 2, 3. Matt. i. 21.
 He was the subject of prophecy. Gen. xlix. 10. Dan. ix. 24, 25. Hag. ii. 6—9, 21, 22, 23. Mal. iii. 1. Gen. iii. 15. Luke i. 32—35.
 (1.) *His names and titles*. Rom. ix. 5. 1 John v. 20. Rev. i. 11. Com. Is. vi. 1—10. with John xii. 41.
 (2.) *His attributes*. John i. 1. Rev. xxii. 13. ii. 23. and 1 Kings viii.

39. John viii. 58. Phil. iii. 21. Matt. xviii. 20. xxviii. 20. John iii. 13. He is,
 I. The *Creator*. Is. xlv. 24. John i. 1, 2.
 II. The *Preserver*, &c. Col. i. 16, 17. Heb. i. 3.
 III. He has power to *forgive sin*. Matt. ix. 2—6. Dan. ix. 9. Col. iii. 13.
 IV. To *raise the dead*. John v. 22, 29. 2 Cor. v. 10. Matt. xxv. 31—33. Rom. xiv. 10.
 V. The *object of religious worship*. 1 Tim. iii. 16. Isa. ix. 6. 2 Cor. v. 15. Rom. ix. 5. Phil. ii. 6. Isa. xlv. 22, 23. Rom. xiv. 10, 11. Heb. i. 8. Ps. xlv. 6. Rev. xxii. 6, and 16. Isa. viii. 13, 14. and 1 Pet. ii. 8. 1 Cor. x. 9. Exod. xvii. 7. Num. xxi. 5, 6. Ps. lxxviii. 56. Ps. lxxviii. 17, 18. Eph. iv. 8, 10, 11. John xx. 28. 1 Cor. xv. 47. Rom. xiv. 9. Acts x. 36. Phil. ii. 9. John iii. 31. 1 John v. 20. John xiv. 7, 9. Acts vii. 59, 60. 2 Pet. iii. 18. Matt. xiv. 33. Heb.

- i. 6. Matt. xxvii. 17. Luke xxiv. 51, 52. Rev. i. 5, 6. v. 8. vii. 9, 10. and v. 11, 12. John ii. 24, 26. Acts i. 24. John xxi. 17. John x. 18. Eph. i. 21. Col. ii. 9. Mark iv. 39. and Ps. lxxxix. 8, 9. Heb. xiii. 8. Rev. xxi. 22, 23.
Chush'-an-Rish-a-the'im. Judg. iii. 8—10.
Clau'di-a. 2 Tim. iv. 21.
Clau'di-us Ce'sar. Acts xxi. 27. xxii.
Cle'ment. Phil. iv. 3.
Cle'o-phas, probably the same with *Alpheus*. Luke xxiv. 18.
Cor-ne-li-us. Acts x. i.
Coz-bi, d. of Zur. Num. xxv. 15—18.
Cris'pus. 1 Cor. i. 14.
Cush, son of Ham. Gen. x. 6—8.
Cy-re'ni-us, or *Quirinus*. Luke ii. 1, 2.
Cy'rus. Dan. ii. 39. vii. 5. viii. 3, 20. Is. xlvii. 11. xli. 2, 3, 25. xliv. 26—28. xlv. 1—4, 13. Ezra i. ii. iii.

D.

- Da'gon*. Judg. xvi. 21—30.
Dan, son of Jacob. Gen. xlvii. 23. Num. i. 12, 39. xxvi. 43. xiii. 12. xxxiv. 22. vii. 25. Josh. xix. 14—18. Judg. i. 34, 35.
Dan'iel. Dan. i. 6. Ezek. xiv. 14, 20. xxviii. 3.
Da'ri-us, or *Cyaxares*. Dan. v. 31. vi. ix. i. xi. 1.
Darius Hystaspes, see *Ahasuerus*, h. of Esther. *Darius Codomannus*. Neh. xii. 22.
Da'than, son of Eliab. Num. xvi. 1—31. Ps. cvi. 17.
Da'vid, son of Jesse. 1 Sam. xvi. 13.
De'bo-rah, or *Devorah*. (1.) Gen. xxxv. 8. (2.) Judg. iv. 4, 5.
De'dan. (1.) son of Raamah. Gen.

- x. 7. (2.) son of Jokshan. Gen. xxv. 3.
Del-i'lah. See Samson.
De'mas. 2 Tim. iv. 10. Col. iv. 14.
De-me'tri-us. Acts xix. 14—40.
Di-na. Jer. vii. 18. Ezek. xvi. 25. Is. lxxv. 11. Acts xix. 27, 35.
Di'nah, daughter of Jacob. Gen. xxx. 21. xxxiv. 1, 2.
Di-o-ny'si-us. Acts xvii. 34.
Di-o-tre'phes. 3 John 9.
Do-da'-nim, son of Javan. Gen. x. 4. 1 Chron. i. 7.
Do'-eg. 1 Sam. xxi. xxii. Ps. lii. cxv. cxl.
Dru-sil'la. Acts xxiv. 24.
Du-mah, son of Ishmael. Gen. xxv. 14. Is. xxi. 11.

E.

- E'bed-me'-lech*. Jer. xxxviii. xxxix.
E'ber. See *Heber*.
E'dom, or *Esau*. Gen. xxv. 24—34.
Eg'lon. See *Ehud*.
E'hud, son of Gera. Judg. iii. 15—30.
E'lah, son of Baasha. 1 Kings xvi. 8—14.

- E'lam*, son of Shem. Gen. x. 22. Ezra ii. 7, 31.
E'l'dad and *Medad*. Num. xi. 28, 29.
E-le-a'zar. (1.) son of Aaron. Num. xx. 26—28. xxxiv. 17. Josh. xxiv. 33. 1 Chron. xxiv. (2.) s. of Dodo. 2 Sam. xxiii. 9—12. 1 Chron. xi. 12, 14.

El-ha'nan, (1.) son of Dodo. 1 Chron. xi. 26. (2.) son of Jair. 1 Chron. xx. 5. 2 Sam. xxi. 19.

E'li. 1 Sam. ii. 27, 28.

E-li'a-kim, son of Hilkiah. 2 Kings xviii. 26.

E-li'a-shib, grandson of Joshua. Num. iii. 1.

E-li-e'zer, (1.) Gen. xv. 2. (2.) a prophet, son of Dodavah. 2 Chron. xx. 37.

E-li-hu, (1.) son of Barachel. Job xxxii. (2.) 1 Sam. i. 1. xvi. 6. xvii. 28. 1 Chron. vi. 27, 34. xxvii. 18.

E-li'jah. 1 Kings xvii. 1. James v. 17, 18. Mal. iv. 5. Matt. xi. 14.

E-li'phaz, (1.) son of Esau. Gen. xxxvi. 4. (2.) son of Teman, a son of Esau. Job xv. 1.

E-lis'a-beth. Luke i.

E-li'sha, *Eliseus*. 2 Kings iii. 13.

E-li'shah, son of Javan. Gen. x. 4.

E-liz'a-phan, *Elzaphan*. Num. iii. 20.

El-ka'nah. 1 Chron. vi. 26, 27, 34, 35, 36. 1 Sam. i.

El-na'than. 2 Kings xxiv. 8.

E'lon, (1.) Son of Zebulun. Num. xxvi. 26. (2.) Judg. xii. 11, 12. (3.) Josh. xix. 43. 1 Kings iv. 9.

Em-man'u-el, or *Immanuel*. Is. vii. 14. Matt. i. 23.

E'ne-as. Acts ix. 34.

E'noch, (1.) Son of Cain. Gen. iv. 17. (2.) Son of Jared. Jude 14.

E'nos, son of Seth. Gen. iv. 36. Luke iii. 38.

E-paph'ras. Col. i. 7. iv. 12. Philemon 23.

E-paph-ro-di'tus. Phil. ii. 25. iv. 18.

E'phah, son of Midian. Gen. xxv. 4. Ia. lx. 6.

E'pher, son of Midian. 1 Chron. i. 33. Judg. vi. 5.

Ephra'im, son of Joseph. Gen. xlviii. 8—22. Num. xxvi. 35, 36. 1 Chron. vii. 20—27.

Eph'ron. Gen. xxiii.

E-ras'tus. Acts xix. 22. 2 Tim. iv. 20.

E-sar-had'don. See Assyria.

E'sau. (See *Edom*.) Gen. xxv. 25, 27. xxxvi. 43.

Esh'ba'al. See *Ishbosheth*.

Esh'col. Gen. xiv. 24. Num. xiii. 24.

E'srom. See *Reuben*.

Es'ther, or *Hadapah*. Est. ii. 7, &c.

E'than, (1.) Son of Zerah. 1 Chron. ii. 6. (2.) Son of Kishu. 1 Kings xiv. 31. 1 Chron. vi. 44. xv. 17. xxv. 3, 17. xvi. 42, 41. Ps. xxxix. lxii., &c.

E'vil-mer-dach. 2 Kings. xxv. 27. Jer. lii. 31.

Eu-o'-di-as and *Syntiche*. Phil. iv. 2, 6.

Eu'-ty-chus. Acts. xx. 9—12.

E-z'e'-ki-el, son of Buzi. Ezek. i. ii. iii.

Ez'ra, or *Esdra*. See *Ezra*, &c.

F.

Felix Claudius. Acts xxi. 38. xxiii. xxiv.

Festus Portius. Acts xxv. xxvi.

G.

Ga'al, an admonition, son of Ebed. Judg. ix.

Ga'bri-el. Dan. x. 13, 20. vii. xii. Matt. i. ii. Luke i.

Gad, son of Zilpah. Gen. xxx. 9, 10, 11. xlv. 16. Num. xxvi. 15—18. (2.) A prophet. 1 Sam. xxij. 5. 2 Sam. xxiv. 1 Chron. xxi. xxix. 29.

Ga'ius. Acts xix. 29. xx. 4. Rom. xvi. 23. 1 Cor. i. 14. 3 John i.

Ga'li-o. Acts xviii. 12, 17.

Ga-ma'li-el. Acts xxii. 3. v. 34—40.

Ga'reb, a scab. 1 Chron. xi. 40. Jer. xxxi. 39.

Gash'mu. Neh. vi. 26.

Ged-a-li'ah, the greatness of Jehovah. 2 Kings xxv. 22. Jer. xl. xliii.

Ga-ha'zi. 2 Kings iv. v. viii.

Ger'shom, son of Levi. Num. iii. 21—25. iv. 24—28. Josh. xxi. 17—33. 1 Chron. vi. 71—76. xxiii.

7—11. xxvi. 21, 22.

Gid'e-on, or Jerubbaal. Judg. vi. 11—24. 34. Heb. xi. 32, 33. Judg. vi. vii. viii.
Gol'ath, captivity. 1 Sam. xvii.
Go'mer, a consumer, son of Ja-

pheth. Gen. x. 2. Ezek. xxxviii. 6. (2.) Hosca i. 3.
Gu'ni, son of Naphtali. Gen. xlv. 24.

II.

Ha-ba'iah, the hiding of Jah. Ezr. ii. 61.

Ha-bal'kuk. Hab. i. 1. Supposed to be of the tribe of Simeon.

Ha-ca'h'ah, who waits for Jehovah. Neh. i. 1.

Ha'dad. 1 Kings xi. 14—25. 1 Chron. i. 36—51.

Had-ad'e'zer, or *Hadarezer*, son of Rehob. 2 Sam. viii. x. 1 Chron. xviii. xix.

Had'ar, a chamber, son of Ishmael. Gen. xxv. 15.

Ha-da'sar, or *Esther*. Est. ii. 7.

Ha'did. Ezr. ii. 33.

Had'ia. 2 Chron. xxviii. 12.

Ha'dran, son of Joktan. Gen. x. 27.

Ha'gar, a stranger. Gen. xvi. xxi.

Ha'ga-i. Ezra v. 1, 2. Hag. i. ii.

Ham, son of Noah. Gen. v. 22.

Ha'man, the troubler, son of Hammedatha. Est. iii. v. vi. vii. ix.

Ha'math, son of Canaan. Gen. x. 18. 1 Chron. i. 16.

Ham-med'a-tha, he that troubles the law. Est. viii. 5.

Ha'man. 1 Chron. viii. 23.

Ha'ma-ni, giving, gracious, merciful. 1 Kings xvi. 1.

Ha-ma-n'ah, the grace of Jehovah, son of Zerubbabel. 1 Chron. iii. 19.

Ha'mi-el, the gifts of God, son of Ulla. 1 Chron. vii. 39.

Ha'neh. 1 Sam. i. &c.

Ha'noch, son of Reuben. Gen. xlv. 9.

Ha'nun, son of Nahash. 2. Sam. x. 1, 2, 4. (2.) Neh. iii. 30.

Ha'ran, son of Terah. Gen. xi. 27—32. Acts vii. 2.

Ha'thath, son of Othniel. 1 Chr. vi. 13.

Ha-t'pha. Ezr. ii. 54.

Har'i-lah, (1.) Son of Cush. Gen. x. 7. xxv. 18. 1 Sam. xv. 7. (2.) Son of Joktan. Gen. x. 29.

Haz'a-el. 2 Kings viii. 7—13. x. 32, 33. 2 Kings xiii. 3, 7, 22. xii. 17, 18. 2 Chron. xxiv. 23, 24, 25.

Haz-ar-ma'veth, son of Joktan. Gen. x. 26.

Heber, or *Eber*. Gen. x. 21.

He'man, (1.) Son of Mahol. 1 Chron. ii. 6. 1 Kings iv. 31. (2.) Son of Joel. 1 Chron. vi. 33. xv. 17. xxv.

Heph'zi-bah, my pleasure or delight in her. Is. lxii. 4.

He'rod, the Great, son of Antipator; at his death, gave Galilee and Peraea to his son Herod Antipas. Matt. ii. Luke iii. 1. Matt. xiv. Mark vi. Luke xxiii. 4.

Herod Agrippa, son of Aristobulus. Acts xii.

Herodi-as, daughter of Aristobulus. Matt. xiv. 3, 4.

He-zek-i'ah, son of Abaz. 2 Chron. xxix. xxxii. 2 Kings xviii. 20. Is. xxxvi. xxxix. Prov. xxv. 1.

Hiram, or *Ilurom*. (1.) 2 Sam. v. 11, 12. 1 Kings v. ix. 2 Chron. xvi. 18. (2.) 1 Kings vii. 13, &c. 2 Chron. ii. 13, 14.

Hu'bab, son of Jethro. Num. x. 29.

Hophni. See *Eli*.

Hosea, son of Beeri. Hos. i. 1.

Hosh'e-a, son of Elah. 2 Kings xv. 30.

Hull, or *Chul*, son of Aram. Gen. x. 23.

Hul'dah. See *Josiah*.

Hur, son of Caleb. Ex. xvii. 50. xxiv. 14. 1 Chron. ii. 19, 20.

Hush'a-i. 2 Sam. xv. 15.

Huz'zab. Neh. ii. 7.

Hy-me'ne-us. 1 Tim. i. 20.

I and J.

Ja'buz. 1 Chron. iv. 9, 10.

Ja'bin. (1.) Josh. xi. (2.) Judg. iv. 22.

Ja'cob. Gen. xxv. xxvii. xxviii. xxxii. 9, 12, 21, 30. See also Joseph.

Jad'du-a, or *Jaddus*, son of Jo-
nathan. Neh. xii. 11.

Ja'el. See Jabim, Sisera.

Jah. See Jehovah.

Ja'haz, *Jahazah*, or *Jahzah*.
Num. xxi. 23. Josh. xiii. 18.

Ja'ir, (1.) Son of Manasseh.
1 Num. xxxii. 41. (2.) Judg. x. 3—5.
(3.) Or *Jairus*. Matt. ix. 18—26.

Mark v. 21—43. Luke viii. 41—56.

James and *John*. Matt. iv. 21.
Matt. x. 2. xvii. 2. Luke ix. 54.
Matt. xx. 20—24. Mark x. 35—45.
Matt. xxvi. 37. John xxi. 2, 3.
Acts xii. 2. (2.) James the less. 1
Cor. xv. 7. Gal. i. 19.

Jan'nes and *Jambus*. 2 Tim. iii.
8. Ex. vii. 9.

Ja'pheth, son of Noah. Gen. x.
21, 32. ix. 27.

Ja-shu'be-am. 2 Sam. xxiii. 8,
16, 17. 1 Chron. xi. 11, 18, 19.

Ja'son. Acts xvii. 5.

Ja'van. Gen. x. 2. Is. lxvi. 19.
Ezek. xxvii. 13.

Ibzan. Judg. xii. 8.

Ich'a-bod, son of Phinehas.

Je-du'than. See Ethan.

Je-ho'a-haz, or *Ahaziah*, grand-
son of Jehoshaphat. (2.) Son of Je-
hu. 2 Kings x. 35. (3.) or *Shal-
lum*. 2 Kings xxiii. 30.

Je-ho'ash. See Joash.

Jehoi'a-kin, *Coniah*, or *Jeconiah*,
son of Jehoiakim. 2 Chr. xxxvi. 9.

Je-hoi'a-da. See Joash.

Je-hoi'a-kim, son of Josiah. 2
Kings xxiv. 2. 1 Chron. iii. 15. 2
Chron. xxxvi. Jer. xxii. 13, 18, 24.
xxvi.

Je-ho'na-dab. See Rechabites.

Je-ho'ram. See Joram.

Je-hosh'a-phat, son of Asa. 1
Kings xxii. 2 Kings iii. 2 Chron.
xviii. xx. Ps. lxxxiii.

Je-ho'rah, *Jah*, or *Ehychaske-
reych*. I am that I am, or I will be
what I will be. Ex. vi. 2.

Je'hu, (1.) a prophet. 1 Kings
xvi. 1—7. 2 Chron. xix. 1, 2. (2.)
Son of Jehoshaphat. 2 Kings ix. x.
Hos. i. 4.

Jem-u'el, or *Nemuel*, son of Si-
mon. Gen. xlv. 10. 1 Chron. iv.
24.

Jeph'thah. Judg. xi. 1. xii.

Jer-e-mi'ah, son of Hilkiah. Jer.
i. xiii. xviii. xix.

Jer-o-ba'am, (1.) son of Nebat, 1

Kings xi. xii. xv. 2 Chron. x. xiii.
(2.) son of Joash. 2 Kings xiv. xv.
Hos. i. 4.

Je-rub'ba-al, or *Gideon*.

Jes'se. 1 Chron. ii. 13—16. 1 Sam.
xvi. 1 Chron. iii. Is. xi. 1.

Je'sus. See Joshua.

Je'thro, *Raguel*, or *Reuel*. Ex.
xviii. 1—7. ii. 18. Num. x. 29.

Jez-e'bel. 1 Kings xvi. xviii. xix.
xxi. 2 Kings ix. 30—37.

Je'dash, or *Jehoash*, son of Aha-
ziah. 2 Kings xi. xii. 2 Chron.
xxiii. xxiv. Son of Jehoahaz. 2
Kings xiii. 2 Chron. xxv.

Je'ab, son of Zeruah. 1 Kings
ii. 34.

Job. See book of Job. Ezek. xiv.
James v. 11.

Jo'el, (1.) son of Pethuel. Joel i.
1. (2.) son of Samuel. 1 Sam. viii. 2.

Jo-ha'nan, son of Kareah. Jer.
xl.

John Baptist. Matt. iii. &c.

John, the *Evangelist*. Matt. iv.
21, &c.

John Mark. Acts xii. 12.

Jok'tan, son of Heber. Gen. x.
25.

Jo'na-dub, or *Jehonadab*. See
Kenites.

Jo'nah, son of Emittai. See Jo-
nah, ch. i—iv. Matt. xii. 39.

Jon'u-than, (1.) son of Gershoni.
Judg. xviii. 30. (2.) son of Saul. 1
Sam. xix. xx. 2 Sam. i. ix.

Jo'ram, or *Jehoram*, (1.) son of
Jehoshaphat. 2 Kings ii. iii. v. &c.
(2.) son of Ahab. 2 Kings viii. 16.

Josh'u-a, or *Jesus*. (1.) Acts vii.
45. Heb. iv. 8. Ex. xvii. xxiv. xxxii.
xxxiii. 11. Num. xi. 28, 29. xiii.
xiv. xx. ii. 18, 23. Deut. iii. 21.
xxxi. 14—23. (2.) or *Jeshua*. Ezra
iii. 2.

Jo-si'ah, son of Amon. Matt. i.
10. 1 Kings xiii. 2. 2 Kings xxi. 24.
2 Chron. xxxv. 23.

Jo'tham, (1.) son of Gideon. Judg.
ix. 5. (2.) or Joatham, son of Uzzi-
ah. Matt. i. 9.

Isa-ac, son of Abraham. Gen.
xxi. xxii. xxiii. xxiv. xxvi. xxvii.
xxviii. xxxv. 27—29.

Isa'iah, or *Esaias*, son of Amoz.
2 Kings xix. 2. Matt. xv. 7, &c.

Jeh-bosh'eth, or *Eshbaal*, son of
Saul. 2 Sam. ii. iii. iv. &c.

Ish-i. Hos. ii. 16.

Ish'ma el, (1.) son of Abraham. Gen. xvi. xxi. xxv. (2.) son of Nathaniah. Jer. xl. xli.

Is'ra-el. See *Jacob*.

Is'sa-char, son of Jacob. Gen. xxx. 14—18. xlv. 13. Num. i. 8, 29. x. 14, 15. xiii. 7. xxvi. 23—25. xxxiv. 25. xlix. 14, 15. Deut. xxxiii. 18, 19. Judg. v. 15. 1 Chron. xii. 32—40. xxvii. 18. vii. 1—6. 2 Chron. xxx. 18.

Ith'a-mar, son of Aaron. 1 Chron. xxiv. 1—3.

Ju'dah, son of Jacob. Gen. xxix. 35, &c.

Ju'das Is-car'i-ot. Matt. xxvi. 14, &c.

Judas, *Jude*, or *Thaddæus*. Matt. x. 3.

Ju'li-us. Acts xxvii.

Ju'ni-a. Rom. xvi. 7.

Ju'pi-ter. Acts xiv. 12, 13. xix. 35.

K.

Ke'dar, son of Ishmael. Gen. xxv. 13. Song i. 5. Is. xlii. 11. xxi. 16.

Ke-de'mah, son of Ishmael. Gen. xxv. 15.

Kem-u'el, son of Nahor. Gen. xxii. 21.

Ke-tu'rah. See *Abraham*.

Kil'tim. See *Chittim*.

Ko'hath, son of Levi. Ex. vi. 16—25. Num. iii. iv. x. 21.

Ko'rah, *Koreh*, *Core*, son of Izhar. Ex. vi. 21—24. Num. xvi. xxvi. 9—11. 1 Chron. vi. 33—38. xxv. xxvi.

L.

La'ban, son of Bethuel. Gen. xxiv. 29. xxvii. xxviii. xxx. xxxi. xxxii.

La'mech, son of Methusael. Gen. iv. 18—24.

Laz'a-rus. John xi. xii. 1, 2. Matt. xxv. 6—13. Mark xiv. 3—9. Luke xvi. 20.

Leah. See *Jacob*.

Le'ri, son of Jacob. Gen. xxxiv. 25—30. xlix. 5—7.

Lo-ammi. See *Hosea*.

Lot, son of Haran. Gen. xi. 27.

Lu-ci'fer. Is. xiv. 2.

Lud, son of Shem. Gen. x. 22.

Luke, or *Lucas*. Col. iv. 14.

M.

Ma'achah, son of Nahor. Gen. xxii. 24.

Ma'chir, son of Manassch. Gen. i. 23.

Ma'da-i, son of Japheth. Gen. x. 2.

Mal'a-chi. See his book.

Mam're. Gen. xiv.

Ma-nas'sch, (1.) son of Joseph. Gen. xli. 50, 51. xlviii. 1 Chron. vii. 14. Num. i. 30, 31—35. xxvi. 28—34. xxxii. 33—42. Josh. xvii. 5—11. xvi. xvii. (2.) son of Hezekiah. 2 Kings xx. 21. xxi. 16. 2 Chron. xxxii. 11, 13—23.

Mark, (*John*) or *Marcus*. Acts xii. 12. 2 Tim. iv. 11.

Ma'ry. (1.) Luke i. 27. (2.) W. of Cleophas. John xix. 25. Matt. xxvii. 56. Mark xv. 40. Luke xxiv. 10. Mark vi. 3. Matt. xiii. 55. Luke xxviii. 56.

Ma'ry Mag'da-lenc. Matt. xxvii. 56—61. Mark xvi. 1—9. John xx. 18.

Ma'ry. See *Lazarus*.

Mash, or *Meshech*. Gen. x. 23.

Mat'thew, or *Levi*. Matt. ix. 9. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13.

Mat-thi'as. Acts i. 23, 26.

Mel-chi'ze-dek. Gen. xiv. 17—20. Heb. vii. 1—11. vi. 20. v. 10.

Men'a-hem, son of Gadi. 2 Kings xv. 14, 16, 20.

Me-phib'o-sheth, (1.) son of Saul. 2 Sam. xxi. 8, 9. (2.) son of Jonathan. 2 Sam. iv. 4.

Mer'a-ri, son of Levi. Num. iii. 33—37. iv. 29—45. 1 Chron. xxvi. 19. Josh. xxi. 34—40. 1 Chron. vi. 63, 77—81.

Me-ro'dach, or *Berodach-bala-dan*, or *Mardokempad*. Jer. l. 2.

Me'sha. 2 Kings iii. 4.
Meshech, son of Japheth. Gen. x. 2.
Mes-si-ah. See Christ.
Mi'cah. (1.) Judg. xvii. 1, 5. (2.) Jer. xxvi. 18. Mic. i. 1. Is. i. 1. ii. 1—4. xli. 15. Mic. iv. 1—4, 13.
Mi-ca'ah, son of Imlah. 2 Kings xxii. 8, 24, 26.
Mi'cha-el. Rev. xii. 7.
Mi'chal, daughter of Saul. 1 Sam. xix. 11—17. xxv. 44. 2 Sam. iii. 12—16. iv. 16—23. xxi. 8, 9.
Mid'i-an, son of Abraham. Gen. xxv. 2. Num. xii. 1. xxii—xxv. Judg. vi—viii.

Mil'colm. See *Molech*.
Mir'i-am. Ex. ii. 15—21, 22. Num. xx. 1. xii.
Miz'ra-im, or *Mezer*, son of Ham. Gen. x. 6.
Mo'ab, son of Lot. Gen. xix. 37.
Molech, *Moloch*, *Milcolm*. Ps. cvi. 37. Ezek. xvi. 20. xxiii. 37—39. 2 Sam. xii. 30. Lev. xviii. 21. xx. 2, 3, 4. 1 Kings xi. 7. 2 Kings xvi. 3. xxi. 6. Jer. xix. 5, 6.
Mor'de-cai, son of Jair. (1.) Ezra ii. 2. (2.) Est. ii—x.
Mo'ses. Ex. ii. 10. iii—xl. &c.

N.

Na'a-man, (1.) son of Benjamin. Gen. xlv. 21. (2.) son of Bela. Num. xxv. 40. (3.) 2 Kings v. 1, 11, 20, 27. Luke iv. 27.
Na'bal. 1 Sam. xxv. 3—39.
Na'both. 1 Kings xxi. 1—19. 2 Kings ix. 21—26.
Na'dab. (1.) Ex. vi. 23. (2.) Num. iii. 4. (3.) 1 Kings xiv. 20. (4.) 1 Chron. ii. 28. (5.) viii. 30.
Na'hash. See *Ammonites*—*Jabesh*.
Na'hor, (1.) son of Serug. Gen. xi. 22. (2.) son of Terah. v. 26.
Na'hum. See book of Nahum.
Na'o-mi. See book of Ruth.
Naph'ta-li, son of Jacob. Gen. xxx. 8.
Naph'tu-him, son of Mizraim. Gen. x. 13.
Na'than. 2 Sam. vii. viii. 1 Kings i.

Na-than'a-el. See *Bartholomew*.
Ne-bai'oth, son of Ishmael. Gen. xxv. 13. Is. lx. 7.
Ne'bo. Ezra. ii. 29.
Ne-ub chad-nex'zar, or *Nibopolassar*. 2 Kings xxiv. xxv. 2 Chron. xxxvi. Ezra v. 12—14. Jer. xxv. xxvii. xliii. xlv. xlix. Is. xxiii. Ezek. xxvi—xxix. Dan. i. ii.
Ne'chuh. See *Pharaoh*.
Ne-he-mi-ah, son of Hachaliah. Ezra ii. 2. Neh. vii. 7.
Ne'ro, a Roman emperor, who flourished between A. D. 54 and 68.
Nic-o-de'mus. John iii. 1—21.
Ni'o-las. Acts vi. Rev. vii.
Nim'rod, son of Cush. Gen. x. 8, 9. Mic. v. 6.
No'ah, or *Noe*. (1.) Gen. v—ix. (2.) Num. xxvi. 33.

O.

O-ba-di'ah. 1 Kings xviii.
O'bed-e'dom. 2 Sam. vi. 10, &c.
O'bed. (1.) Ruth iv. 17, 21. (2.) 1 Chron. ii. 37. (3.) xi. 47.
Om'ri. (1.) 2 Kings xvi. 16. (2.) 1 Chron. vii. 8. (3.) 1 Chron. ix. 4. (4.) xxvii. 18.
On, son of Peleth. Num. xvi. 1.
O'nan, son of Judah. Gen. xxxviii. 4.
O-nes'i-mus. See *Philemon*.
On-e-siph'o-rus. 2 Tim. i. 16. iv. 19.

O'phir, son of Joktan. Gen. x. 29.
O'reb. (*Raren*.) Judg. vii. 25.
Or'pah. Ruth i. 4.
Or'nan. See *Araunah*.
Osh'e-a. See *Joshua*.
Oth'ni-el. Josh. xv. 17. Judg. iii. 9.
O'zem, son of Jesse. 2 Chron. ii. 15.
O-z'i-as, son of Joram. Matt. i. 8, 9.

P.

- Pa-d'rai*. 2 Sam. xxiii. 35.
Pa'gi-el. Num. i. 13. vii. 72.
Par-me'nas. Acts vi. 5.
Pash'ur. (1.) 1 Chron. ix. 12.
 (2.) Jer. xx. 1. (3.) xxxviii. 1.
Paul. Acts xiii. 9, &c.
Pe'kah, son of Remaliah. 2 Kings xv. 25. 2 Chron. xxviii. 6.
Pe'ka-hi-ah. 2 Kings xv. 22.
Pe'la-ti-ah. (1.) 1 Chron. iii. 21.
 (2.) Ezek. xi. 13.
Pe'leg, or *Phalic*, son of Eber. Gen. x. 25.
Pen'ni-nah. See *Hannah*.
Pc'tu. Mark i. 31, 40, 41, 42. Luke v. 11. Matt. iv.
Pha'ra-oh. (1.) Gen. xii. (2.) Gen. xli—xlvii. (3.) Ex. i—ii. (4.) Ex. v—xiv. (5.) 1 Kings iii. xi. 1. ix. 16. (6.) Nechoh. 2 Kings xxiii. xxiv. 2 Chron. xxxv. Jer. xlvi. (7.) Hophra. Jer. xliii. 9—13. xlv. 30.
Phi-le'mon. See book of *Philemon*.
Phil'ip. Matt. x. 3. John i. 43—51. vi. 5—7. xii. 21, 22. (2.) Acts vi. 5. See *Herod*.
Phin'e-has, son of Eleazer. Ex. vi. 25. (2.) 1 Sam. iv. 17.
Phut, son of Ham. Gen. x. 6.
Phy-gel'tus, and *Hy-mo-ge'nus*. 2 Tim. i. 15.
Pi'late, *Pontius*. Luke xiii. 1, 2.
Pot'i-phar. Gen. xxxvii. 36. xxxix. 1.
Por'ci-us. Acts xxiv. 27.
Por'te-phe'ra. Gen. xli. 45.
Pris-ci'la and *A-qu'i'la*. Acts xviii. 26, &c.
Pub'li-us. Acts xxviii. 8.
Pu'dens. 2 Tim. iv. 21.
Pul. 2 Kings xv. 19.

Q.

Quar'tus. Rom. xvi. 23.

R.

- Ra'a-mah*, son of Cush. Gen. x. 7. Ezek. xxvii. 22.
Rab-sha'kch. See *Sennacherib*.
Ra'chel. See *Jacob*.
Ra'hab. (1.) Ps. lxxxvii. 3. lxxxix. 10. Is. li. 9. (2.) Josh. ii. 1.
Ra'pha and *Ra'phu*. Num. xiii. 9. 1 Chron. viii. 37.
Re-be'kah, daughter of Bethuel. Gen. xxiv—xxviii. xlix. 31.
Re'chab. 2 Sam. iv. 2.
Re-ho-bo'am, son of Solomon. 2 Chron. ix. 31.
Reu, or *Ra'gau*, son of Peleg. Gen. xi. 18.
Reu'ben, son of Jacob. Gen. xxix. 32. Num. xxvi. 5, 6. i. 5, 21. x. 18—21. xvi. xxxii. Josh. xxii. Deut. xxxiii. 6. Judg. v. 15, 16. 1 Chron. xii. 37. xxvii. 16. xi. 42. 2 Kings x. 33. 1 Chron. v. 2.
Re'zin. 2 Kings xvi. 2 Chron. xxviii. Is. vii. viii.
Re'zon, son of Eliadah. 1 Kings xi. 23, 24, 25. xv. 18.
Rho'da. Acts xii. 13.
Ri'phath, son of Gomer. Gen. x. 3.
Riz'pah. 2 Sam. iii. 7.

S.

- Sab'ta*, son of Cush. Gen. x. 7.
Sab'te-cha, son of Cush. Gen. x. 7.
Sa'mon. Ruth iv. 20.
Sa-lo'me. Matt. xx. xxi. Mark x. 37. xv. 40, 41. xvi. 1, 2.
Sam'son, son of Manoah. Judg. xiii. 24. xiv—xvi. Heb. xi. 32.
Sam'u-el, son of Elkanah. 1 Sam. xvi. 1—13. xix. 18—24. xxv. 1. 1 Sam. x. 25. 1 Chron. xxix.

29. xxvi. 28. 1 Sam. xxviii. 11, 12, 15.

Sa'rah, Sarai, wife of Abraham. Gen. xi. 29. xx. xvii.

Sa'raph and *Jo'ash*. 1 Chron. iv. 21.

Sar'gon. See Esar-haddon.

Saul, or *Shaul*. 1 Chron. i. 48. Son of Kish. 1 Sam. ix. 2. See 1 and 2 books of Samuel.

See'va. Acts xix. 14—16.

Se'ba. See Sheba.

Sen'na-che-rib. 2 Kings xviii. 13. xix. 16—36. 2 Chron. xxxii. 22.

Se-ra'iah. (1.) Jer. lii. 24—27. (1.) li. 59—62.

Ser'gius Paul'us. Acts xiii. 7.

Se'rug, or *Sa'ruch*, son of Reu, or Ragau. Gen. xi. 20—22.

Seth, or *Sheth*, (1.) son of Adam. Gen. iv. 25, 26. v. 3—8. vi. 1—4. (2.) Num. xxiv. 17.

Sha'drach, *Mc'shech*, and *Abed-ne-go*. Dan. i—iii.

Sha-ha-ra'im. 1 Chron. viii. 8—28.

Shall'um, or *Shil'lem*. (1.) 1 Chr. vii. 13. Num. xxvi. 49. (2.) 2 Kings xv. 10—12.

Shal-ma-ne'zer, or *Shal-man*. 2 Kings xvii. 1—10. Hos. x. 14.

Sham'gar, son of Anath. Judg. iii. 31.

Sham'mah, son of Agee. 2 Sam. xxiii. 11—17. 25—33.

Sha'phan. 2 Kings xxii. 3.

Sham'sha, or *Se'riah*. 1 Chron. xvii. 16. 2 Sam. viii. 17.

She'ba, or *Se'ba*, (1.) son of Cush. Gen. x. 7. Ps. lxxii. 10. Is. xliii. 3. (2.) Gen. x. 7. (3.) x. 28. (4.) xxv. 3. (5.) 2 Sam. xx.

Sheb'nah. 2 Kings xviii. 18—37.

She'ta, son of Judah. Gen. xxxviii. 5.

Shel'e-mi-ah. 1 Chron. xxvi. 14. Ezr. x. 39. Neh. xiii. 13. Jer. xxxvi. 14.

She-tu'mi-el. Num. i. 6.

Shem, son of Noah. Gen. v. 32. ix. 26, 27. x. 21.

She'mai-ah. This name frequently occurs in scripture.—See chart.

Shesh-baz'zar, or *Ze-rub'ba-bel*. Ezr. i. 8—11. v. 14—16.

Shiph'ra and *Pu'ah*. Ex. i. 15. *Shi'shak*. 2 Chron. xii. 1 Kings xiv.

Sho'bach, or *Sho'phach*. 2 Sam. x. 16.

Sho'bi. 2 Sam. xvii. 27.

Sh'hon. Num. xxi. xxxii. Deut. ii. 26—37. Josh. xiii. Ps. cxxxi. 19—21.

Sil'as, *Syl'va-nus*, or *Ter'tius*. Matt. xi. 2, 3. Acts xv. 16, 22. xvii. 15. xviii. 5. 2 Cor. i. 19.

Syl'va-nus. See Silas.

Sim'e-on, (1.) son of Jacob. Gen. xxix. 33. xxxiv. xlii. 17—24. xlix. 5, 6. xlv. 10. Ex. vi. 15. Num. xxvi. 12—14. ii. 12, 13. xiii. 5. xxxiv. 20. xxv. xxvi. 14, 15. Deut. xxxiii. Josh. xix. 1—8. Judg. i. 1—20. 1 Chron. xii. 25. 2 Chron. xi. xv. 9. 1 Chron. iv. 39—43. 2 Chron. xxxiv. 6. (2.) Luke ii. 25—35.

Si'mon. Acts xiii. i. Matt. xxvii. 32. (3.) Zelotes. Luke iv. 15. Matt. x. (4.) Mark vi. 3. (5.) Luke vii. 36—50. Mark xxvi. 6. John xii. 3—5. (6.) Magus. Acts viii. 5—24.

Si-se'ra. Judg. iv. 2, 17. v. 20, 26, 28.

So. 2 Kings xvii. 4.

So'bo-mon, son of David. 2 Sam. xii. 24, 25. 1 Kings i. ii. 1 Chron. xxii. xxviii. xxix. iv. ix. 28. x. 14. 26—28. 2 Chron. i. ix. 27. 1 Kings vi. vii. viii. ix. 2 Chron. iii. iv. v. vi. vii.

So-sip'a-ter. Rom. xvi. 21. Acts xx. 4.

Sos'the-nes. Acts xix. 12—19. 1 Cor. i. 1. *Steph'a-nas*, or *Ste'phen*. (1.) 1 Cor. ii. 16. xvi. 17. (2.) Acts vi. vii. viii. 2.

T.

Tab'i-tha, or *Dor'cas*. Acts ix. 36—42.

Ta'mar. (1.) Gen. xxv. 6. (2.) 2 Sam. xiii. i.

Tar'shish, son of Javan. Gen. x. 4.

Tar'tan. 2 Kings xviii. 17.

Tat-na-i. Ezr. v. 3.

- Tv'ma*, son of Ishmael. Gen. xxv. 5. Job ix. 10.
Te'man, or *Tim'nah*. Gen. xxxvi. 34. Hab. iii. 3.
Te'rah. Gen. xi. 24—32. Josh. xxiv. 2—14.
Ter'tius, the Latin of Silas.
Ter-tul'lus. Acts xxiv. 1—10.
Thad'de-us. Matt. x. 3.
The-oph'i-lus. Luke i. 3. Acts i. 1.
Theu'das. Acts v. 36.
Tho'mas, or *Di-dy'mus*. Matt. x. 3. John xi. 16. xiv. 5, 6. xx. 20—29. xxi.
Tv-be'ri-us. Luke iii. 1.
Tv'ni. 1 Kings xvi. 21.
Tv'dal. Gen. xiv. 1.
Tig'lath-Pi-le'ser, or *Tig'lath-Pil-ne'ser*. 2 Chron. xxviii. 20. 1 Chron. v. 26. 2 Kings xv. 29.
Tim'o-thy, or *Ti-mo-the-us*. Acts xvi. 1. 2 Tim. i. 5—15. iii. 15.
1 Tim. v. 23. 1 Cor. iv. 17. 2 Tim. i. 6. 1 Tim. iv. 14. i. 2.
Tv'ras, or *Thi'ras*, son of Japheth. Gen. x. 2.
Tv-r-ha'kah, or *The-ar'chon*. 2 Kings xix. 19. Is. xx. 4—6.
Tv'tus. Gal. ii. 1, 3. 2 Cor. xii. 18. vii. 6, 15. viii. 6, 16, 17. Titus iii. 12, 13.
Tv-bi'ah. Ezr. ii. 60.
To-gar'mah, son of Gomer. Gen. x. 3.
Tvi. 2 Sam. viii. 9.
Tv'la. (1.) Num. xxvi. 23. (2.) Judg. x. 1.
Try-phe'na and *Try-ph'o'sa*. Rom. xvi. 12.
Tv'bal. (1.) Gen. x. 2. (2.) Cain. iv. 22.
Ty'chi-cus. Acts xx. 4. Eph. vi. 21, 22. 2 Tim. iv. 12. Col. iv. 7, 8. Titus iii. 12.

U. V.

- U-ri'ah*, *U-ri'jah*, *U-ri'as*. 2 Kings xvi. 10, 11, 12.
Uz. (1.) Gen. x. 23. (2.) 1 Chron. i. 17.
U'-zal, son of Joktan. Gen. x. 27.
Uz'za, or *Uz'zah*. 2 Kings xxi. 26.
Uz'zi-ah, *A-za-ri'ah*, or *O-zi'-as*. 2 Kings xv. 13.
Uz'-zi-el. Ex. vi. 18.
Vash'ti. Est. i. 9—19. ii. 17.

Z.

- Zac-che'us*. Luke xix. 5.
Zach-a-ri'-ah, *Zach-a-ri'-as*, or *Zech-a-ri'-ah*. (1.) 2 Kings xv. 8—11. (2.) 2 Chron. xxiv. 20—25. (3.) xxvi. 5. (4.) Ezr. v. 1. (5.) Luke i. Matt. xxiii. 34—36. Luke xi. 50, 51.
Za'dok. 2 Sam. xix. 11, 12. 1 Kings i. ii. 1 Chron. vi. 12. 2 Chron. xxvii. 1.
Zal'num-na. Judg. viii. 5.
Za'rah, or *Ze'rah*, son of Judah. Gen. xxxviii. 28, 29. 1 Chron. ii. 6. Num. xxvi. 20.
Za'rad, or *Ze'rad*. Num. xxi. 12.
Ze'ba. Judg. viii. 5.
Zeb'e-dee. Matt. iv. 21.
Zeb'ul. Judg. ix. 28.
Zeb'u-lun, son of Jacob. Gen. xxx. 20. xvi. 11. Num. i. 9, 31. xxvi. 26, 27. xiii. 10. xxxiv. 25. Gen. xlix. 13. Deut. xxxiii. 18—20. Judg. i. 30. iv. 10. v. 14, 18. vi. 35. xii. 11. 1 Chron. xii. 33, 40. Ps. lxxviii. 27. 1 Chron. v. 26. 2 Chron. xxx. 11. Is. ix. 1, 2. Matt. iv. 13—15.
Zed'e-ki-ah. 2 Kings xxiv. 17. 2 Chron. xxxvi. 10—16. Ezek. xvi. 13. Jer. li. 59—64. xxi. xxvii. xxxii. 4—7. xxxiv. xxxvi. xxxix. 2 Kings xxv.
Ze-lo'phe-had, son of Hephher. Num. xxvi. 33. xxvii. xxxvi.
Ze'nas. Titus iii. 13.
Zeph'a-ni-ah. (1.) Zeph. i. 1—8. (2.) Jer. xxi. 1. xxxvii. 1. xxxix. 24—29. 2 Kings xxv. 18. Zech. vi. 10—14.
Ze'rah, or *Za'rah*, (1.) son of Judah. Gen. xxxviii. 28, 29. (2.) 2 Chron. xiv. 9—15.
Ze'resh. Est. v. 10.
Ze-rub'ba-bel, son of Shealtiel, or Salathiel. 1 Chron. iii. 17, 19.

Luke iii. 27. Matt. i. 12. Ezer. i. 8	<i>Zim'ri</i> . 1 Kings xvi. 9—20.
—14. v. 6. Zech. ix. 5.	<i>Zip-po'rah</i> . Ex. ii. iv. xviii.
<i>Zi'ba</i> . 2 Sam. ix. 2.	Num. xii.
<i>Zi'be-on</i> . Gen. xxxvi. 2.	<i>Zo'phar</i> . Job ii. 11. xi. 20. xlii.
<i>Zil'pah</i> . Gen. xxxix. 24.	7—9.
<i>Zim'ran</i> , son of Abraham.	<i>Zuph</i> . 1 Chron. vi. 35. 1 Sam. i.
Gen. xxv. 2. Jer. xxv. 25.	1. ix. 5.

A COMPLETE
GEOGRAPHICAL INDEX,
OF THE
COUNTRIES, CITIES, TOWNS, RIVERS, MOUNTAINS, &c.
MENTIONED IN THE
SACRED SCRIPTURES,
OF
THE OLD AND NEW TESTAMENTS,
WITH
COPIOUS REFERENCES.

A."

A-ba'na, or *Am'-a-na*, and *Pharpar*, rivers of Syria, which take their rise from Mt. Lebanon, and flowing S. unite about 4 m. N. W. of Damascus, after which they divide into three streams. They are the same with Chrysorroas, and the Barrady. They empty into the L. Bahr el Marje. 2 Kings v. 12.

Ab-a'-rim, hills. Num. xxxiii. 44—48. and xxvii. 12. Deut. xxxii. 49.

Ab'-don, a city of the t. of Asher. Josh. xxi. 30.

1. *A'-bel*, near Bethshemish. 1 Sam. vi. 18, 19.

2. *A'-bel-mis'raim*. Gen. i. 10, 11. *A'-bel-shittim*, in the land of Moab. Num. xxxiii. 48, 49.

4. *Abel-me-ho-lah*, a c. in the half t. of Man, W. of J. 1 Kings iv. 12. Judg. vii. 22. 1 Kings xix. 16.

5. *A'-bel*, *Abel-beth-ma'achah*, *Abel-maine*, probably in the t. of Naph. 2 Sam. xx. 14—18. 1 Kings xv. 20. 2 Kings xv. 29.

A'-bez, an egg, a c. in the t. of Issa. Josh. xix. 20.

Ab-i-le'-ne, W. of Damascus, b. Lebanon and Anti-libanus. Luke iii. 1.

A'-cad, a c. of Shinar. Gen. x. 10.

A'-cho, *Pto-le-ma'-is*, *A'cra*, or *A'cre*, a c. and s. p. on the Med. in the t. of Ash. Judg. i. 31. Acts xxi. 7.

A-cel'da-ma, s. of Jeru. *Fuller's field*. Is. vii. 3. or *Potter's field*. Zech. xi. 12, 13. Matt. xxvii. 7. or *field of blood*. Matt. xxvii. 8. Acts i. 19.

A'-cha'i-a, a cny. of the Greeks in Eu. Acts xviii. 1—12. 2 Cor. i. 1.

A'chor, t. of Benj. s. w. Jericho. Josh. vii. 24—26. xv. 7.

Ach'saph, r. c. t. of Ash. Josh. xii. 20. xix. 25.

Ach'zib, (l.) t. of Jud. Josh. xv. 44. (2.) or *Chezib*, now *Zib*. t. of Ash. Josh. xix. 29. Mic. i. 14.

A'crā, one of the seven hills on which Jer. was built.

Ad'a-dah, t. of Jud. Josh. xv. 22.

Ad'am, t. of Gad. Josh. iii. 16.

Ad'a-mah, or *Adami*, t. of Maph. Josh. iii. 16. xix. 33, 36.

A'dar, *Adoraim*, or *Hazar-Ad-dar*, t. of Jud. Num. xxxiv. 4. Josh. xv. 3.

Ad-i-tha'im, t. of Dan, s. c. Gath. Josh. xv. 36.

Ad'mah, or *Adama*, (the ancient) v. of Siddim, now Dead s. Gen. x. 19. xiv. 2. Deut. xxix. 23. Hosea xi. 8.

Ad-o-ra'im, t. of Sim. W. 2 Chron. xi. 9.

A-dra-my'ti-um, (1.) a c. N. coast of Africa, W. of Egypt. (2.) a c. in Mysia, Asia Minor. Acts xxvii. 2.

A-dri-at'ic, or *Ionian Sea*, or *Gul' of Venice*. Acts xxvii. 27.

A-dul'lam, r. c. t. of Jud. Josh. xii. 15. xv. 35. 1 Sam. xxii. 1, 2. 2 Chron. xi. 7, 8.

A-dum'min, a mt. and c. in t. of Benj. near Jeru. Josh. xv. xviii. 17. Luke x. 30—36.

Æ'lia, *Jeru.*, was so called by Adrian, A. D. 134.

Æ'mon, or *E'non*, t. of Man. Josh. iii. 23.

Af'ri-ca. Acts ii. 10.

A-gal'la, or *Aglaim*, in Arabia. Is. xv. 8.

(1.) *A'hab's Palace*, t. of Issa. 1 Kings xxi. 1. (2.) His tomb, t. of Man. 1 Kings xxii. 37.

A-ha'-ra, r. in Assyria. Ezra viii. 21.

Ah'lab, on *Med.*, s. w. of Tyre. Judg. i. 31.

A'i, *Aiath*, *Aija*, *Hai*, (1.) r. c. of Benj. Gen. xii. 8. xiii. 3. Josh. vii. viii. Neh. xi. 31. Is. x. 28. (2.) Jer. xlix. 3.

(1.) *Aij'-a'-lon*, v. in t. of Dan. Josh. x. 12. (2.) or *Ajalon*, or *Arja*, mt. in t. of Dan. Josh. xix. 42. 1 Sam. xiv. 31. (3.) or *Ajalon*, t. of Zeb.

(1.) *A'in*, t. of Zeb, near Naph. Num. xxxiv. 11. (2.) t. of Dan. (3.) or *Ashan*, s. c. in t. of Sim. Josh. xix. 7. 1 Chron. vi. 59. Josh. xxi. 16. (4.) or *Oin*, or *Ewrimmon*, t. of Jud. Josh. xv. 32. Neh. xi. 29. (5.)

or *Bethamin*, t. of Jud. n. w. of Arba.

Ak-ra-bal'-ti-ne, *Maaleh-abrab-bim*, *Acrabatane*, *Arabattan*, *Arabathane*, *Arabattine*, t. of Jud. Num. xxxiv. 4. Josh. xv. 3. 1 Macc. v. 3.

A-lam'-me'lech, t. of Ash. Josh. xix. 26.

A-le-a'lah, or *Elealah*, or *Elaal*, t. of Reu. Num. xxxii. 3, 37. Is. xv. 4. xvi. 9.

Alc'meth, or *Almon*, s. c. t. of Benj. Josh. xxi. 18. 1 Chron. vi. 60.

Al'ex-an'dri-a, a c. of Egypt on the Med. near the r. Nile. Acts vi. 9. xviii. 24.

Al'-lon, t. of Naph. Josh. xix. 33.

Al'-mon, or *Alemeth*, s. c. t. of Benj. Josh. xxi. 18. 1 Chron. vi. 60.

Al'-mon-Dib-la-ha'im, *Dibla-tha*, or *Diblath*, t. of Reu. Num. xxxiii. 46. Ezek. vi. 14.

Al'loth, t. of Ash.

A'mad, t. of Ash. Josh. xix. 26.

Am'-a-lek-ite, m. t. of Eph. Judg. xii. 15.

Am'-a-lek-ites, in Idumea, s. of Jud. Num. xiii. 29.

A'mane, t. of Jud. Josh. xv. 26.

Am'a-na, m. n. Dan. Cant. iv. 8. or *Man*, c. of J.

Am'mah, a hill in t. of Benj. 2 Sam. ii. 24.

Am'mon-ites. Original inhabitants of Canaan. E. border of Gad. Gen. x. 16. xv. 21. Num. xiii. 29.

Am'o-rites. Gen. xv. 16. Num. xxi. 21. Deut. ii. 26. xx. 17. Josh. x. 5. Judg. i. 34.

A'-nab, a c. in t. of Jud. Josh. xi. 21.

An-a-ha'-rath, t. of Issa. Josh. xix. 19.

An-a-ni'-ah, t. of Benj. Josh. xxi. 18.

An-a-thoth, s. c. in t. of Benj. Josh. xxi. 18. Jer. i. 1.

A'nem, or *Engaunim*, l. c. t. of Issa. Josh. xix. 21. xxi. 29. 1 Chron. vi. 73.

A'ner, or *Taanach*. l. and r. c. t. of Man. W. J. Josh. xii. 21. Judg. v. 19. 1 Chron. vi. 70.

A-nim, t. of Jud. Josh. xv. 50.

An-ti-Leb'a-non, or *Lib'-anus*, mts. of. It divides Ash. from Naph. Judith i. 7.

(1.) *An-ti-och*. Acts xi. 19—27.

xiv. 26. xv. 35. Gal. ii. 11. (2.) Acts xiii. 14—51.

Antip-a-tris, or *Caparsalama*, t. of Eph. Macc. vii. 31. Acts xxiii. 31.

(1.) *A'phek*, a c. in t. of Man. W. of J. 1 Sam. iv. 1. Josh. xv. 53.

(2.) a c. in t. of Issa. 1 Sam. xxix. 1. Josh. xii. 18. (3.) a c. in t. of Ash. Josh. xix. 30. Judg. i. 31.

A-phe-kah, t. of Jud. Josh. xv. 53.

A-pos-tles Cave, s. e. Jeru.

Ap'pii-Forum. Acts xxviii. 15.

Ar, Ariel, Rabbath-Moab, &c. on the border of Reu. Num. xxi. 15, 28. Is. xvi. xvii. 7—11. xxix. 1.

Ar'rah, t. of Jud. Josh. xv. 52.

Ar'a-bah, or *Betharaba*, t. of Benj. Josh. xv. 6.

(1.) *A-ra'bi-a-Pe-tra-a*, (2.) *Deserta*, (3.) *Feliz*, cny. s. c. of Judea, lying between the Arabian and Persian gulfs. 1 Kings x. 15. 2 Chron. ix. 14. Is. xxi. 13. Jer. xxv. 24. Ezek. xxvii. 21. Gal. i. 17. iv. 25.

Ar'rad, or *Eder*, r. c. in t. of Jud. Josh. x. 11—14. xv. 21.

Ar'a-rat, a mt. in Armenia. Gen. viii. 4.

Ar'ahi, or *Archi-Attaroth*, or *Attaroth-Addar*, a c. in t. of Eph. Josh. xvi. 2, 5.

A-rau'nah, or *Ornan*. 2 Sam. xxiv. 16. 1 Chron. xxi. 8.

Ar'ba, or *Hebron*, *Kirjath-arba*, or *Mamre*, a r. c. and c. of ref. in t. of Jud. Gen. xiii. 18. xxiii. 19. xxiv. 27. Josh. xv. 13, 54. xxi. 11.

Ar-be-la, *Arbel*, or *Betharbel*, t. of Zeb. Hos. x. 14. 1 Macc. ix. 2.

Ar'chi, or *Archi-Attaroth*, or *Attaroth-Addar*, a c. in t. of Eph. Josh. xvi. 2, 5.

Ar-gob, a cny. in t. of Man. e. of J. Deut. iii. 4, 13, 14. 1 Kings iv. 13.

Ar-i-ma-the'a, *Rama*, or *Ramah*, *Ramla*, or *Rameli*, t. of Dan. Matt. xxvii. 57. Luke xxiii. 51. Josh. xviii. 25. 1 Kings xv. 17, 18. 2 Chron. xvi. 1, 2—6.

Ark-ites, settled in mt. Lebanon. Gen. x. 17.

Ar-ma-ged-don, or *Megiddo*, v. in t. of Man. w. of J. s. w. of *Megiddo*. 2 Chron. xxv. 22. Zech. xii. 11. Rev. xvi. 16.

Ar-ma-gid-don, or *Megiddo*, mts. of, in t. of Issa. and Man.

Ar-me'ni-a, a cny. of *Asia*, bounded on the n. by Colchis and Iberia, on the e. by Media, on the s. by Mesopotamia, on the w. by Cappadocia, and on the s. w. by the Euphrates and Syria.

(1.) *Ar'non*, a cny. in t. of Reu. Num. xxi. 13. Jer. xlviii. 20. (2.) a river, surrounds the s. and e. of Gad and Reu. Judg. xi. 18, 26. Is. xvi. 2. Num. xxi. 13. Deut. ii. 36. Josh. xii. 1. xiii. 9. (3.) fords of, t. of Reu. Is. xvi. 2. (4.) rocks of, t. of Gad. Jer. xlviii. 20.

Ar'o-er. (1.) Num. xxxii. 34. (2.) 1 Sam. xxx. 28. (3.) Josh. xiii. 25.

Ar'pad, a c. of Syria. 2 Kings xviii. 34. xix. 13. Is. x. 9. xxxvi. 19.

Ar'vad, or *Aradus*, a c. of Phœnicia, on an island in the Med., between Tyre and Sidon. Peopled by the Acvadites. Gen. x. 18.

A'shan, or *Corashan*, t. of Sim. Josh. xv. 42. 1 Sam. xxx. 30.

Ash'dod, *Azoth*, or *Azotus*, now *Ezdoud*, t. of Dan. Josh. xv. 47. xi. 22. 1 Sam. v. 1—6. 2 Chron. xxvi. 6. Jer. xxv. 20. 1 Macc. ix. 15. x. 77. xvi. 10. Zeph. ii. 4. Zech. ix. 6. Acts viii. 40.

Ash'doth-Pis-gah, t. of Reu. Deut. iii. 17. Josh. xiii. 20.

Ash'er, t. of. See Chart, m. No. 4. v. of t. of Ash.

Ash-ke-lon, *Askelon*, or *Ascalon*, t. of Sim. on the Med. Judg. i. 18. xiv. 19. 1 Sam. vi. 17. 2 Sam. i. 20. Jer. xxv. 20. xlvii. 5, 7. Amos i. 8. Zeph. ii. 4, 7. Zech. ix. 5.

Ash'nath, t. of Jud. Josh. xv. 33. *Ash-ta-roth*, or *Beeshterah*, r. and l. c. of t. of Man. e. of J. Deut. i. 4. Josh. ix. 10. xii. 4. xiii. 12. xxi. 27. 1 Chron. vi. 71. *Cavva'im*, t. of Man. e. of J. Gen. xiv. 5. Deut. i. 4.

A'sia, (1.) one of the four quarters of the globe. (2.) *Lesser Asia*, lying between the Hellespont and the Euxine sea. (3.) *Asia Proper*. Acts xvi. 6. Rev. i. 11. 2 Tim. i. 15.

Ap'phal-tites, or *Dead sea*.

As-sy-ri-a, an ancient kingdom of Asia. 1 Chron. v. 26. 1 Kings xi. 23, 24. 2 Kings xvii. Ezra iv. 9, 10. Nahum i. 8—10. ii. 6.

A'lad's thrashing floor, at Abel, Mizraim, t. of Benj. Gen. i. 10.

(1.) *A'a-roth*, t. of Eph. Josh. xvi. 7. (2.) t. of Gad. Num. xxxiii. 34. (3.) *Shophan*, or *Atroth*, t. of Gad. Num. xxxvi. 35. (4.) *Ataroth-adar*, t. of Eph. Josh. xvi. 5. xviii. 13.

A'thach, t. of Jud. 1 Sam. xxx. 30.

A'thar, *Etam*, *Ether*, *Ethar*, t. of Sim. Josh. xix. 7. 1 Chron. iv. 32.

Ath'a-reb. *Zarephath*, or *Sarepta*, a c. in coasts of Tyre and Sidon. 1 Kings xviii. 9, 10. Luke iv. 26.

At'hens, a c. of Greece. Acts xvii. 15, 16.

At-ta'lia, a c. of Pamphylia. Acts xiv. 15.

Au'lon, or *plains of Jordan*, on the w. part of Reu. and Gad, on the e. part of Issa. and Man. w. of J. Gen. xiii. 10, 11. 1 Kings vii. 46. 1 Chron. iv. 17.

Au-ra-ni'-tis, or *Iurea*, t. of Man. e. of J. 1 Chron. i. 31. Ezek. xlvii. 16—18. Luke iii. 1.

A'ven, or *Bethaven*, t. of Benj. Josh. vii. 2. Hosea x. 8. Wilderness of, n. of Benj. and s. of Eph. Josh. xviii. 12.

A'rim, t. of Benj. Josh. xviii. 23.

A'vites. 2 Kings xvii. 24, 31. Is. xxxvii. 13.

A-ze'-kah, t. of Jud. Josh. x. 11. 1 Sam. xvii. 1.

Az'em, or *Ezem*, t. of Sim. Josh. xv. 29. xix. 3. 1 Chron. iv. 29.

Az-ma'veth, or *Azmoth*, or *Beth-azmoth*, t. of Jud. Neh. vii. 29. xii. 29.

Az'mon, t. of Jud. Its boundary on the s., supposed to be the same with Jeshimon. Num. xxxiv. 5.

Az'-noth-Tabor, t. of Naph. Josh. xix. 34.

B.

(1.) *Ba'-al's Grove*, Man. W. J. 2 Kings xxi. 3. (2.) *Heights of*, Reu.

Ba'-al-ah, *Ba'-al-c*, *Ba'-al-ath*, or *Bil'-hah*, Dan. Josh. xv. 9. xix. 14. 1 Sam. vi. 2. 1 Chron. iv. 29.

Ba'-al-ah, or *Baalath*, Mount, Dan.

Ba'-al-ath-Be'er, or *Ba'-al*, Sim. Josh. xix. 8.

(1.) *Ba'-al-Gad*, V. of, Man. b. J. (2.) *Ba'-al-Gad*, Man. b. J. Josh. xi. 17.

Ba'-al-Ha'-zor, Benj. 2 Sam. xiii. 23.

Ba'-al-Her'-mon, Man. b. J. Judg. iii. 3.

Ba'-al-Me'-on, or *Be-on*, Reu. Num. xxxii. 3, 38.

Ba'-al-Pe'-or, or *Beth-Pr' or*, Reu. Num. xxv. 5. Deut. iii. 29. Josh. xiii. 20.

Ba'-al-ta'-mar, Benj. Judg. xx. 33.

Ba-hu'-rim, Benj. 2 Sam. iii. 16. xvi. 15.

Bahr el Marje, or *Bahr el Meye*, Lake of, near Damascus.

Ba'-moth, V. of, Reu. (1.) *Ba'-moth*, Reu. Num. xxi. 20.

(2.) *Ba'-moth*, or *Ba'-moth-Bu al*, Reu. Josh. xiii. 17.

Ba'-moth Ba'-al, Reu.

Ba' shun, Man. b. J. Num. xxxii. 33. Josh. xvii. 1.

Ba'-shun, Wood of, Man. b. J.

Ba'-shun, Hill of, Man. b. J. Ps lxviii. 15, &c.

Bat-a-na'-a, S. part of Man. E. of J.

Bay, North, N. extremity of the Dead Sea.

Bay, South, S. extremity of the Dead Sea.

Bay-reut', *Bayroot'*, *Bay-rout*, *Bay-ruth'*, near Sidon.

Be'-a-loth, Judah. Josh. xv. 24.

Be-at'-i-ludes, Mt. of the, near Capernaum. Matt. v.

(1.) *Be'er*, Reu. Judg. xix. 21.

(2.) Or *Be'-er-E'-lim*, Reu. Num. xxi. 16. Isa. xv. 8.

(3.) Or *Be'-e'-roth*, Benj. Josh. xviii. 25.

(4.) *Be'-er-Ra'-moth*, or *South Ramoth*, Sim. Josh. xix. 8. 1 Sam. xxx. 27.

Be'-er-la-ha'-i-roi, or *La-ha'-i-roi*, Jud. Gen. xvi. 14.

*Be-cr'-she-ba**, Desert of, Jud. Sim. Gen. xxi. 14.

(1.) *Be-cr'-she-ba*, or *She'-ba*, Sim. Gen. xxi. 31. Josh. xix. 2.

(2.) *Be-er'-she-ba*, 2 m. N. Shechem.

Be'-lus, river, rises in the mts. in Asher.

Ben'-eb'-e-rak, or *Ba'-ne*, c. of Phil. Dan. Josh. xix. 45.

Bcn'-ja-min, tribe of. See Chart, m. No. 4.

Be'-a-chah, or *Bar'-a-chah*, v. of, Judah. 2 Chron. xx. 26.

Be'-red, Sim. Gen. xvi. 14.

Be-ro'-thah, or *Be'-tah*, in north Dan. 2 Sam. viii. 9 Ezek. xlvii. 16.

Be-si'-ra, a well in Judah. 2 Sam. iii. 26.

Be'-ten, Asher. Josh. xix. 25.

Beth-ab'-a-ra, or *Beth'-a-ny*, Reu. John i. 28.

Beth-ac' a ra, or *Beth'-hac-cer-em*, Judah. Neh. iii. 14. Jer. vi. 1.

(1.) *Beth'-a-nath*, or *Beth a-nath*, Judah. Josh. xv. 59. (2.) Naph. Josh. xix. 38. Judg. i. 33.

Beth'-a-nim, or *Ain*, Judah.

(1.) *Beth'-a-ny*, Benj. Matt. xxi. 17. (2.) beyond Jordan.

Beth-ar'-a-bah, waters of. Josh. xv. 6. xviii. 22.

Beth-ar'-bel, *Ar-be'-la*, or *Ar'-bel*, Zeb. Hos. x. 14. 1 Macc. ix. 2.

Beth-a'-ven, or *A'-ven*, Benj. Josh. vii. 2. Hos. x. 8.

Beth-a'-ven, wil. of Benj. Eph. Josh. xviii. 12.

Beth ba-al-mc'-on. Reu. Josh. xiii. 17. Jer. xlviii. 23.

Beth-bir'-e-i, Sim. 1 Chron. iv. 31.

Beth'-car, Dan. 1 Sam. vii. 11.

(1.) *Beth-da'-gon*, Judah. Josh. xv. 41. (2.) Ash. Josh. xix. 27.

Beth-e'-kad, or *Beth-a'-kad*, Issa.

Beth'-el, or *Iuz*, R. c. Eph. Gen. xii. 8. xiii. 3. xxxviii. 19. Josh. xviii. 13. Judg. i. 23.

Beth'-e-mek, Zeb. Josh. xix. 27.

Be'-ther, mts. Eph. Cant. ii. 17.

Beth-ga'-mul, Reu. Jer. xlviii. 23.

Beth-ha'-ran, or *Beth-a'-ram*, Gad. Num. xxxii. 36. Josh. xiii. 12.

Beth-hog'-lah, Benj. Josh. xv. 6.

Beth-ho'-ron, Upper L. c. Eph. Josh. xvi. 5. xxi. 22. 2 Chron. viii. 5.

Beth-ho'-ron, Nether, Benj. Josh. x. 10. xvi. 3. xviii. 13. 1 Kings ix. 17. 2 Chron. viii. 5.

Beth-jes'-i-moth, or *Beth-jesh'-i-moth*, Reu. Num. xxxiii. 49. Ezek. xxv. 9.

Beth-leb'-a-oth, or *Lcb'-a-oth*, Sim. Josh. xv. 32. xvi. 6.

(1.) *Beth'-le-hem*, Zeb. Josh. xix. 15. Judg. xii. 10.

(2.) Of Judah, *Beth'-le-hem Eph'-ra-tah*, or *Eph'-rath*, a c. in Judah. Gen. xxxv. 16, 19. xlviii. 7. Judg. xix. 1, 2, 18. Ruth i. 1, 2, 19 iv. 11. 1 Sam. xvi. 4. 2 Sam. xxiii. 15. 2 Chron. xi. 6. Ezra ii. 21. Ps. cxxxii. 6. Micah v. 2. Matt. ii. 1, 5, 6, &c. Luke ii. 4, 15. John vii. 42.

Beth-mar'-ca-both, Sim. Josh. xix. 5.

(1.) *Beth-mil'-lo*, or House of Millo. 2 Sam. v. 9. 1 Kings ix. 15. 24. xi. 27. 2 Kings xii. 20. 1 Chron. xi. 8. 2 Chron. xxxii. 5. (2.) 32. 21 N. 35. 22 E. Judg. ix. 6, 20.

Beth-pa'-let, or *Beth-phe'-let*. Sim. Josh. xv. 27. Neh. xi. 26.

Beth-paz'-zer, Issa. Josh. xix. 21.

Beth-pha'-ge, Benj. Matt. xxi. 1. Mark xi. 13, 21. Luke xix. 29.

Beth-re hoh, V. of, N. Dan. Judg. xviii. 28.

Beth'-re-hob, or *Re'-hob*, Ash. Josh. xix. 28. Judg. xviii. 28. 2 Sam. x. 6, 8.

Beth-sa'-i-da, of Galilee. Naph. Matt. xi. 21. Mark viii. 22. Luke x. 13. John i. 44. xii. 21.

Beth-shal'-i-sha, or *Ba'-al-shal-i-sha*, afterwards *Ba'-tha-ri'-su*, Eph. 2 Kings iv. 42.

Beth-she'-an, *Beth'-shan*, *Beth-san*, *Ny'-su*, or *Sey-thop'-o-tis*, Man. W. J. Josh. xvii. 11. 1 Sam. xxxi. 10.

(1.) *Beth'-she-mesh*, Naph. Josh. xix. 38. Judg. i. 33. (2.) S. c. Jud. Josh. xv. 10. 1 Sam. vi. 9, &c. 1 Chron. vi. 59. (3.) Issa. Josh. xix. 22.

* Walker, *Be-er'-she-ba*. Perry, *Beer-she'-ba*. Fulton and Knight, *Beer'-she-ba*. *Be-er'-she'-ba* is perhaps the more analogical.

Beth-shil'-lah, Man. W. J. Judg. vii. 22.

Beth-tap'-pu-ah. Josh. xv. 53.

Be-thu'-el, or *Bé'-thul*, Sim. Josh. xix. 4.

Beth-u-li'-a, Zeb. Judith iv. 6. vi. 10—14. vii. 1, &c. viii. 3, 11. x. 6. xi. 9. xii. 7. xiii. 10. xvi. 21, 23.

Beth-zach-a-ri'-as, or House of Zacharias, Judah. Luke i. 23, 40.

Beth'-zur, or *Beth-su'-ra*, Ju. Josh. xv. 58. 2 Chron. xi. 7. 1 Mac. iv. 29, 61. vi. 7, 31. 2 Mac. xi. 5.

xiii. 19, 22.

Beth'-zur, mts. Ju.

Be'-o-nim, Gad. Josh. xiii. 26.

(1.) *Be'-zek*, R. c. Judah. Judg. i. 4, 5.

(2.) *Be'-zek*, Man. W. J. 1 Sam. xi. 8.

Be'-zor, or *Be'-sor*, river, Sim. 1 Sam. xxx. 9, 10, 21.

Be'-zor, wil. of Simeon.

Bil'-e-am mts. Man. W. J. 1 Chron. vi. 70.

Bith'-ron Land, Man. b. J. Gad. 2 Sam. ii. 29.

Biz-joth'-jah, Judah. Josh. xv. 28.

Bo'-chim, or *Ba'-ca*, v. of Judah and Benj. Judg. ii. 1, 5. Ps. lxxxiv. 6.

Boz'-kath, or *Bos'-cath*, Jud. Josh. xv. 29. Is. lxiii. 1.

(1.) *Boz'-rah*, or *Bo'-zor*, Man. b. J. Gen. xxxvi. 33.

(2.) Or *Be'-zer*, l. r. and Roy. c. Reu. Gen xxxvi. 33. Deut. iv. 43. Josh xxi. 36. 1 Chron. vi. 78. Jer. xlviii. 24.

Brooks mentioned—Bezor, Cedron, or Kidron, Cherith, Eschol, Gaash, Gerar, Hebron, Heshbon, Jael, Kanah, or Reeds, Sorek, Shittim, of Wilderness, Zephathah, and Zered.

C.

Ca'-bon, Judah. Josh. xv. 40.

Ca'-bul, land of, Naph. Asher. Josh. xix. 27. 1 Kings ix. 13.

Ca-dum'-min, r. Zeb. and Issa.

Ca'-a-re'-a, now *Kaisaria*, on the coast of the Med. Acts viii. 40. x. 1, &c. xii. 19. xviii. 22. xxi. 8. xxiii. 23, 33.

Ca'-a-re'-a Phi-lip'-pi, *Le'-shem*, *La'-ish*, *Dan*, *Pa'-ne'-as*, or *Pa'-ni'-as*, *Ne'-ro'-ni'-as*, *Be'-li'-ne*, or *Be'-li'-nas*, N. Dan. Judg. xviii. 29. Josh. xix. 47. Matt. xvi. 13. Gen. xiv. 14. Judg. xviii. 7, &c.

Ca'-leb's field and tomb. Josh. xv. 18, 19.

Ca'-leb's land. Judah. Josh. xv. 13.

Ca'-va-ry, or *Gol'-go-tha*, "a place of skulls." See Matt. xxvii. 33. Mark xv. 22. Luke xxiii. 33. John xix. 17.

Ca'-mon, Man. b. J. Judg. 5.

(1.) *Ca'-na* of *Gal'-i-lee*, or *Cana Minor*, Zeb. John ii. 11. John ii. 1, 11. iv. 46. (2.) or *Kanah*. Josh. xix. 28.

Ca'-na-an, the ancient name of Palestine.

Ca'-nath, Man. b. J.

Ca-per'-na-um, Naph. Matt. iv. 13 xi. 23. Mark i. 21. ii. 1. Luke iv. 31. x. 15. John ii. 12. vi. 17.

Ca-per'-na-um, d. of Naph. Matt. iv. 13, &c.

Caph-ar'-so'-rek, Judah.

Car'-mel, c. of Asher. Zeb.

(1.) *Car'-mel*, m. Josh. xix. 26. 1 Kings xviii. 19—42. 2 Kings ii. 25 iv. 25. xix. 23. Isa. xxxiii. 9. xxxv. 2. xxxvii. 24. Jer. xlv. 18. Amos i. 2. ix. 3. Micah vii. 14. (2.) Judah. 2 Chron. xxvi. 10. (3.) forest of, Asher. 2 Kings xix. 23. (4.) v. of, Asher. (5.) or *Car-me'-li-a*, Judah. Josh. xv. 55.

Cares mentioned—Apostles', Jeremiah's, Obadiah's, of Machpelah.

Ce'-bars, fore-t of. 1 Kings vii. 2. 2 Kings xix. 23. Hos. xiv. 5, 6.

Chur'-a-shim, v. of Eph. 1 Chron. iv. 14.

Che'-phar-ha-am' mo-nai, Ben. Josh. xviii. 24.

Cheph'-i' rah, Benj. Josh. ix. 17.

Cher'-eth-ites, Simeon. 1 Sam. xxx. 14. 2 Sam. viii. 18. 1 Chron. xviii. 17. Ezek. xxv. 2. Zeph. ii. 5.

Che'-rith, brook of, Eph. 1 Kings xvii. 3, 5.

Che-sul'-loth, or *Che-sul'-loth-Ta'-bor*, Issa. Josh. xix. 18.

Che'-zib, Judah.

Chim'-ham, Judah. Jer. xli. 17.

Chis'-loth-ta'-bor, Zeb. Josh. xix. 12.

Cho-ra'-shan, or *A'-shan*, Sim. Josh. xv. 42. 1 Sam. xxx. 30.

Cho-ra'-zin, *Beth-sa'-i-da*, Man. b. J. Matt. xi. 21. xiv. 13. Mark vi. 31. Luke ix. 10. x. 13.

Cho-ze'-ba. 1 Chron. iv. 22.

Cin'-ner-eth, or *Chin'-ner-oth*, Naph. Josh. xix. 35.

Cin'-ner-eth, or sea of Galilee. Mark i. 16.

Corruption, m. of. 1 Kings xi 7. 2 Kings xxiii. 13.

Cush'-bi, Judah.

D.

Dab'-a-reh, or *Dab'-e-rath*. L. c. Issa. Josh. xix. 12. xxi. 28.

Dab'-ba-sheth, Zeb. Josh. xix. 11.

Da'-gon, Temple of, Dan. Judg. xv. 23. 1 Sam. v. 2, &c.

Dal-ma-nu-tha, Man. b. J. Matt. xv. 39. Mark viii. 10.

(1.) *Da-mas'-cus*, a celebrated c. of Syria. Gen. xiv. 15. xv. 2. 2 Sam. viii. 5, 6. 1 Kings xi. 24. xx. 34. 2 Kings v. 12. viii. 7. xiv. 28. xvi. 9, &c. 1 Chron. xviii. 5, 6. Isaiah xvii. 1, &c. Acts ix. 2, &c. xxii. 5, &c. xxvi. 12.

(2.) *Da-mas'-cus*, territory of. 2 Sam. viii. 6. 1 Chron. xviii. 6.

(3.) Plains of. 1 Kings xix. 15.

Dan, t. of, see chart m. no. 4.

(1.) *Dan*, Naph.

(2.) *Dan*, camp of, Dan. Judg. xiii. 25.

Dan-ja'-an, N. Dan. 2 Sam. xxiv. 6.

Dan'-nah, Judah. Josh. xv. 49.

Da'-rum, or *Da-ro'-ma*, Sim.

Dead Sea, Salt Sea, Sea of the Plain, Sea of *Sid'-dim*, East Sea, *As-phal'-tick Lake*, or *Lake As-phal'-ti'-tes*. Gen. xiv. 3. Numb. xxxiv. 3, 12. Deut. iii. 17. iv. 49. Josh. iii. 16. xii. 3. xv. 2, 5. xviii. 19. 2 Kings xiv. 25. Ezek. xlvi. 18. Joel ii. 20.

(1.) *De'-bir*, Gad. Josh. xiii. 26.

(2.) Benj. Josh. xv. 7. (3.) *Kir'-jath-Se'-pher*, or *Kir'-jath-San'-nah*, s. and Roy. c. Judah. Josh. xii. 13. xxi. 15.

Deb'-o-rah's palm tree, Ben. c. Judg. iv. 5.

De-cap'-u-lis. Matt. iv. 25. Mark v. 20. vii. 31.

Del-i'-lah's house, Dan. Judg. xvi. 4.

Der el Kamr, *Der el Camer*, or *Deir el Kaner*, mt. Leb.

Dē bon, plains of, Gad. Reuben.

(1.) *Di'-bon*, Reuben. Josh. xiii. 17. (2.) Gad. Num. xxxiii. 34.

Di'-bon-Gad, or *Di' ban*, Reu. Num. xxxii. 45, 46.

Di'l'-e an, Judah. Josh. xv. 38.

Di'-mon, waters of, Judah. Isa. xv. 9.

Di-mo'-nah, or *Di'-mon*, Ju. Neh. xi. 25. Josh. xv. 22.

Di'-on, *Di'-os*, or *Di'-um*, Man. b. J.

Dor, regions of, Asher and Man. W. J. 1 Kings iv. 11.

Dor, *Ne'-phath Dor*, or *Do'-ra*, R. c. Man. W. J. Josh. xi. 2.

Do'-than, Issa. Gen. xxxvii. 17.

Du'-mah, Judah. Josh. xv. 52.

E.

E'-bal, or *Ghe'-bal*, mt. Eph. Deut. xi. 29. xxvii. 13. Josh. viii. 33.

Eb-en-e'-zer, stone, Benj. 1 Sam. vii. 12.

Ec-bat'-a-na, a fortress on mt. Carmel l. Asher.

Ec'-dip-pa, *Ac'-dip-pa*, or *Ec'-dip-pon*, a c. on the Med.

E'-dar, Judah. Gen. xxxv. 21.

E'-dar, tower of, Jud. Gen. xxxv. 21.

(1.) *Ed'-re-i*, Man. b. J. Deut. iii. 1. Josh. xiii. 12. (2.) Naph. Josh. xix. 37.

Eg'-lon, R. c. Judah. Josh. x. 34.

E'-gypt, river of. Sim. Josh. xv. 47.

Ek'-ron, c. in t. of Dan. Josh. v. 45, 46.

E'-lah, v. of. Judah. 1 Sam. xvii. 2, 19. xxi. 9.

E'-lah, Judah.

E-le-a'-zar's tomb, Eph. Josh. xxiv. 33.

El-Beth'-el, Benj. Gen. xxxv. 7.

El-cl'-o-he-Is'-ra-el, an altar, Eph. Gen. xxxiii. 20.

El'-leph, Benj. Josh. xviii. 28.

El'-kosh, s. part Man. b. J. Nahum i. 1.

E'-lon, or *E'-lon-Beth'-ha-nan*, Dan. 1 Kings iv. 9.

E'-lon, tomb of, Zebulun. Judg. xii. 12.

El'-te-keh, l. c. Dan. Josh. xix. 14.

El'-te-kon, Benj. Josh. xv. 59.

El'-to-lad, or *T'-lad*, Sim. Josh. xv. 30.

(1.) *En'-a-us*, Judah. Luke xxiv. 13. (2.) Benj. 1 Macc. iii. 40, 57. iv. 3. (3.) Issa.

En'-nam, or *En'-na'im*, Judah. Josh. xv. 34.

En'-dor, Man. W. J. Josh. xvii. 11. 1 Sam. xxviii. 7. Ps. lxxxiii. 10.

En-eg'-la'im, Benj. Ezek. xlvii. 10.

En-gad'-du, or *En-ged'-da*, mts. of.

En-gan'-nim, Judah. Josh. xv. 34.

(1.) *En'-ge-di*, Judah. (2.) *En'-ge-di*, desert of, Judah. (3.) *En'-ge-di*, vineyards of, Cant. i. 14.

En-had'-dah, Issa. Josh. xix. 21.

En-hak'-ko-re, Sim. Judg. xv. 19.

En-ha'-zor, Naph. Josh. xix. 37.

En-mish'-pat, or the fountain of Mishpat, Judah. Gen. xiv. 7.

En-ro'-gel, or f. of Rogel. Josh. xv. 7. 2 Sam. xvii. 17. 1 Kings i. 9. Is. vii. 3.

En'-she-mesh, Benj. Josh. xviii. 17.

En'-she-mesh, waters or ftn. of. Benj. Josh. xv. 7.

En-Tap'-pu-ah, Eph. Josh. xvii. 7.

En'-phes-dam'-mim, or *Pas-dam'-mim*, Judah. 1 Sam. xvii. 1. 1 Chron. xi. 13.

(1.) *En'-phra im*, tribe of. See Chart, in No. 4. (2.) mts. of, Eph. Judg. xviii. 1, 8. xviii. 2, 13. (3.) forest of, Josh. xvii. 15, &c. (4.) wood of, Gad. Man. b. J. 2 Sam. xviii. 6.

En'-sk, well. Sim. Gen. xxvi. 20.

Esh'-col, v. of, Gad. Num. xxxii. 9.

Esh'-col, brook. Gad. Num. xiii. 23. 24.

E'-he' an, Judah.

Esh'-ta-ol, Dan.

Esh'-te-moh, or *Esh'-tem-o-a*, Sac. c. Judah. Josh. xv. 50, xxi. 14.

E'-tham, wil. of, or des. of Shur. Idumra

E'-thun, or *E'-tan*, Judah.

E'-zel, stone of, Benj. 1 Sam. xx. 19.

F.

Ferry over the Jordan, S. W. Bethabara. 2 Sam. xix. 18.

Fields mentioned—Aceldama,

or field of blood, or Potter's field, Caleb's, Joshua's, Jeremiah's, of Heshbon, and of Kidron.

Fish pools of Heshbon, Rev.

Forests mentioned—Of Carmel,

Cedars, Ephraim, Hareth, Lebanon, Oaks, Ziph, and King's.

Fountains and *Springs* mentioned—En-shemesh, En-rogel,

En-tappuah, Gihon, Hagar's, Jezreel, Jordan, Nephtoah, Phiala,

Pisgah, and Solomon's Scaled Fountain.

Fruitful, or Fat Valleys, Eph.

G.

(1.) *Ga'-ash*, v. of. Eph. (2.) brook, t. of Eph. (3.) hill. Eph.

Ga'-ba, or *Ge'-ba*, s. c. Benj.

Gab'-a-ath, Judah.

Gab'-a-ra, Asher.

(1.) *Gad*, tribe of. See Chart, in No. 4. (2.) valley of, Gad. (3.) river of.

Gad'-a-ra, dis. Man. b. J. Mark v. 1. Matt. viii. 28.

(1.) *Gad'-a-ra*, river. Man. b. J.
(2.) now *Ke'-dar*, Man. b. J.

Gal'-i-lee, the northern portion of Palestine. Mark. xiv. 70. Matt. xxvi. 69. Acts i. 11. Matt. xxviii. 7, 16. Josh. xx. 7. xxi. 32. 1 Kings ix. 11. 2 Kings xv. 29. 1 Chron. vi. 76. Isa. ix. 1. Matt. ii. 22. iii. 13. iv. 12, 15, 23. Luke iv. 14. xxiii. 5. John vii. 41, 52. Acts v. 37. x. 37. xiii. 31.

Gal'-i-lee, upper, or Galilee of the Gentiles, included N. part of Asher and Naphtali, and North Dan.

Gal'-i-lee, lower, included Zebulun, and S. part of Asher and Naphtali.

Gal'-i-lee, *Cin'-ner-eth*, or *Ti-be'-ri-as*, sea of, or lake of Genes'-a-reth, between Naph., Zeb., and Issa. Num. xxxiv. 11. Matt. iv. 18. xiv. 24. Mark vi. 47. Luke v. 1. viii. 23. John xxi. 1.

Gal'-lim. 1 Sam. xxv. 44. Isa. x. 30.

Gam'-a-la, on the E. shore of S. of Gal. Man. b. J.

Ga'-reb, hill of, Benj.

Gath, r. c. of Phil. Dan. See Horne iii. 529. Josh. xi. 22. 1 Sam. v. 8. vi. 17. xvii. 4. xxvii. 4. 2 Sam. i. 20. xxi. 22. 1 Kings ii. 39. 2 Kings xii. 17. 1 Chron. xviii. 1. xx. 8. 2 Chron. xxvi. 6. Amos vi. 2. Micah i. 10.

Gath-he'-pher, or *Gil'-tah-he'-pher*, Zeb. 2 Kings xiv. 25.

(1.) *Gath-rim'-mon*, l. c. Dan. Josh. xxi. 24. 1 Chron. vi. 69. (2.) or *Bil'-e-am*, l. c. Man. W. J. Josh. xxi. 25. 1 Chron. vi. 70.

Gau-lon-i'-tis, a c. of Og.

Ga'-za, or *Az'-zah*, r. c. of Phil. Sim. Zeph. ii. 4. Acts viii. 26. Gen. x. 19. Deut. ii. 23. Josh. xv. 47. Judg. xvi. 1, 21, &c. 1 Chron. vii. 28. Jer. xlvii. 1, 5. Amos i. 6. Zech. ix. 5.

Ge'-bim, Ju. Isa. x. 31.

Ged'-e-roth, or *Ged-e-roth-a'-im*, Judah. Josh. xv. 36, 41.

Ge'-dor, r. c. Sim. Josh. xv. 58. 1 Chron. xii. 7.

Gel'-i-loth, Benj. Josh. xviii. 17.

Gel'-i-loth Hills, Benj.

Gen'-es'-a-rei, or *Gen'-es'-a-reth*, land of. Matt. xiv. 34.

Ge'-rar, r. c. of Phil. Sim. Gen. xx. xxvi.

Ge'-rar, brook. Sim.

Ge'-rar, v. of. Sim. Gen. xxvi. 17.

Ger'-a-sa, Man. b. J.

Ger'-ge-sa, Gad. Matt. viii. 28. Luke viii. 37.

Ger'-i-zim, mt. Eph. Deut. xi. 29. xxvii. 12. Josh. viii. 33. John iv. 20.

Ge'-shur, r. c. Man. b. J. Josh. xii. 5. xiii. 13. 2 Sam. iii. 3.

Gesh'-u-i, district. Man. b. J.

Geth'-sem'-a-ne. Ben. Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 40. John xviii. 1.

Ge'-zer, or *Ga'-za*, l. and r. c. Eph. Josh. x. 33.

Gi'-ah, Benj.

Gi'-ah, v. of. Benj.

Gil'-be-thon, Dan. Josh. xix. 41.

(1.) *Gil'-e-al*, Benj. Josh. xv. 47. Judg. xix. 12, &c. xx. 4. &c. 1 Sam. x. 26. (2.) *Meadows of* Benj.

(1.) *Gil'-e-on*, or *Ge'-ba*, s. c. Benj. Josh. ix. x. 4, &c. 2 Sam. ii. 13. v. 25. 1 Kings iii. 4. 1 Chron. xiv. 16. xxi. 29, 30. (2.) waters of, Benj. (3.) wil. of, Benj.

(1.) *Gid'-e-on's House*, Man. Judg. vi. 11, 19. (2.) tomb, Man. Judg. viii. 32.

Gid'-dom, Judah. Judg. xx. 45.

(1.) *Gil'-hon*, f. 2 Kings xviii. 17. 2 Chron. xxxii. 30. (2.) mt. 1 Kings i. 33. 38, 45.

Gil'-bo-a, mts. Man. W. J. 1 Sam. xxviii. 4. xxxi. 1, 8. 2 Sam. i. 6, 21. xxi. 12. 1 Chron. x. 1, 8.

(1.) *Gil'-e-ad*, or *Miz'-pah*, a dis. in Gad and Man. b. J. Num. xxxii. 40. Deut. iii. 15. xxxiv. 1. Josh. xvii. 1. 2 Sam. ii. 9. Jer. viii. 22. (2.) mts. of, Gad. Gen. xxxi. 23, 25. Deut. iii. 27. xxxii. 48. xxxiv. 1, 2. Cant. iv. 1. Jer. xlviii. 11.

(1.) *Gil'-gal*, Benj. Deut. xi. 30. (2.) *Of nations*, r. c. on Med. Josh. xii. 23.

Gil'-loh, or *Gi'-lo*, Judah. Josh. xv. 51.

Gim'-zo, Benj. 2 Chron. xxviii. 18.

Gir'-ga-shites, or *Ger'-ga-shites*, e. of the s. of Gal. Gen. x. 16. xv. 21. Deut. vii. 1. Josh. iii. 10. xxiv. 11.

- Gil'-tites*, Dan. Josh. xiii. 3. 2 Sam. vi. 10. xv. 18, 19.
Gob, or *Ge'-zer*, plains of, Eph. 2 Sam. xxi. 19.
Go'-lan, or *Gau'-lan*, l. and r. c. and r. c. of Og. Man. b. J. Deut. iv. 43.
Golden Calf, Naph. 2 Kings x. 29.
Golden Calf, Benj. 2 Kings x. 29.
Go-mor' rah, in the v. of Siddim, now the Dead sea. Gen. x. 19. xii. 10. xviii. 20. xix. 24. Deut. xxix. 23. Zeph. ii. 9. Matt. x. 15. Mark vi. 11.
 (1.) *Go'-shen*, Jud. Josh. xv. 51.
 (2.) land of, Judah. Josh. xi. 16.
Great Sea, the name by which the M^{ed}. is called in Scripture.
Groves mentioned—Abraham's, Baal's, Micah's.
 (1.) *Gur*, Man. W. J. 2 Kings ix. 27. (2.) or *Gur'-ba'-al*, Man. W. J. 2 Chron. xxvi. 7.

H.

- Hab-ak-kuk's Tomb*, Judah.
Hach'-a-lah, Hill of, Judah. 1 Sam. xxiii. 19.
Ha'-dad-rim'-mon, Issa. Zech. xii. 11.
Had'-a-shah, Judah. Josh. xv. 37.
Ha-dat'-tah, Judah. Josh. xv. 25. Palmer makes this the same as Hazor 2.
Ha'-did, Benj. Ezra ii. 33. Neh. xi. 34.
Ha'-drach, district, Man. b. J. Zech. ix. 1.
Ha'-gur's, in Idumæa. Gen. xxi. 19.
Ha'-lah, Mt., Judah. Josh. xi. 17. xii. 7.
Ha'-hul, Judah. Josh. xv. 58.
Ha'-li, Asher. Josh. xix. 25.
Ha'-mon gog, valley of, or the valley of the multitude of Gog. Issa. Ezek. xxxix. 11, 15.
Ha'-math, Asher. Num. xiii. 21. xxxiv. 8. Josh. xiii. 5. Judg. iii. 3. 1 Kings viii. 65. 2 Kings xiv. 25.
Ha'-math-ites, in the land of Hamath. Gen. x. 18.
 (1.) *Ham'-mon*, Asher. Josh. xix. 28 (2.) or *Ham' mothlor*. L. c. Naph. Josh. xi. 32. 1 Chron. vi. 76.
Ham'-o-nah, a c. in the v. of passengers. Zeb. Ezek. xxxix. 16.
Han-na-thon, E. Josh. xix. 14.
Haph'-a-rai'm, or Haphraim, Issa. Josh. xix. 19.
 (1.) *Ha'reth*, Judah. (2.) Forest of, Judah. 1 Sam. xxii. 5.
 (1.) *Ha'-rod*, Issa. Judg. vii. 1. (2.) well of, Issa. Judges vii. 1.
Har'-o-sheth of the Gentiles, Naph. Judges iv. 2, 13.
Hau'-ran, district, Man. b. J. Ezek. xlvii. 16.
Har'-i-lah, in Idumæa. Gen. xxv. 18. 1 am. xv. 7. not Havilah mentioned (Gen. ii. 11).
Ha-roth- a'-ir, Man. b. J. Num. xxxii. 41. udg. x. 4. 1 Kings iv. 13. 1 Chron. ii. 23.
Ha'-ar-e'-nan, or E'-nan, North Dan. Num. xxxiv. 9, 10.
Hu'-zar-gad'-dah, Judah. Josh. xv. 27.
Ha'-zar-hat' ti-con, in Haurar. Ezek. xlvii. 16.
Ha'-zar-shu'-al, Sim. Josh. xix. 3.
Ha'-zar-su'-sim, or Ha'-zar-su'-sah, Sim. Josh. xix. 5.
Haz'-e-zon-la'-mar, or En'-ge-di. Gen. xiv. 7. Josh. xv. 62. 2 Chron. xx. 2.
 (1.) *Ha'-zor*, now Esora, Naph. c. of Canaan. Josh. xix. 36. (2.) Judah. Josh. xv. 23. (3.) or Hez'-ron, Judah. Josh. xv. 25. (4.) or Hadattah, Judah. Josh. xv. 25. (5.) Benj. Neh. xi. 33.
 (1.) *He'-bron*, pool of, Judah. 2 Sam. iv. 12. (2.) brook of, Judah.
He'-bah, on Med. S. W. Sidon. Judg. i. 31.
He-leph, or Eleph. Josh. xix. 33.
Hel'-kath, Hel'-kah, Hu'-kok, or Huk'-kok, L. c. Asher. Josh. xix. 25, 34. xxi. 31. 1 Chron. vi. 75.
Hel'-kath ms. Asher.
Hel'-kath-haz'-ru-im, Benj. 2 Sam. ii. 16.
He'-pher, land of, Judah. Josh. xii. 17.
He'-rcs, or Je'-a-rim, Mt. or Ches'-a-lon, Benj. Josh. xv. 10. Jud. i. 35.
 (1.) *Her'-mon*, Mt. or Hill Mi'-zar, Issa. Pa. xlii. 6. lxxxix. 12. (2.) highest mounts. of Anti-Libanus.

Deut. iii. 8, 9, iv. 48. Josh. xi. 17. 1 Chron. v. 23. Ps. cxxxiii. 3. Deut. iv. 48. Deut. iii. 9. Ps. xxix. 6. Josh. xi. 17. Deut. iii. 9. 1 Chr. v. 23. Ezek. xxvii. 5. Num. xxxiv. 7, 8.

Her'-mon-ites, Issa. Man. W. J. Ps. xlii. 6.

(1.) *Hesh'-bon*, or *Kir'-jah-hu'* zoth. L. and R. c., Reub. Num. xxi. 25, &c. xxxii. 37. Deut. i. 4. Judg. xi. 26. Neh. ix. 22. Cant. vii. 4. Isa. xv. 4. xvi. 8, 9. Jer. xlviii. 2, 34, 45. xlix. 3. (2.) brook of, bound. line between Reub and Gad. (3.) fields of, Gad. Isa. xvi. 8. (4.) Fish pools of, Reub. Cant. vii. 4. (5.) *Hesh'-bon*, Reub.

Hesh'-mon, Judah. Josh. xv. 27.

Heth'-lon, in v. of Lebanon, Asher. Ezek. xlvii. 15, xlviii. 1.

Hi'-len, or *Ho'-lon*, S. c. Judah. Josh. xxi. 15. 1 Chron. vi. 58.

Hill Country of Judea. Judah. Josh. xxi. 11. Luke i. 39, 65.

Hills mentioned—Ammah, Acra, Bashan, Gaash, Gareb, Geliloth, Mizar, Moreh, Phinchag, Shemer.

Hir'-nom, v. Judah. Josh. xxiii.

16. 2 Kings xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31. xix. 2. xxxii. 35.

Hit'-tiles, inhabitants of the hill country of Judea, about Hebron. Gen. x. 15. xv. 20. xxiii. 3. xxvi. 34. Num. xiii. 29. Josh. xi. 3.

Hv'-vites, inhabitants of the N. part of Canaan, on Mt. Lebanon. Gen. x. 17. Judg. iii. 3.

Ho'-bah, in Syria-Damascus. Gen. xiv. 15.

Ho'-lon, Reub.

(1.) *Hor*, Mt. part of Anti-Libanus. Num. xxxiv. 7, 8. (2.) Judah, in Idumæa.

Ho'-rem, Naph. Josh. xix. 38.

Hor'mah, or *Ze'-phath*. R. c. Sim. Josh. xix. 4. Judges i. 17.

Hv'-ro-na'-im, Reub. xv. 5.

Ho'-sah, or *Ho-se'-a*, Ash. Josh. xix. 29.

Houses mentioned—Abinadab's, Ahab's Palace, Delilah's, Deborah's Palm Tree, Gideon's, Micah's, of Millo, Nabal's, Shunamite's, of Zacharias.

Hum'-tah, Judah. v. x. 45. Josh. xv. 54.

I and J.

Ib'-le-am, Man. Josh. xvii. 11.

Ib'-zan, tomb of, Judah. Jud. xii. 10.

Ad'-a-lam, Zeb. Josh. xix. 5.

Id-u-mæ'-a, or Edom, a mountainous region in Arabia Petræa. Num. xxi. 4. 2 Chron. xxi. 8—10. Isaiah xxxiv. 5, 6. Ezek. xxxv. 15. xxxvi. 5. Mark iii. 8.

(1.) *I'-im*, Sim. Josh. xv. 29. (2.) *I'-im*, or *I-je-ab'-a-rim*. Num. xxi. 11, xxxiii. 44.

I'-jon, or *I'-ron*, Naph. Josh. xix. 38. 1 Kings xv. 20.

Ir'-pe-el, Benj. Josh. xviii. 27.

Ir'-she-mesh, *Hir'-she-mesh*, or *Beth'-she-mesh*. Dan. Josh. xix. 41. 1 Kings iv. 9.

Ish'-tob, or land of Tob. Man. b. J. Judg. xi. 3—5.

Is'-ra-el-ites. Num. xxxiii. See chart, m. No. 4.

Is'-sa-char, tribe of, see chart, m. No. 4.

Ith'-nan, or *Jut'-tah*, S. c. Judah. Josh. xv. 23, 65.

Iv'-tah-ka'-zim. Zeb. Josh. xix. 14.

It-u-ræ'-a, or *Au-ran-i'-tis*, Man.

b. J. 1 Chron. i. 31. xlviii. 16, 18. Luke iii. 1.

Jab' bok, or *Ja'-boz*. r. Man. b. J. Josh. xii. 1. Judg. xi. 13.

Ja'-bok, fords of, Gad. Gen. xxxii. 22.

Ja'-bez, *Ja'-besh*, or *Ja'-besh-Gil'-e-ad*, Gad. Judg. xxi. 8. 1 Sam. ii. 4, 5. 1 Chron. ii. 55, x. 12.

(1.) *Jab'-he-el*, or *Caph-ar-ja'-ma*, Naph. Josh. xix. 33. (2.) Josh. xv. 11. Judah.

Ja'-col's b. between Naph. and Man. b. J. Gen. xxxi. 21.

Ja'-cob's possession, Eph. Gen. xxxiii. 19. Josh. xxiv. 32.

Ja'-cob's tents, Gad. Gen. xxxi. 25.

Ja'-cob's well, Eph. John iv. 6, &c.

Ja'-el's tent, Naph. Judg. iv. 17.

Ja'-gur, or *Ja'-dur*, Judah. Josh. xv. 21.

Ja'-haz, *Ja'-ha'-zah*, or *Jah'-zah*, L. c. Reu. Num. xxi. 23. Deut. ii. 32. Josh. xiii. 18. xxi. 36. 1 Chr. vi. 78.

Ja'-ir, Man. b. J. in Havoth-Jair. 31. 1 N. 35, 52 E.

Ja'-ir, tomb of, Man. b. J. Judg. x. 5.

Jam-ni'-a, Jem-ni'-a, Jab'-neh, Ib'-e-lin, Dan.

Ja-no'-ah, or Ja-no'-hah, Man. W. J. Josh. xvi. 6. 2 Kings xv. 29.

Ja'-num, or Janus, Jud. Josh. xv. 53.

Ja-phi'a, Zeb. Josh. xix. 12.

Japh'-le-ti, Eph. Josh. xvi. 3.

Jar'-kon, waters of, Dan.

(1.) *Jar'-muth*, Jar'-a-muth, of Jer'-mus. R. c. Judah. Josh. xv. 35.

(2.) Ra'-moth, or Ke'-meth, L. c. Issa. Josh. xxi. 11, xix. 21. xxi. 29. 1 Chron. vi. 73.

Jal'-tir, S. c. Judah. Josh. xxi. 14.

Ja'-zer, land of, Gad. Num. xxxii. 1.

Ja'-zer, sea of, Gad.

Ja'-zer, or Ja'-a-zer, L. c. Gad. Num. xxxii. 35. Josh. xxi. 39. 1 Chron. vi. 81.

Jeb'-u-zites, inhabitants of the country about Jerusalem, or Jebus. Gen. x. 16. xv. 21. Num. xiii. 29. 1 Chron. xi. 4.

Je'gar-sa-ha-du'-tha, Gal'-e-ed, or Mis'-peh, Man. b. J. Gen. xxxi. 47.

Je-hosh'-a-phet, v. of, between Jerusalem and Mt. of Olives.

Je-ho'-vah-Ji'-reh, Issa. and Man. and W. J. Gen. xxii. 14.

Je-ho'-vah-Sha'-lom, Gideon's altar, Man. Judg. vi. 24.

Je-hu'-id, or Je'-hud, Dan. Josh. xix. 45.

Je-kab'-ze-el, or Kab'-ze-el, Judah. Josh. xv. 21. Neh. xi. 25.

Jenysus, on Med.

Je-rahm'-e-el-ites. 1 Sam. xvii. 10.

Jer-e-mi'-ah, cave of, Reub.

Jer-e-mi'-ah's field, Benj. Jer. xxxii. 7.

(1.) *Jer'-i-cha*, R. c. Benj. Num. xxii. 1. Deut. xxxiv. 3. Josh. ii. vi. vii. 2. xxiv. 11. 2 Sam. x. 5. 1 Kings xvi. 34. 2 Kings ii. 5, 14, 18, 21. Luke x. 30. Heb. xi. 30, 31. (2.) plains of, Eph. and Benj. (3.) waters of, Eph. and Benj. 2 Kings ii. 21.

Jer'-i-cho, Jar'-kon, or Me-jar'-kon, Dan. Josh. xix. 46.

Jer'-u-el, brook of Jud. 2 Chron. xx. 16.

Ser'-u-el, W. of, Jud. 2 Chron. xx. 16.

Je-ru'-sa-lem. Gen. xiv. 18. Josh. xv. 63. Judg. xix. 10. Josh. xviii. 16, 28. Gen. x. 16. Josh. x. 1.

Jesh'-a-na, Je-ho'-a-na, Je-o-ha'-na, or Zin. Eph. 2 Chron. xiii. 19.

Jesh'-i-mon, Judah. 1 Sam. xxvi. 1.

Jeth'-lah, Dan. Josh. xix. 42.

Jew'-ry. Judea is sometimes so called.

(1.) *Jez'-re-el*, R. c. Issa. Josh. xix. 18. 1 Kings xxi. 1. (2.) Jud.

Josh. xv. 56. (3.) Ftn. of, Man. 1 Sam. xxix. 1. (4.) or Es dra'-e-lon. Josh. xvii. 16, xix. 18. Jud. vi. 33.

2 Kings xxiii. 29. Zech. xii. 11. Judith i. 8. (5.) v. of.

Jiph'-sah, Man. W. J.

Jiph'-tah, Judah. Josh. xv. 43.

Jiph'-thah-el, v. of Zeb. Josh. xix. 14.

Jiph'-thah-el, Zeb.

Jogt'-be-hah, Gad. Num. xxxii. 35.

Jok'-de-am, Judg. Josh. xv. 56.

Jok' me am, or Kib'-za-im, L. c. Eph. Josh. xxi. 22. 1 Chron. vi. 66.

Jok'-ne-am of Carmel, L. and L. c. Zeb. Josh. xii. 22. xix. 11. xxi. 34.

Jok'-the-el, Judah. Josh. xv. 38. 2 Kings xiv. 7.

(1.) *Jop'-pa*, Ja'-pha, or Ja'-pho, s. p. on Med. Eph. 2 Chron. ii. 16. Ezra iii. 7. Jonah i. 2. Acts ix. 36, 42, 43, x. 5, &c. xi. 5. (2.) plains of, Eph.

(1.) *Jor'-dan*, the only river of importance in Palestine. Genesis xxxii. 10. l. 10, 11. Num. xxxii. 5, 19, &c. xxxiii. 48. xxxiv. 12. Deut. iii. 25. xi. 30. Josh. iii. iv. v. 2. Sam. xix. 15. 1 Kings xvii. 3. 2 Kings ii. v. vi. Matt. iii. 6. Mark i. 5, 9. (2.) Jor'-dan, plains of, W. part of Reub. and Gad. Gen. xiii. 10, 11. 1 Kings vii. 46. 1 Chron. iv. 17. See the next article. (3.) Region round about. Matt. iii. 5. (4.) Jor'-dan, spring of, N. Dan.

(1.) *Jo'-seph's* pit, Issa. Gen. xxxvii. 22, 28, 29. (2.) Jo'-seph's possession, Eph. Gen. xxxiii. 19. Josh. xxiv. 32. (3.) Jo'-seph's tomb, Eph. S. Shechem. Josh. xxiv. 32.

(1.) *Jo'-shua's* field, Benj. Judah. 1 Sam. vi. 14. (2.) passage. Josh. iii. 14. (3.) tomb, Eph. Josh. xxiv. 30.

Jot'-bah, Jud. 2 Kings xxi. 19.
 (1.) *Ju'-dah*, mts. of, in Jud. (2.)
Ju'dah, tribe of, see chart, m. No.
 4. (3.) *Ju'-dah* upon Jordan, Naph.
Josh. xix. 34.

(1.) *Ju-de'-a*, the southern divi-
 sion of the holy land in the time
 of our Savior. (2.) desert of, Jud.
 and Benj. Matt. iii. 1. Mark i. 4.
Luke i. 80.

K.

(1.) *Ka'desh*, dis. Jud. (2.) *Ka'-
 desh*, Jud. *Josh. xv. 23.* (3.) *Bar-
 ne-a*, desert of, Jud. Num. xxxiii.
 36. xxxiv. 4.

Kad'-mon-ites, inhabitants of the
 country e. of Man. b. J. Gen. xv.
 19.

(1.) *Ka'-nah*, or *Ca'-na*, Ash.
Josh. xix. 28. (2.) *Ka'-nah*, r. Man.
W. J. Josh. xvi. 8. (3.) v. of. Man.
W. J.

Kar'-ka-a, in Idumæa. *Josh. xv.*
 3.

Kar'-tah, *Kat'-tah*, or *Kat'-tath*,
 l. c. Zeb. *Josh. xix. 15.* xxi. 34.

Kar'-tan, or *Kir'-jath u'-im*, l. c.
Naph. Josh. xxi. 32. 1 Chron. vi.
 76.

(1.) *Ked'-e-moth*, l. c. Reu. *Josh.*
 xxi. 37. 1 Chron. vi. 79. (2.) wil.
 of, Reu. Deut. ii. 26.

Kc'-desh, or *Ke'-desh Naph' ta
 li*, l. r. and Roy. c. Naph. *Josh. xx.*
 7. xxi. 32. *Judg. iv. 6.* 1 Chron. vi.
 76.

(1.) *Kei'-lah*, Jud. *Josh. xv. 44*
 (2.) *Kei'-lah*, or *Ke-hel'-u-thah*.
 Num. xxxiii. 22.

Ke'-nath No'-bah, or *No'-bah*, Gad.
 Num. xxxii. 42. *Judg. viii. 11.*

Ke'-nites, Jud. Gen. xv. 19. Num.
 xxiv. 21. *Judg. i. 16.* 1 Sam. xv.
 6. xxvii. 10.

Ken'-iz-zites. Gen. xv. 19.
Ke'-ri-oth, Judah. *Josh. xv. 25.*
Jer. xlviii. 24, 41.

Ke'-ziz, Benj. *Josh. xviii. 21.*
Ke'-ziz, v. of. Benj. *Josh. xviii.*
 21.

Khorouba, Asher.
 (1.) *Kid'-ron*, *Ke'dron*, or *Ce'-
 dron*. 2 Sam. xv. 23. *John xviii. 1.*

(2.) fields of, t. of Judah (3.) v. of,
 t. of Judah.

Ki'-nah, Judah. *Josh. xv. 22.*
Kir'-jath-a'-im, or *Kir'-i-ath-a'-
 im*, Reu. Num. xxxii. 37.

Kir'-jath-Ba'-al, or *Kir'-jath-
 Je'-a-rim*, Judah. *Josh. ix. 17.* xv.
 60. 1 Sam. vii. 1.

Kish, tumb. of, Benj. 2 Sam. xxi.
 14.

Kish'-i-on, *Ke'-desh*, or *Ki'-shon*,
 l. c. Issa. *Josh. xix. 20.* xxi. 28. 1
 Chron. vi. 78.

(1.) *Ki'-shon*, r. Zeb. *Judges v.*
 21. 1 Kings xviii. 40. (2.) vale of,
 Zeb.

Kith'-lish, Judah. *Josh. xv. 40.*
Kil'-ron, Zeb. *Judg. i. 30.*

L.

La'-chish, r. c. Jud.

Lah'-man, Judah. *Josh. xv. 40.*

Lakes mentioned—Asphaltites,
 Galilee, or Gennesareth, Merom,
 or Samochon, of the Meadow, and
 Palus Cendovia.

La'-kum, Naph. *Josh. xix. 33.*

La'-sha, Reu. Gen. x. 19.

La'-sha'-ron, *Sha'-ron*, or *Sa'-ron*,
 r. c. Eph. *Josh. xii. 18.* Acts ix. 35.

La'-sar'-house, Eph.

Leb'-a-oth. See *Beth-leb'-a-oth*.

(1.) *Leb'-a-non*, district of, Asher.
 (2.) forest of, Asher. (3.) hill coun-
 try of. (4.) mts. of, Deut. iii. 25.
Judg. iii. 3. 1 Kings vii. 2. 2 Chron.
 ii. 8. Ps. xxix. 6. xcii. 12. Cant. iii.

9. iv. 8. Hos. xiv. 5. (5.) tower of,
 Dan. (6.) valley of, (7.) waters of,
 Asher.

Le-bo'-nah, Eph. *Judg. xxi. 19.*

Lib'-nah, s. and r. c. Jud. Num.
 xxxiii. 20. *Josh. x. 29.* xv. 42. 1
 Chron. vi. 57. 2 Chron. xxi. 10. Is.
 xxxvii. 8.

Lo-de'-bar, or *De'-bir*, Man. b. J.
Josh. xiii. 26. 2 Sam. ix. 4, 5. xvii.
 27.

La'-hit. Isaiah xv. 5.

Luz, or *La'-sha*, in wilderness of
 Etham. Gen. x. 19. *Judg. i. 26.*

Lad'-da, *Lod*, or *Di'-os-po-lis*,
 Eph. 1 Chron. viii. 12. Acts ix.
 32, 35, 38.

M.

Ma'-a-chah, r. c. Man. b. J. Josh. xii. 5. xiii. 13. 2 Sam. x. 6. 1 Chron. iv. 19.

Ma'-a-chath, *A'-bel-beth-ma'-a-chah*, *Beth-ma'-a-chah*, or *Ma'-a-chah*, Naph. 2 Sam. xx. 14, &c. 1 Kings xv. 20. 2 Kings xv. 29.

Ma'-ach'-a-thi, district, N. Man. b. J.

Ma'-al'-eh *A-crab'-bim*, Judah. Num. xxxiv. 4. Josh. xv. 3. 1 Mac. v. 3.

Ma'-a-rath, or *Ma' rath*, Jud. Josh. xv. 59.

Mach-pe'-lah, cave of, Jud. Gen. xxiii. 3—20. xix. 29—32. i. 13.

Mad-man'-nah, or *Mad-me'-nah*, Jud. Josh. xv. 31. Is. x. 31.

Ma'-don, Naph. Josh. xi. 1.

Mag'-da-la, Gad. Matt. xv. 39.

Ma-ha-na'-im, l. c. Gad. Gen. xxxii. 2. Josh. xxi. 38. 2 Sam. ii. 1. xvii. 24. xix. 32. 1 Kings ii. 8. iv. 14. 1 Chron. vi. 80.

Mak-ke'-duh, r. c. Jud. Josh. x. 16, &c.

Mam'-re, vale or plain of, Jud. Gen. xiii. 18. xiv. 13. xxi. 3—20. xlix. 29—32. i. 13.

Ma-nas'-seh on this side Jordan, half tribe of. See Chart, m. No. 4.

Mo-nas' seh beyond Jordan, half tribe of. See ditto.

Ma'-on, Jud. Josh. xv. 55.

Ma'-on, wil. Judah. 1 Sam. xxiii.

Mar'-a-lah, Zeb. Josh. xix. 11.

Ma-re'-shah, Jud. Josh. xv. 44. 2 Chron. xiv. 9.

Mut'-tan-ah, track of the Israelites, Reu. Num. xxi. 18, 19.

Me'-a'-rah, or *Me'-roth*, Asher. Josh. xiii. 4.

Med'-e-ba, Reu. Num. xxi. 30. Josh. xiii. 16. 1 Chron. xix. 7.

Med'-e-ba, plains of, Reu. Josh. xiii. 9, 16.

Med-i-ter-ra'-ne-an. Josh. xv. 12, &c.

(1.) *Me-gid'-do*, or *Ar-ma-gid'-don*, mts. of, Issa. (2.) or *Me-gid'-don*, r. c. Man. W. J. Josh. xii. 21. xvii. 11. Judg. i. 27. 1 Kings iv. 12. ix. 15. 2 Kings ix. 27. xxiii. 29, 30. (3.) v. of, or *Ar-ma-ged'-don*, Man. W. J. 2 Chron. xxxv. 22. Zech. xii. 11. Rev. xvi. 16. (4.) waters of, Man. W. J. Judg. v. 19.

(1.) *Me'-kaz*, Dan. (2.) Jud.

Mek'-o-nah, Jud. Neh. xi. 28.

Me-on'-e-nim, plain of, Eph.

Man. W. J. Judg. ix. 37.

Meph'-a-ath, l. c. Reu. Josh. xxi. 37. 1 Chron. vi. 79.

Me'-rom, waters of, Josh. xi. 5, 7.

Me'-roz, Issa. Judg. v. 23.

Me'-theg-am'-nah, Dan. 2 Sam. viii. 1. See Gath.

(1.) *Mi'-cah*, house and grove of. Eph. Judg. xvii. 5. (2.) tomb, Judah.

(1.) *Mich'-mash*, or *Mich'-mas*. Benj. 1 Sam. xiii. 2, 5. xiv. 5. (2.) passage of, Eph. 1 Sam. xiv. 4.

Mich'-me-thah, Man. W. J. Josh. xvi. 6.

Mid'-din, Jud. Josh. xv. 61.

Mid'-i-an-ites, on the e. border of the Dead Sea. Gen. xxv. 2. xxxvii. 23. Exod. ii. iii. Num. xxii. 4, 7. xxv. 6, 14—18. xxix. Josh. xiii. 21.

Mig'-da-lel, Naph. Josh. xix. 38.

Mig'-dal-gad, Jud. Josh. xv. 37.

Mig'-dal-en-ne, Jud.

Mig'-ron, Benj. 1 Sam. xiv. 2.

Min' nith, Gad. Judg. xi. 33.

Mis'-gab, or high places of Baal, Reu. Num. xxii. 41.

Mi'-she-al, or *Mi'-shal*, l. c. Ash. Josh. xix. 26. xxi. 30.

Mis'-re-photh-ma'-im, or salt pits, Ash. Josh. xi. 8. xiii. 6.

(1.) *Miz'-peh*, Benj. Josh. xviii. 26. Judg. xx. 1. (2.) of Moab, Man.

W. J. Judg. xi. 11. 1 Sam. xxii. 3.

(3.) vale of, Man. b. J. Josh. xi. 8.

(4.) or *Gil'-e-ad*, dis. in Gad and

Man. b. J. Gen. xxxi. 48. Judg. xx. 1.

Mo'-ab, plains of, or valley of Acacia. Reu. Num. xxii. 1. xxv. 1. xxvi. 3. xxxvi. 13. Josh. ii. 1. iii. 1.

Mo'-ab-ites, original inhabitants of Canaan. Reu. Gen. xix. 37. Deut. ii. 9. Judg. iii. 14, &c.

Mo'-din, Eph. 1 Macc. ii. ix. 19. xiii. 25, 30. xvi. 4. 2 Macc. xiii. 14.

Mol'-a-dah, Sim. Josh. xix. 2.

Mo'-rad, Benj.

Mo'-reh, hill of, Issa. and Man. W. J. Judg. vii. 1.

Mo'-reh, vale of, Eph. Gen. xii. 6.

Mo'-reh, plain of, Man. W. J. Gen. xii. 6. Deut. xi. 30.

Mo-rí-ah, mount. The mountain on which the temple and city of Jerusalem was built. Gen. xxii. 2. 2 Chron. iii. 1.

Mounts, or *Mountains* mentioned—Abarim, Accaba, or Akkaba, or Akrabbim, Amana, Amalekite, Armagiddon, or Megiddo, Baalah, Beatitudes, Bethur, Bethzur, Bileam, Carmel, Corruption, Ebal, Engadda, Ephraim, Gerizim, Gi-

hon, Gilboa, Gilcad, Halok, Helkath, Heres, Hermon, Hor, Israel, Judah, Lebanon, or Libanus, and Anti-Lebanon, Moriah, Naphtali, Nebo, Obadiah, Olivet, Pisgah, Salmon, or Zalmon, Samaria, Sharon, or Sharon, Seir, Senir, or Shenir, Sion, or Zion, Tabor, Zamaraim.

Mo'-zah, Dan. Josh. xviii. 26.

N.

Na'-a-mah, Jud. Josh. xv. 41.
Na'-a-rath, or *Na'-a-ran*, Eph. Josh. xvi. 7.

Na'-bal's dwelling, Jud. 1 Sam. xxv. 2.

Na'-both's vineyard, Issa. 1 Kings xxi. 1.

Na'-chon's thrashing-floor, or *Pe-rez-uzzah*, Benj. 2 Sam. vi. 6, 8.

Na'-hal'-al, or *Na'-ha-lol'-ta' bor*, 1^o c. Zeb. Josh. xix. 15. xxi. 35. Judg. i. 30.

Na'-ha-li'-el, Reu. Num. xxi. 19.

Na'-im, or *Na'-in*, Issa. Luke vii. 11.

Nai'-oth, Benj. 1 Sam. xix. 18—23.

Naph'-ta-li, tribe of. See Chart, m. No. 4.

Naph'-ta-li, mts. Naph.

Na'-a-reth, now *Nassara*, or *Naszerah*, Zeb. Matt. ii. 23. xxi. 11. Mark i. 24. x. 47. xiv. 67. xvi. 6. Luke i. 26. ii. 51. iv. 34. John i. 45, 46.

Ne'-ah, Zeb. Josh. xix. 13.

Ne'-bal'-lat, Jud. Neh. xi. 34.

(1.) *Ne'-bo*, Jud. Neh. vii. 33. (2.) Reu. Is. xv. 2. (3.) mt. Reu. Deut. xxxii. 49. xxxiv. 1.

Ne'-i-el, Ash. Josh. xix. 27.

Ne'-keb, Naph. Josh. xix. 33.

Neph'-to-ah, stn. of Ju. and Benj. Josh. xv. 9.

Ne'-to-phah, Judah. Ezra ii. 22. Neh. vii. 26.

Ne'-zib, Judah. Josh. xv. 43.

Nib'-shan, Judah. 31. 42 N. 35. 36 E. Josh. xv. 62.

Nim'-rim, *Nim'-rah*, or *Beth-nim'-rah*, Gad. Num. xxxii. 3, 36. Josh. xiii. 27. Is. xv. 6. Jer. xlviii. 34.

Nim'-rim, waters of, Gad. Is. xv. 6. Jer. xlviii. 34.

Nob, or *Beth-o-an'-na-ba*, Benj. 1 Sam. xxi. 1. xxii. 19.

No'-phah, Reu. Num. xxi. 30.

Ny'-sa. See Beth-shean.

O.

Oaks, forest of, Man. b. J. Ezek. xxvii. 6. Zech. xi. 2.

O-ba-di-ah, cave of, Man. W. J. 1 Kings xviii. 4, 13.

O-ba-di-ah, mt. of, Man. W. J. 32. 27 N. 35. 8 E.

O'-both, rout of Israelites. Num. xxxiii. 43.

Ol'-ives, mt. of, or mt. *Ol'-i-vel*, two miles e. Jerusalem. 2 Sam. xv.

30. Zech. xiv. 4. Matt. xxiv. 3. xxvi. 30. Luke xix. 37. John viii. 1. Acts i. 12.

O'-no, Eph. 1 Chron. viii. 12. Neh. vi. 2.

O'-phah, Benj.

Oph'-ni, Benj. Josh. xviii. 24.

Oph'-rah, Man. W. J. Judg. vi. 11.

P.

Pa'-hath-Moab, s. in cny. of Moabites.

Passengers, valley of, Zeb. Ezek. xxxix. 11.

Pe'-leth-ites, Dan.

Pel'-la, Gad.

Pen-tap'-o-lis, or vale of Siddim, now the Dead sea.

Pe-nu'el, or *Pe-ni'el*, Gad. Gen. xxii. 30, 31. Judg. viii. 8.

Pe-ra'-a, e. of the Jordan; possessed by the tribes of Reuben and Gad.

Per'-a-zim, or *Ba'al-Pér'-a-zim*, Judah. 2 Sam. v. 20. Is. xxviii. 21.

Per-iz'-zites, ancient inhabitants of Canaan. Gen. xiii. 7. xv. 20. 1 Kings ix. 20. 2 Chron. viii. 7.

Phar'-par riv. 2 Kings v. 12.

Phí'-a-la spring, N. Dan.

Phi-lis'-tines, Sim. and Dan.

Phi-lis'-tines' camp, Issa. 1 Sam. iv. i. xxi. 1.

Phin'-c-has, hill of, Benj. Josh. xxiv. 33.

Phæ'-nice, or *Phæ-nic'-i-a*, Asher. Acts xi. 19. xxi. 2.

Pir'-a-thon, Eph. Judg. xii. 13, 15.

Pis'-gah, mt. Reu. Num. xxiii.

14.

Pis'-gah, springs of, Reu. Deut. iv. 49.

Plains mentioned—Abel-Shittim, or Shittim, Adullam, Damascus, Dibon, Esdraelon, or Jezreel, or Great P., Gezer, Goh, Jericho, Joppa, Jordan, Mamre, Medeba, Mediterranean, Megiddo, Meonenim, Moab, Moreh, Sharon, Tabor, Vineyards, Zaanaïm.

Pools mentioned—Heshbon, Samaria, Siloam.

Pu'-non, Num. xxxiii. 42.

R.

Rab'-bah, Judah.

Rab-bath, or *Phil-a-del'-phia*, r. c. Gad. Deut. iii. 11. 2 Sam. xi. 1.

xxii. 26, &c. 1 Chron. xx. 1.

Rab'-bith, or *Rib'-bith*, Issa. Josh. xix. 20.

Ra'-chel's tomb, Jud. Gen. xxxv. 19.

Rak'-kath, Naph. Josh. xix. 35.

Rak'-kon, Dan. Josh. xix. 46.

(1.) *Ra'-ma*, Jud. Jer. xxxi. 15.

Matt. ii. 19. (2.) *Ar-i-ma-the'-a*,

Ram'-la, or *Ra-me'-li*, Dan. Matt.

xxvii. 57. Luke xxiii. 51.

Ra'-mah, dis. of, Benj.

(1.) *Ra'-mah*, Naph. Josh. xix.

36. (2.) Ash. Josh. xix. 29. (3.) or

Ra'-ma, Benj. Josh. xviii. 25.

Ra-ma-tha'im-Zu'-phim, or *Ra'-*

mah, Benj. 1 Sam. i. 1, 19.

Ra'-math-le'-hi, Sim. Judg. xv.

17.

Ra'-moth, *Ra'-moth-Gil' e-ad*, or

Ra'-moth-Miz'-pek, l. r. and Roy.

c. Gad. Deut. iv. 43. Josh. xiii. 26.

xx. 8. xxi. 38. 1 Kings iv. 13. xxii.

3, 6, 12, &c. 2 Kings viii. 28. ix. 1,

4. 1 Chron. vi. 80. 2 Chron. xviii.

2, &c.

Ra-mu'-la, Benj.

Ra-phí'-a, Sim.

Refuge Cities. See Chart, map

No. 4.

Re'-hob, l. and r. c. Ash. Num.

xiii. 21. Josh. xix. 30. xxi. 31. Judg.

i. 31. 1 Chron. vi. 75.

Re-ho'-both, well, Sim. Gen. xxvi. 22.

Re'-kem, Benj. Josh. xviii. 27.

Rem'-mon-Meth'-q-ar.

Re-pha'-im, vale of, Benj. and

Jud. Josh. xv. 8. xviii. 16. 2 Sam.

v. 18, 22. xxiii. 13. 1 Chron. xi. 15.

xiv. 9. Is. xvii. 5.

Re-pha'-ims, Gen. xiv. 5. xv. 20.

Deut. ii. 10, 11, 20, 21. iii. 11.

Reu'-ben, tribe of. See Chart,

map No. 4.

(1.) *Rib'-lah*, Naph. Num. xxxiv.

11. Jer. lii. 10. (2.) Man. b. J. Num.

xxxiv. 11. Jer. lii. 10.

(1.) *Rim'-mon*, Sim. Josh. xv. 32.

(2.) *Dim'-nah*, or *Rem'-mon-Meth'-*

o-ar, l. c. Zeb. Josh. xix. 13. xxi.

35. (3.) rock and cave of, Benj.

Judg. xx. 45—47. xxi. 13.

Rivers mentioned—Abana,

Amana, Bardine, Barradi, Barra-

dy, Chrysorrhoas, Arnon, Belus,

Bezor, Cadummin, of Egypt,

Gad, Gadara, Jabbok, Jordan, Ku-

nah, Kidron, Kishon, Leontes,

Pharpar, of Reeda, Sihor, and

Sorek.

Rocks mentioned—Arnon, Etam,

Hachilah, Rimmon.

Ru'-ge'-lim, Man. b. J. 2 Sam.

xvii. 27.

(1.) *Ru'-mah*, or *A-bu'-mah*, Jud.

2 Kings xxiii. 36. (2.) or *A-ru'-mah*,

Eph. Judg. ix. 41.

S.

Sa-cer-do-tal Cities. See Chart, m. No. 4.

Sal'-chah, or *Sal'-cah*, Man. b. J. Josh. xii. 5.

(1.) *Salt*, city of, Judah. Josh. xv. 62. (2.) valley of, in Idumæa. 2 Kings xiv. 7. (3.) pits. Josh. xi. 8. xiii. 6. (4.) sea. See Dead sea.

(1.) *Sa-ma'-ri-a*. 1 Kings xiii. 32. xviii. 2. (2.) afterwards Sebaste, r. c. Eph. 1 Kings xvi. 24, 28, 29. xx. 1, 10, &c. 2 Kings vi. 19, 24, 25. 2 Chron. xxv. 13. Is. x. 9—11. Ezek. xvi. 46, &c. Hos. vii. 1. viii. 5, &c. Micah i. 1, 6. Acts viii. 14. (3.) the middle district of the holy land in the time of our Savior. John iv. 4. Matt. x. 5. Luke ix. 53. xvii. 11. Acts i. 8. viii. 1. ix. 31. (4.) *Sa-ma'-ri-a*, mts. of, Issa. Man. W. J. and Eph. (5.) pool of, Man. W. J.

Sam'-son and *Ma-no'-ah's* tomb, Dan. Judg. xvi. 31.

Sam'-u-el's altar, Benj. 1 Sam. vii. 17.

Sam'-u-el's tomb, Benj. 1 Sam. xxv. 1.

Sa'-phir, Jud. Micah i. 11.

Sa'-rid, Zeb. Josh. xix. 10.

Saul and *Jonathan's* tomb, Gad. 2 Sam. xxi. 13.

Seas mentioned—Galilee, Genesareth, Cinnereth, or Tiberias, Dead, Salt, East, of the Plain, of Lot, or of Siddim, Great, West, or Mediterranean, and of Jazer.

Se'-a-cah, Jud. Josh. xv. 61.

(1.) *Se'-chu*, Benj. (2.) well, Benj. 1 Sam. xix. 22.

Se'-ir, mt. or mt. Hor, S. Judah. Gen. xiv. 6. Deut. ii. 1, 4.

Se'-ir, mt., Jud. Josh. xv. 10.

Se'-i-rath, Eph. Benj. Judg. iii. 26.

Se'-la-ham-mah-le'-koth, Jud. 1 Sam. xxiii. 28.

Se'-neh, Benj.

Sha-al'-bin, or *Sha-al-ab'-bin*, Dan. Josh. xix. 42. Judg. i. 35.

Shadow of Death, valley of, Jer. ii. 6.

Sha-haz'-i-mah, Issa. Josh. xix. 22.

(1.) *Sha'-lem*, *Sha'-lim*, *Sa'-lem*, or *Sa'-lim*, Issa. 1 Sam. ix. 4. John iii. 23. (2.) *Sha'-lem*, land of, Man. W. J. 1 Sam. ix. 4.

Shal'-i-sha, land of, Eph. 1 Sam. ix. 4.

Sha'-mir, Eph. Judg. x. 1.

(1.) *Sha'-ron*, dis. of, Zeb. (2.) or *Saron*, cny. of, Man. W. J. 1 Chron. xxvii. 29. (3.) vale of, Man. b. J. Gad. 1 Chron. v. 16.

Sha'-veh, or *King's Dale*, Benj. and Jud. Gen. xiv. 17. 2 Sam. xviii. 18.

She'-ba, well of, Judah.

She'-chem, l. r. and roy. c., Eph. Gen. xxxiii. 18. xxxiv. xxxv. 4. Josh. xvii. 7. xx. 7. xxiv. 1. Judg. ix. xxi. 19. 1 Kings xii. 1, 25. 2 Chron. x. 1. Jer. xli. 5.

She'-ma, or *Sha'-mir*, Jud. Josh. xv. 26, 48.

She'-mer, hill of, Eph. 1 Kings xvi. 24.

Shen, Benj. 1 Sam. vii. 12.

She'-pham, Naph. Num. xxxiv. 10, 11.

Shi'-cron, Jud. Josh. xv. 11.

Shi'-hon, Issa. Josh. xix. 19.

Shi'-hur Lib'-nath, Josh. xix. 26.

Shil'-him, *Sha-a-ra'-im*, or *Sha-ru'-hen*, Dan. Josh. xix. 6. 1 Sam. xvii. 52.

Shi' loh, or *Sha'-lem*, Eph. Josh. xviii. 1. Judg. xxi. 19. 1 Sam. iv. 3, 4, 12.

Shim'-ron, or *Shim'-ron-me'-ron*, r. c., Zeb. Josh. xii. 20. xix. 15.

(1.) *Shil'-im*, or *A'-bel-Shittim*, plain of, Reu. Num. xxv. 1. Joel iii. 18. See Moab, plains of. (2.) brook of, Reu.

Sho'-choh, or *So'-coh*, Judah. Josh. xv. 35. 1 Sam. xvii. 1. 2 Chron. xi. 11.

Shu'-al, land of, Man. W. J. 1 Sam. xiii. 17.

Shu'-nam-mite's house, Issa. 2 Kings iv. 8.

Shu'-nem, Issa. 1 Sam. xxviii. 4. 2 Kings iv. 8.

(1.) *Sib'-mah*, Reu. Num. xxxiii. 3, 38. Josh. xiii. 19. 1 Sam. xxx. 28. Is. xvi. 8, 9. Jer. xlviii. 32. (2.) vineyards of, Gad. Is. xvi. 8, 9. Jer. xlviii. 32.

Sib'-ra-im, or *She'-pham*, N. Dan. Num. xxxiv. 10, 11.

Sil'-don, *Zi'-don*, or *Sei'-de*, Judg. xviii. 7. 1 Kings v. 6. Josh. xix. 28. Gen. x. 15, 19. xlix. 13. Deut. iii. 9. Josh. xi. 8. xlii. 4, 6. xix. 28. Judg. i. 31. x. 6. xviii. 28. 1 Kings xvii. 9. Matt. xi. 21. xv. 21. Mark

iii. 8. vii. 24, 31. Luke iv. 26. vi. 17. x. 13. Acts xii. 20. xxvii. 3.

Sî-hor, the r. of Egypt, or Belus r.

Sil'-o-am, *Sil'-o-ah*, or *Sil'-o-e*. Neh. iii. 15. John ix. 7, 11.

Sim'-e-on, tribe of. See Chart, m. No. 4.

— *Sis'-e-ra's* camp, Zeb. Judg. iv. 12, &c.

Sit'-nah, well, Sim. Gen. xxvi. 21.

So'-coh, Jud. Judah. Josh. xv. 43. Josh. xv. 33, 35.

Sod'-om. Gen. xiii. 10, &c. xiv. 2, &c. xviii. 20, &c. xix. 1, &c.

So'-ga'-ne, Ash.

Sol'-o-mon's sealed fountain, Jud.

So'-rek, riv., Sim.

So'-rek, vale of, Sim. Judg. xvi. 4.

Suc'-coth, valley of, Gad. Ps. lx. 6, cviii. 7.

Suc'-coth, Gad. Gen. xxxiii. 17. Josh. xiii. 27. Judg. viii. 5—16. 1

Kings vii. 46. 2 Chron. iv. 17.

Sy'-ro-Phæ-nic'-i-a, Asher. Matt. xv. 21. Mark vii. 26.

• T.

Tu'-a-nath-shi'-loh, Eph. Josh. xvi. 6.

Tab'-bath, Man. Judg. vii. 22.

(1.) *Tu'-bor*, Naph. Josh. xix. 22, 34. (2.) Issa. Josh. xix. 18. (3.) Zeb. Josh. xix. 12. 1 Chron. vi. 77. (5.) district of, Zeb. (6.) Zeb. Judg. iv. 6, 12, 14. viii. 18. Ps. lxxxix. 12. Jer. xvi. 18. Hos. v. 1. Matt. xvii. Mark ix. Luke ix. 28, &c. (7.) plain of, Zeb. (8.) plain of, Benj. 1 Sam. x. 3.

Tah'-tim-hod'-shi, land of, Naph. and Man. b. J. 2 Sam. xxiv. 6. •

(1.) *Tap'-pu-ah*, Judah. Josh. xv. 34. (2.) r. c., Eph. Josh. xvi. 8. xvii. 8. (3.) ftn. of, Eph. (4.) land of, Man. W. J. Josh. xvii. 8.

Tar'-a-lah, Benj.

(1.) *Te'-ko-ah*, Jud. 2 Sam. xiv. 2. (2.) desert of, Jud. 2 Chron. xx. 20.

Tel'-a-im, or *Te'-lem*. Judah. Josh. xv. 24. 1 Sam. xv. 4.

Tes'-ti-mony, altar of, Benj. Josh. xxii. 11.

Thal'-ca, Jud.

The'-bez, Man. W. J. Josh. ix. 50.

Thim'-na-thah, *Tim'-nah*, *Tim'-nath*, Dan. Gen. xxxviii. 12. Josh. xv. 10. xix. 43. Judg. xiv. 1, 2, 5. 1 Mac. ix. 50.

Tim'-nath, vineyards of, Dan. Judg. xiv. 5.

Tim'-nath-se'-rah, *Tim'-nath-*

he'-res, Eph. Josh. xix. 50. Judg. ii. 9. 1 Chron. vii. 24.

Tiph'-sah, r. c. Eph. 2 Kings xv. 16.

Tir'-zah, r. c. Eph. 1 Kings xiv. 17.

Tish'-be, or *Tish'-beh*, Man. b. J. 1 Kings xvii. 1. xxi. 17. 2 Kings i. 3, 8.

To'-chen, Sim. 1 Chron. iv. 32.

Tv'-la, tomb of, Eph. Judg. x. 2.

Tombs mentioned—Of Abner, Ahab, Caleb, Elon, Gideon, Habakkuk, Ibzan, Jair, Jonathan, Joseph, Joshua, Kish, Manoah, Micah, Rachel, Samson, Samuel, Saul, Tola.

Tower of Thebez, Man. W. J. Josh. ix. 51.

Trach-o-ni'-tis, Man. b. J. Luke iii. 1.

Track of the Israelites. See Chart, m. No. 3.

Tyre, or *Tzor*, t. of Asher. Josh. xix. 29. 2 Sam. v. 11. xxiv. 7. 1 Kings v. 1. vii. 13. ix. 11, 12. 1 Chron. xiv. 1. xxii. 4. 2 Chron. ii. 3. Ezra iii. 7. Neh. xiii. 16. Ps. xlv. 12. lxxxiii. 7. lxxxvii. 4. Is. xxiii. Jer. xxvii. 3. xlvii. 4. Ezek. xxvi. xxvii. xxviii. Amos i. 9, 10. Zech. ix. 2, 3. Matt. xi. 21. Acts xii. 20.

Tyre and Sidon, coasts of, Ash. Matt. xv. 21. Mark vii. 24.

• U. V.

Um'-mah, Ash. Josh. xix. 30. *Vales*, or *Valleys* mentioned—Of Acacia, Achor, Aijalon, Arma-

geddon, or Megiddo, Asher, Baa'-gad, Baca, or Bochim, or of Weeping, Bamoth, Barachah, or Bera-

chah, or of Blessing, Beth-rehob, Carmel, Charashim, or Craftsmen, Celo-Syria, Elah, Esdraelon, Eshcol, Fruitful, or Fat, Gaash, Gad, Gerar, Giah, Hamon-gog, Hinnom, Jezreel, Jehoshaphat, Jiphthah-el, Kanah, Kidron, or Cedron, King's Dale, or Shaveh,

Kishon, Lebanon, Mamre, Mizpeh, Moreh, Passengers, Rephaim, or of Giants, Salt, Shadow of Death, Sharon, Shittim, Siddim, Sorek, Succoth, Terebinthine, Tophet, Zared, or Zered, Zeboim, Zephathah. Vineyards, plain of the, Gad. Judg. xi. 33.

W.

Watch Tower, Jud. 2 Chron. xx. 24.

Waters mentioned—Of Ammon, Betharabah, Dimon, Gibeon, Gihon, Heshbon, Jarkon, Jericho, Lebanon, Megiddo, Merom, Nimrim.

Wells mentioned—Besira, Beerlahai-roi, or Lahai-roi, Beersheba,

or Sheba, Esck, of Jacob, Harod, Rehoboth, Sechu, Sirah, Sitnah.

Wildernesses, or *Deserts* mentioned—Of Arabia, Bezor, Capernaum, Etham, Gibeon, Jeruc., Judea, Kadesh, Barnea, Maon, Paran, Shur, Tekoah, Zin, Ziph, Ziz.

Z.

Za-a-na'im, plain of, Naph. Judg. iv. 11.

Za-a-nan-nim, or *Za-a-na'im*, Naph. Josh. xix. 43.

Zal-mon, or *Sal-mon*, mt., Eph. Judg. ix. 49.

(1.) *Za-no'-ah*, Jud. Josh. xv. 34. (2.) Judah. Josh. xv. 56.

Za'-phon, Gad. Josh. xiii. 27.

Zar'-e-tan, or *Ze-red'-a-thah*, Gad. Josh. iii. 16. 1 Kings iv. 12. vii. 46. xi. 26. 2 Chron. iv. 17.

Za'-reth-sha'-har, Reu. Josh. xiii. 19.

Ze-bo'im, vale of, Jud. (1.) *Ze-bo'im*, (ancient), Gen. x. 19. xix. 24. Deut. xxix. 23. Hos. xi. 8. (2.) Jud.

Zeb'-u-lon, &c., city, Zeb. Josh. xix. 34.

Ze'-dad, Dan, Asher. Num. xxxiv. 8.

Ze'-lah, Benj. Josh. xviii. 28.

Zel'-zah, Jud. 1 Sam. x. 2.

Zem-a'-ra'im, or *Zam-a'-ra'im*, mt. Eph. Josh. xviii. 22. 2 Chron. xiii. 4.

Zem'-a-rites, probably settled in the N. part of Phœnicia.

Ze'-nan, Jud. Josh. xv. 37.

Zeph'-a-thah, v. of, Jud. *Zeph'-a-thah*, brook of, Jud.

Zer, Ash. *Ze'-red*, or *Za'-red*, brook. Num. xxi. 12. Deut. ii. 13.

Ze'-red, or *Za'-red*, v. of. Num. xxi. 12. Deut. ii. 13.

Zer'-e-rath, Man. W. J. Judg. vii. 22.

Zid'-dim, Naph. Josh. xix. 35. *Zik'-lag*, Sim. 1 Sam. xxvii. 6.

Zin, wil. of, Jud. Num. xiii. 21. xx. 1. xxxiv. 3. 4. Josh. xv. 1, 3.

Zi'-on, or *Si'-on*, mt. *Zi'-or*, Jud. Josh. xv. 54.

Ziph, Jud. Josh. xv. 24. Judah. Josh. xv. 55.

Ziph, wil. of, Jud. 1 Sam. xxiii. 14.

Ziph, wood of, Jud. 1 Sam. xxiii. 15.

Zi'-phron, Naph. Num. xxxiv. 9. *Ziz*, cliff of, Jud. 2 Chron. xx. 16.

Ziz, wil. of, Jud. *Zo'-ar*, *Be'-la*, *Za'-ir*, or *Ze'-rah*.

Gen. xiv. 8. xix. 22. 2 Kings viii. 21.

Zo'-re-ah, or *Zo'-rah*, Dan. Josh. xix. 41.

Zuph, land of, Dan. 1 Sam. ix. 5.

SCRIPTURE VOCABULARY,

EMBRACING

THE PRINCIPAL TERMS,

WHICH RELATE TO THE

NATURAL, ARTIFICIAL, JUDICIAL, RELIGIOUS, AND OTHER
OBJECTS OF THE SACRED RECORDS.

A.

Ab, the 11th of the civil, and 5th of the sacred Jewish year. It commences with the moon in July, and has thirty days.

Ab'-ba, father. This term is also expressive of that fondness, familiarity, and confidence, which exists between an affectionate parent and a beloved child. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.

To **Ab-hor'**, to hate exceedingly, to detest or loathe. Job ix. 31. xlii. 6. Is. i. 13. Lev. xxvi. 30. Is. lxvi. 24. Dan. xii. 2.

A'-bib, or **Nisan**, the 7th civil and 1st sacred month of the Jewish year. Lev. xxv. 8, 9, 10. Ex. xii. 2. and xii. xiii. xxiii. 14. See table.

To **A-bide**, see its different significations, Gen. xxii. 5. xxix. 19. Jer. x. 10. Gen. xlv. 33. Ec. viii. 15. John xiv. 16. Acts xx. 23. Ps. cxix. 90. John xv. 4. viii. 31. 2 John 9. John xiv. 23.

A-board', in a ship. Acts xxi. 2.

A-bol'-ish, to destroy or annul. 2 Tim. i. 10.

A-bom'-i-na-ble, detestable, unholy.

Abomination of desolation, signifies the Roman powers. Dan. xii. 11. ix. 27. Matt. xxiv. 15.

To **A-bound'**, (1.) to become numerous. 2 Pet. i. 8. Matt. xxv. 12. (2.) to increase in blessings, temporal and spiritual. Prov. xxviii. 20. 2 Cor. ix. 8. Eph. i. 7, 8. 1 Cor. xv. 58. Prov. xxix. 22. Matt. xxiv. 12. Rom. v. 20. iii. 7.

To **Ab-stain'**, to practice self-denial. Acts xxvii. 22. Lev. x. 9. Num. xi. 3. Lev. xi. and iii. 17. and vii. 23. 1 Cor. viii. 7—10. 1 Tim. iv. 3, 4.

A-byss', or deep. Gen. i. 2.

Ac-cept', favorable reception. Eph. i. 6. Ps. xx. 3. Judg. vi. 21. and xiii. 20. Prov. xviii. 5.

Ac-cess', liberty of approach, or entrance. Prov. v. 2. Eph. ii. 18.

Ac-cord', free from constraint. Lev. xxv. 5. 2 Cor. viii. 17. Acts i. 14. ii. 46. and v. 12.

To **Ac-count'**, to reckon, impute, &c. (1.) Deut. ii. 11. Ex. xii. 4. Phil. 18. Phil. iv. 17. Matt. xviii. 23. Rom. xiv. 12. Heb. xiii. 17. 1 Pet. iv. 6. Job xxxiii. 13. (2.) Ps. lxxxvii. 6. Rom. iv. 3.

Ac-cur-sed, (1.) Devoted to destruction. Num. xxi. 2, 3. Deut. vii. 2. 26. Lev. xxvii. 28, 29. Josh. vi. 19. vii. 1. Deut. xxi. 23. Is.

lxv. 20. Gal. i. 9. (2.) Excommunication. 1 Cor. xvi. 22. 1 Cor. xii. 3.

To *Ac-cuse'*, to prefer a charge. Dan. iii. 8. Luke xix. 8. 1 Tim. v. 19. Rom. ii. 15. John v. 45.

A'cre, or *Tzemea*, embraced the parcel of ground tilled by a plough at one time.

A'dar, the 12th sacred and 6th civil month of the Jewish year, having 29 days. See table.

Ad'-der, a poisonous animal. Gen. lxix. 17. Ps. lxxviii. 4. xci. 13. cxl. 3. Prov. xxiii. 32.

To *Ad-jure'*, to obligate by an oath. (1.) Josh. vi. 26. Mark v. 7. (2.) Acts xix. 13. Matt. xxvi. 63.

A-dul'-ter-er, adultery, &c. Num. v. 12—31.

Ag'-ate, a hard precious stone, worn in the breast-plate of the high priest, &c. Ex. xxviii. 19. Ezek. xxvii. 16. Is. liv. 12.

Al-a-bas'-ter, carbonate of lime or marble, such as the fine gypsum. Matt. xxvi. 6, 7.

Al'-ien, a stranger. Ex. xiii. 3. Job xix. 15. Eph. ii. 12.

Al'-le-gor-y, a series of metaphors. Gal. iv. 24.

Al-le-lu'-ia, or *Hallelujah*, praise ye the Lord. Rev. xix.

Al'-pha and *O-me'-ga*. Rev. i. 8. 11. xxi. 6.

Am-bas'-sa-dor, a messenger, &c. 2 Chron. xxxii. 31. 2 Cor. v. 20. Eph. vi. 20. Is. xxxiii. 7. *Ambas-sage*, a message. Luke xiv. 32.

Am'-ber, a resinous gum, originally liquid, and of a transparent yellow color, found in Germany, Poland, &c. Ezek. i. 4. viii. 2.

Am'-bush, an enemy, secretly lying in wait to rob, kill, &c. Josh. viii. 3. Jer. li. 12. 2 Chron. xiii. 13. xx. 22.

A-men', (1.) True, faithful. John iii. 3. (2.) so be it. Jer. xxviii. 6. Rev. i. 18. 2 Cor. i. 20.

A-merce', to fine. Deut. xxii. 19.

Am'-e-thyst, a precious stone, of a violet, purple, pale, or white color. The 9th in the high priest's breast-plate. Ex. xxviii. 19. Rev. xxi. 20.

Am'-mi, my people. Hos. ii. 1.

An'-gel, a messenger, a disem-

bodied intelligent being. Job xxxviii. 6, 7. 1 Pet. i. 12. Eph. iii. 10. Jer. xvii. 10. Matt. xxiv. 36. Ps. lxxviii. 17. Matt. xxvi. 53. Rev. v. 11. Dan. vii. 10. Col. i. 16. Matt. i. 20, 21. ii. 13, 19. iv. 11. Luke i. ii. xxii. 43. xxiv. Acts i. 10, 11. v. 19. xii. 7, 10. xxvii. 23.

An'-ise, or *Dill*, a plant bearing a flower like a rose, and grows principally in warm climates. It imparts a fine aromatic smell. Matt. xxiii. 23.

An'-ti-christ, the adversary of Christ, in all his different forms; the man of sin.

Ape, a species of monkey. 1 Kings x. 22.

A-poc'-ry-pha, several books often bound up with the Bible, between the Old and New Testaments, but have been rejected as not canonical. See general remarks, &c. of this book, p. xvii.

Ar'chers, those who used the bow in war or hunting. Gen. xxi. 20. Jer. li. 3. Gen. xlix. 23. Job xvi. 13.

Ar-e-op'-a-gus, a sovereign and impartial tribunal at Athens. Acts xvii. 19.

Ark, a large floating vessel. Gen. vii. and viii.

Ar'mo-ry, a place for the repository of armor, an arsenal. 2 Chron. ix. 16. xi. 12. xxiii. 9.

Ar'-row, a sharp pointed missile weapon, used in hunting and war. 1 Sam. xx. 36. Ezek. xxi. 21. Job vi. 4. Ps. xxxviii. 2. 2 Sam. xxii. 15. Ps. xlv. 5. Ps. xi. 2. Prov. xxv. 18. xxvi. 18.

Ar-tif'-i-cer, a skillful workman. 1 Chron. xxix. 5.

Ar-til'-le-ry, armor. 1 Sam. xx. 40.

Asp, a poisonous serpent. Deut. xxxii. 33. Job xx. 14, 16. Ps. lviii. 4.

As', a useful animal of the East. Gen. xxii. 3. Num. xxii. 21, 28. 2 Sam. xvi. 2. Neh. vii. 69. Job xi. 12. Ps. civ. 11. Jer. xiv. 6.

As-suage', to abate. Gen. viii. 1. Job xvi. 5, 6.

Aq'-trol'-o-gers, those who pretend to foretell future events. Is. xlvii. 13. Dan. i. 20.

A-tons-ment, reconciliation, covering. Rom. v. 10, 11. Heb. iv. 14. 1 Tim. i. 15. Acts v. 31. Heb.

x. 19—22. 1 Pet. i. 15, 19. 1 John iv. 10, 11.
Axe, an instrument for hewing

wood. Deut. xix. 5. Is. x. 15. Matt iii. 10.

B.

Ban'ner, ensign, standard. Is. vi. 26. xviii. 3.

Ban'-quet, a feast. Est. v. 5. Amos vi. 7.

Bar-ba'-ri-an, a foreigner, an uncivilized, cruel person. 1 Cor. xiv. 11. Acts xxviii. 2, 4. Col. iii. 11. •

Bdel'li-um, a gum somewhat resembling myrrh. Gen. ii. 12. Num. xi. 7.

Be-he-moth, a large, fierce, voracious animal; most probably the Hippopotamus.

Be'-kah, half a shekel. Exodus xxxviii. 26.

Bc'-som, an instrument to sweep with. Is. xiv. 23.

Bc'-stead, almost famished. Is. viii. 21.

Bew'lah, a name indicating the endeared connection of the Jewish church with God in the latter days. Is. lxii. 4.

Bib'bu, a drunkard. Matt. xi. 19. *Bil'lows*, raging waves. Jer. xli. 42. James i. 6. Jude 13.

Bish'ops, overseers. Gen. xxxix. 4. 2 Chron. ii. 18. 1 Tim. iii. Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1, 2.

Bil'tern, a bird, about the size of the heron, and flies mostly early in the evening. Is. xiv. 23. Zeph. ii. 14.

Bil'u-men, an inflammable substance found in the earth. Gen. vi. 14. xi. 3.

Blains, blisters or boils. Ex. ix. 9, 10.

Blas-pheme, to revile, reproach,

or use irreverently, God's holy name. 2 Sam. xii. 14. Titus ii. 6. Rev. xiii. 6. Lev. xxiv. 16. Matt. xii. 31. Heb. vi. 4, 5. x. 26—30.

Boar, a voracious animal. Ps. lxxx. 13.

Bond, (1.) a chain. Acts xxv. 14. (2.) slavery. 2 Cor. xii. 13. Rev. vi. 15.

Bon'nets, or *Mitre*. Ex. xxviii. 40.

Bos'ses, the thickest and strongest parts of a buckler. Job. xv. 26.

Bow, a war instrument. Ps. xlv. 6. Hab. iii. 9.

Brace'let, a chain of silver or gold, worn as an ornament. Gen. xxiv. 30.

Bra-ve-ry, splendid apparel. Is. iii. 18.

Breast-plate, a part of the high priest's dress. Ex. xxxix. 8, 9, 10—13. 1 Thess. v. 8.

Brig'an-dine, a coat of mail, used in war. Jer. xlv. 4. li. 3.

Buckler, shield, target. 1 Kings x. 16.

Bu's'set, to tempt, torment, &c. 1 Cor. iv. 11. 2 Cor. xii. 7.

Bul, the eighth sacred, and second civil month of the Jewish year, and is partly the same with October. It has 29 days.

Bul-rush, a shrub, easily prostrated by the wind. Ex. ii. 3. Job viii. 11. Is. xviii. 2. xxv. 7.

Bul'wark, a strong fortification. 2 Chron. xxvi. 15. Deut. xx. 20.

C.

Cab, the 6th of a seah, and 8th of an ephah; or 3½ pints wine measure, and 2 5-6 pints corn measure. 2 Kings vi. 25.

Cal'dron, a large vessel to boil in. 1 Sam. ii. 14.

Calk'ers, those who fill the seams of vessels with oakum, to prevent their leaking. Ezek. xxvii. 9, 27.

Cam'el, a large animal used in

Asia and Africa for carrying burdens. 1 Kings iv. 28. Est. viii. 10.

Ca-me'li-on, a species of lizard. Lev. xi. 30.

Can'ker-worm, a destroying insect. Nah. iii. 15, 16.

Car'-bun-cle, a precious and elegant jewel, set in the breast-plate of the high priest. Ex. xxviii. 17—20. xxxix. 10—13.

- Caul*, (1.) a sort of net-work which covers the heart of some animals. Ex. xxix. 13. (2.) a female head-dress. Is. iii. 18.
- Cen'ser*, a gold cup or vessel used by the high priest to burn incense.
- Cen-tu'ri-on*, a Roman officer having command of a hundred soldiers. Acts x.
- Chal'ce-do-ny*, a precious stone, resembling the agate. Rev. xxi. 19.
- Cham'ber-ing*, wantonness, immodesty. Rom. xiii. 13.
- Cham'ois*, a species of the goat. Deut. xiv. 5.
- Cham-paign*, an open country. Deut. xi. 30.
- Cham'pi-on*, a courageous and successful warrior. 1 Sam. xvii. 51.
- Chan'cel-lor*, president of the council for the king's affairs. Ezra iv. 8, 9, 17.
- Chant*, merry singing. Amos vi. 5.
- Chapt*, rent with drought. Jer. xiv. 4.
- Char'i-ots*, Gen. xlv. 29. 1 Kings xxii. 31. Ps. lxxviii. 17. Is. lxvi. 15.
- Check'er-work*, embroidery. 1 Kings vii. 17.
- Che'rub*, or *Cherubim*, angels are so called. Ps. xlviii. 10. Ex. xxv. 18. xxvi. 1. Ezek. i. 10. xli. 18. xxviii. 14.
- Ches'leu*, the 9th sacred, and 3d civil month of the Jewish year, and answers partly to November and December.
- Chw'ler*, great anger. Dan. viii. 7.
- Chry'so-lite*, a jewel in the high priest's dress. Ex. xxviii. 17—20. xxxix. 10—13. Rev. xxi. 20.
- Chry'so-pra'sus*, Rev. xxi. 20.
- Cir-cum-cision*, the distinguishing seal of God's ancient covenant people, the Jews. Gen. xvii. Josh. v. 1—10. Acts xvi. 3. Gal. ii. 3.
- Cis'tern*, a large reservoir to contain water. 2 Kings xviii. 31. Eccl. xii. 6. Jer. ii. 13.
- Cock-a-trice*, or *Serpent*, of the most venomous kind.
- Co's'fer*, a chest. 1 Sam. vi. 8.
- Col'lege*, a school for young prophets. 2 Kings xxii. 14.
- Con-ci'sion*, cutting off. Phil. iii. 2.
- Con-cu-bine*, in sacred history, a wife of an inferior kind, and entitled to none of the inheritance for herself or children. Gen. xvi. 1—4. xxv. 5, 6.
- Con-cre'pis-cence*, the depravity whence all our sinful deeds proceed. Rom. vii. 7. James i. 14. Rom. vii. 8. Col. iii. 5. 1 Thess. iv. 5.
- Co'ny*, an animal similar in shape, &c., to the moles, and is found in Ethiopia. Lev. xi. 3. Deut. xiv. 7. Ps. civ. 18. Prov. xxx. 26.
- Con-fed'er-a-cy*, an agreement between kings, &c. Is. viii. 12. Gen. xiv. 13.
- Con'se-crate*, to dedicate, devote, &c.
- Con-stel-la'tion*, a cluster of stars. Is. xlii. 10.
- Con-vo-ca'tion*, an assemblage of persons for purposes of religious worship. Lev. xxiii. Num. xxviii. Ex. xi. 16.
- Cor*, *Coron*, or *Chomer*, a measure equal to ten cephas. Ezek. xlv. 14.
- Co'ral*, a stony plant which grows in the sea. Job xxxviii. 18.
- Cor'ban*, a gift. Num. xi. 7. Matt. vii. 11.
- Co-ri-an'der*, a fruit of aromatic smell and agreeable taste, and is used as a medicine. Ex. xvi. 31.
- Cor'mo-rant*, a species of the pelican. Lev. xi. 17.
- Cor'net*, a musical wind-instrument made of horn. Hos. v. 8. Dan. iii. 5, 7, 10.
- Cotes*, huts to shelter sheep. 2 Chron. xxxii. 29.
- Coun'cil*, or *Sanhedrim*, a meeting of rulers. John. xi. 47.
- Coun-ter-vail*, to make up a loss. Est. vii. 4.
- Crack'nels*, a sort of seed-cake. 1 Kings xiv. 3.
- Crim'-son*, one of the seven primary colors. 2 Chron. ii. 7.
- Cris'ping-pin*, an instrument for curling hair. Is. iii. 22.
- Cruise*, a glass vessel, &c., for holding oil, &c. 1 Sam. xxvi. 11.
- Crys'-tal*, a transparent, colorless fossil, of a regular angular form. Job xxviii. 17. Ezek. i. 22. Rev. iv. 6. xxi. 11. xxii. 1.
- Cu'bit*, it measures from the elbow to the joint of the middle fin-

ger, and is eighteen inches in length. The Jewish sacred cubit was half a hand breadth more. Ezek. xliii. 13.

Cum'min, a plant similar to fennel, and looks like the nosegay. Matt. xxiii. 23.

Cymbal, a hollow brass instrument, two of which are generally used to produce music. 2 Sam. vi. 5. See also 1 Cor. xiii. 1.

Cypress, a strong, high, beautiful tree, and remains constantly green.

D.

Dam, a mother among animals. Deut. xxii. 6, 7. Lev. xxii. 27.

Dart, or *Javelin*, a war-instrument. Num. xxv. 7. 1 Sam. xx. 33. 2 Sam. xviii. 14.

Dates, the fruit of the palm-tree. 2 Chron. xxxi. 5.

Di'a-dem, a crown.

Di'al, a time-piece, which gives the hour by the shadow of the sun. Dan. iii. 6.

Di'a-mond, the hardest, most brilliant, and most valuable of all precious stones. It was placed in the breast-plate of the high priest. Ex. xxviii. 17—20. xxxix. 13—13. Jer. xvii. 1.

Dis-ciple, a scholar. John ix. 28.

Disci-pline, instruction, correction. Job xxxvi. 10.

Di-vores, a separation between

husband and wife. Matt. v. 32. xxix. 9.

Dove, a tame bird. Gen. viii. 8, 10. Matt. iii. 16. x. 16.

Dow'ry, a portion presented either by the groom or bride at their marriage. Gen. xxxiv. 12. 1 Sam. xviii. 25. 1x. xvii. 17.

Dragon, a large fish, as the whale, crocodile, dolphin, &c. ; or a serpent of the most venomous and hurtful kind. Gen. i. 21. Job vii. 12.

Dram, or *Drachm*, sixty grains, or the eighth of an ounce, or the fourth of a shekel, equal to £0.1.7. 1 Chron. xxix. 7. Ezra ii. 69.

Drom'e-da-ry, or *Camel*. Is. lx. 6. Est. viii. 16.

Dukes, a grade of princes. Gen. xxxvi. 15, 21. Ex. xv. 15. Josh. xiii. 21.

E.

Eagle, one of the principal birds of prey. Deut. xxxii. 11. Ps. ciii. 5.

Earth'quake, a commotion in the earth, occasioned either by the motion of air and water, or by the ignition of sulphur in its bowels. Terrible judgments. Ps. xviii. 7. xlv. 2. ci. 32. Is. xxix. 6. Rev. viii. 5. xi. 13, 19. vi. 12. xvi. 18.

Eb-ne-zer, the stone of help. 1 Sam. iv. 1.

El'e-ments, the principal constituents of all compound bodies. 2 Pet. iii. 10. Col. ii. 8, 20. Heb. v. 12.

Elm-tree, it produces good timber, and its bark, leaves, and juice, are medicinal. Hos. iv. 13.

El'ul, the 6th month of the sacred, and 12th of the civil Jewish year, and answers to August and September.

To *Em'balm*, to preserve the dead

by the application of a variety of odoriferous spices and drugs. Gen. i. 2, 3, 26. Matt. xx. ii. 59. Luke xlii. 56. John xix. 39, 40.

Em'e-rald, a precious stone ; its color a deep green, and next in hardness to the ruby. It was placed in the breast-plate of the high priest. Ex. xxviii. 18. Ezek. xxvii. 16. xxviii. 13. Rev. iv. 3. xxi. 19.

Eng'ines, weapons of war. 2 Chron. xxvi. 15. Ezek. xxvi. 9.

Eph'od, see plate No. 1. 1 Sam. xxii. 18. Ex. xxviii. 1. 1 Sam. ii. 18. 2 Sam. vi. 14. Judg. viii. 27. Hos. iii. 4.

Ep-i-cu're-ans, a sect in A. M. 3700, who maintained that happiness consisted in pleasure ; as eating, drinking, sleeping, &c. Acts xvii. 18.

E-pis'tle, a letter.

To *Es-pouse*, to betroth, to marry.

E-tha'-nim, the 7th sacred, and 1st civil month of the Jewish year, and answers partly to September and October.

E-van'gel-ist, a publisher of the gospel. Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5.

Eu-nuch, one deprived of his virility, or manhood. Acts viii. 27. Matt. xix. 12.

Eu-ro-cl'y'don, a northeast whirlwind. Acts xxvii. 14.

Ex'ile, one banished from his country. 2 Sam. xv. 19. Is. li. 14.

F.

Fairs, stated assemblies of mercantile men to transact business. Ezek. xxvii.

Fam'ine, dearth. 1 Kings xvii. 2.

Fan, an instrument for separating the chaff from corn, &c. Is. xxx. 24. Jer. xv. 7. Matt. iii. 12.

Far'thing, one tenth of a Roman penny. Matt. v. 26. x. 29. Mark xii. 42.

Fath'om, a measure of six feet in length. Acts xxvii. 23.

Fens, miry places. Job xl. 21.

Fig'-tree, it grows principally in Judea, and its fruit is of an oval shape. Gen. iii. 7. Matt. xxi. 19. Luke xiii. 6, 9.

Fir'-tree, it grows very high, bears a fruit which resembles the pine-apple, but is not eatable. Its timber is used for a variety of purposes. Ps. civ. 17. Hosea xiv. 8. Is. xli. 19. lv. 13. lx. 13.

Fir'-kin, a measure containing seven English pints; according to Lightfoot, seven gallons. John ii. 6.

Fir'ma-ment, the atmosphere, or air, the lower part of which separates the watery clouds from the sea. The upper part is the sky, where the sun, moon, &c., are placed. Gen. i. 6, 7, 14, 20. Job xxxvii. 18.

Fla'-gun, a vessel to contain wine. 2 Sam. vi. 19. Hos. iii. 1.

Flay, to cut or draw off the skin. 2 Chron. xxxv. 11.

Fleece, the wool taken from a sheep when sheared. Job xxxi. 20.

Foal, a young horse, ass, mule, or camel. Gen. xlix. 11.

For-ni-ca'-tion. See (1.) Matt. v. 32. (2.) 1 Cor. v. 1. (3.) 1 Cor. vii. 2. (4.) 2 Chron. xxi. 11. (5.) Rev. xix. 2.

Frank'-in-cense, a sweet smelling gum. Matt. ii. 11. Rev. xviii. 13.

Fur'long, a measure of 125 paces of three Roman feet each. Luke xxiv. 13.

G.

Gal-ba'-num, a fat gum, or sweet spice. Ex. xxx. 34.

Gall, an herb or root similar to hemlock. Ps. xlix. 21. Job xvi. 13. xx. 25. Amos vi. 12. Deut. xxxii. 32. Acts viii. 23. Jer. viii. 14. ix. 15. Lam. iii. 5, 19.

Gal'ley, a ship rowed with oars. Is. xxxii. 21.

Gar'lands, crowns made of flowers, ribbons, &c. Acts xiv. 13.

Gar'ner, a store-house. Luke iii. 17.

Ge'rah, the 20th part of a shekel. Ex. xxx. 13.

Glede, or *Vulture*, a ravenous fowl. Deut. xiv. 13. Lev. xi. 14.

Gopher-wood, the wood of which the ark was built; but whether it was the cedar, box-tree, pine, fir, or turpentine-tree, is uncertain.

To *Graft*, ingraft, or put a branch into a root or body of another tree. Rom. xi. 17—24. James i. 21.

Greaves, harness worn by warriors to shield their legs. 1 Sam. xvii. 6.

H.

Ha-ber'-ge-on, (1.) a coat of mail. Ex. xxviii. 32. (2.) a javelin. Job xli. 26.

Harp, an ancient musical instru-

ment. 1 Kings x. 12. 1 Sam. xvi. 16, 23. Ps. cxxvii. 2. xxxiii. 2. xliii. 4. cxlix. 3. Rev. v. 8. xiv. 2.

Ha'ven, a sea-port. Gen. xlix. 13. Acts xxvii. 8.

Hawk, a ravenous, well known fowl. Deut. xiv. 15.

Heath, a shrub that grows on barren moors. Jer. xvii. 6. xlviii. 6.

Heav'en, (1.) the glorious residence of the Deity. 2 Cor. xii. 2. 1 Kings viii. 27. (2.) the place of the sun, moon, and stars. Ps. xix. 1. (3.) the atmosphere which surrounds the earth. Matt. vi. 26. Deut. iv. 11. i. 28. Matt. vi. 14. John iii. 12. Heb. vi. 4.

Hell, *Sheol*, or *Hades*, sometimes means the state of the dead, of the grave. Ps. lv. 15. John ii. 2. See Gen. xxvii. 35. xlii. 38. Generally, however, it means the abode of the wicked, in a state of perpetual misery, with the devil and his angels. 2 Pet. ii. 4. Rev. i. 18. vi. 8. Matt. xxv. 46. 2 Sam. xxii. 6. Ps. cxvi. 3. Rev. xx. 13, 14.

Hel'met, a cap made of metal, to protect the head of a warrior. 1

Sam. xvii. 5. Is. lix. 17. Eph. vi. 17. 1 Thess. v. 8.

Hem'lock, a nauseous and poisonous herb. Deut. xxix. 18. xxxii. 2. Ps. lxxix. 21. Jer. viii. 14. ix. 15. Lam. iii. 5. Hos. x. 4. Amos vi. 12.

Her'ald, a publisher of the king's orders. Dan. iii. 4.

Hin, the 6th part of an Ephah, or near three pints English liquid measure. Ex. xxix. 40.

Hind, the female of a stag. Ps. xviii. 33. Hab. iii. 19. Prov. v. 19. Gen. xlix. 21. Dent. xxxiii. 23.

Ho'mer, or *Omer*, three pints. Is. v. 10.

Hoods, Jewish turbans, like those of the Turks and Persians. Is. iii. 23.

Hys'sop, a shrub, from the root of which grows a great number of twigs, which rise to some height, the wood and leaves of which are hard, odoriferous, and bitter to the taste. John xix. 29.

I and J.

Ja'cinct, or *Jacinth*, a precious stone, very hard, and of a violet and purple color. Rev. xxi. 20.

Jas'per, a hard stone, of a beautiful bright green color. Ex. xxviii. 20. Ezek. xxviii. 13. Rev. iv. 3. xxi. 11—19.

Idol, any object which receives from us that worship which belongs alone to God. 1 Cor. viii. 1. 1 John v. 21.

In'cense, for the composition of that used in the Jewish sacrifices, see Ex. xxx. 34—38.

K.

Kab, something over a quart of English measure. 2 Kings vi. 25.

Kid, a young goat. Gen. xxxviii. 17. Judg. xv. 1. 1 Sam. xvi. 20.

Judg. vi. 19. xiii. 19. Gen. xxvii. 9. Ex. xxiii. 19. xxxiv. 26.

Kite, or *Vulture*. Lev. xi. 13. Is. xxxiv. 15.

L.

Lan'cets, javelins, short spears. 1 Kings xviii. 28.

La'ver, a vessel for washing. Ex. xxviii. 8.

Leas'ing, falsehood, lies. Ps. iv. 2. v. 6.

Leav'en, a substance by which dough is raised by fermentation. Ex. xii. 15.

Ledge, a roll of short brazen staves, with a plate of brass along their heads. 1 Kings vii. 28, 35, 37.

Leek, something like the onion. Num. xi. 5.

Lees, the dregs of wine. Is. xv. 6.

Le'gion, a band of Roman soldiers, from 6 to 7,000 in number.

Len'tiles, a sort of grain similar to peas. Gen. xxv. 34.

Le-vi'-a-than, a monstrous sea animal, but whether the whale or the crocodile, is uncertain. Job xli. 1. Ps. lxxiv. 14. civ. 26. Is. xxvii. 1.

Libertines, those Jews who were free citizens of Rome. Acts vi. 9.

Lizard, an animal of the serpent kind, with legs. Lev. xi. 30.

Locusts, flying insects which

destroy fruits. Lev. xi. 20, 22. Matt. iii. 4. Judg. vi. 5. Ex. x. 14—19. Is. xxxiii. 4, 5. Jer. xlvi. 23. Ps. cv. 34, 46, 78. Nah. iii. 15. Rev. ix. 3.

M.

Mal'low, a sort of plant which grows in the deserts of Arabia, and eaten by the poor. Job. xxx. 4.

Man-drakes, whether they were violets, lilies, jessamine, or truffles, is uncertain. Gen. xxx. 14, 15, 16. Cant. vii. 13.

Ma'neh, the 50th part of a talent. Comp. 1 Kings x. 17, with 2 Chron. ix. 16.

Man'na, the food given to the Israelites in the wilderness. Ex. xvi. 14. Num. xi. 6, 7, 9. Deut. xiii. 3. Josh. v. 12. Neh. ix. 20. Ps. lxxviii. 24. John vi. 31, 49, 58. Heb. ix. 4. Rev. ii. 17.

Mart, the centre of commerce for surrounding nations. Is. xxiii. 3.

Millet, a coarse grain, eaten principally by beasts. Ezek. iv. 9.

Min'stel, a musician, or piper. 2 Kings iii. 15. Matt. ix. 23.

Myrrh, the gum issuing from the myrrh-tree, common in Arabia, Egypt, &c. Ex. xxx. 23. Est. ii. 12. Ps. xlv. 8. Matt. ii. 11. Mark xv. 23. John xix. 39.

Myrtle, a fragrant tree, always green. Neh. viii. 15. Is. xli. 19. Iv. 13. Zech. i. 8, 9.

N.

Nib'haz, the idol god of the Avites.

Nis'roch, the idol god of the Assyrians.

O.

Oil-tree, a luxuriant and beautiful tree. Is. xli. 19. 1 Kings vi. 23, 31, 33. Neh. viii. 15.

Olive-tree, the bark is smooth, the wood hard and yellow, and the leaves similar to the willow. Matt. xxi. 1. Rom. xi. 17, 24. James iii. 12.

O'mer, a little more than 5 pints.

Onycha, an odoriferous substance.

Ex. xxx. 34. *On'yz*, a precious stone, worn in the breast-plate of the high priest. Ex. xxviii. 19, 20.

O-ri'on, a constellation of about eighty stars. Job ix. 9. xxxviii. 31.

Ouch'es, sockets. Ex. xxviii. 11, 25.

P.

Palm-tree, the tree on which dates grow, and is found in Africa and the south of Asia. 1 Kings vi. 29. Ps. xcii. 12, 13, 14.

Paper-reeds, a sort of bulrushes which grow on the banks of the Nile. Is. xviii. 2. xix. 7. Ex. iii. 3.

Patri-arch, a principal father of mankind, as Abraham, Isaac, Jacob, his twelve sons, &c. Heb. vii. 4. Acts vii. 8, 9. ii. 29.

Pa-ti'ion, a tent. 1 Kings xx. 12. Jer. xliii. 10.

Pel'i-can, a large aquatic bird.

Lev. xi. 18. Deut. xiv. 17. Ps. cii. 6. Is. xxxiv. 11. Zeph. v. 14.

Pen'ny, Roman, equal to our shilling.

Phylac'te-ries, small pieces of parchment tied round the forehead, containing texts taken from the law. The practice arose from a perversion of Ex. xiii. 16. See also Ex. xiii. 2—10, 11—21. Deut. vi. 4—9. xi. 18—21.

Plei-ades, the seven stars; a poll, the head. Num. i. 2.

Pem-c-gran'de-trees, a species

of the apple-tree. Deut. viii. 7, 8. Num. xx. 5. xiii. 23. 1 Sam. xiv. 2.

Por-ters, the keepers of gates, of cities, &c. 1 Chron. xxiii. 5. xxvi. Neh. vii. 73.

Pot'-sherd, a piece of a broken earthen vessel. Job ii. 8.

Pot'en-tate, a powerful ruler. 1 Tim. vi. 15.

Pot-tage, broth made of meat cut into small pieces, and boiled with rice, flour, parsley, &c. 2 Kings iv. 39. Prov. xv. 17. xxiii. 20.

Pres-by-te-ry, an ecclesiastical court for ordaining officers and

governing the church. 1 Tim. iv. 14.

Pros'e-lyte, a convert from one religion to another. Acts ii. 10.

Pro'ven-der, grain for beasts to eat. Gen. xxiv. 25. Is. xxx. 24.

Publi-can, an inferior collector of the Roman tribute. Matt. xxi. 31. Luke xv. 2. xviii. 10—14. xix. 1—10.

Pulse, coarse grain, as peas, beans, &c. Lev. xxiii. 14. Ruth ii. 14. 1 Sam. xvii. 17. 2 Sam. xvii. 28. Dan. i. 12.

Py-garg, the goat-deer. Deut. xiv. 5.

Q.

Quails, the birds sent to the Israelites for food in the wilderness, and were in size between the sparrow and pigeon. Ex. xvi. 3—13. Num. xi. 32. Ps. cv. 40.

Qua-ter'ni-on, four in number. Acts xii. 4.

Quick-sands; these, either by

their slimy or attractive nature, draw ships to them, or prevent them from advancing. Acts xxvii. 17.

Qui'ver, a case for holding arrows. Job xxxix. 23. Ps. cxxvii. 5. Is. xlix. 2. Lam. iii. 13. Jer. v. 16.

R.

Rab'bi, master.

Ra'ca, a despicable fop, a scoundrel. Judg. ix. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11. Matt. v. 22.

Ram'-skins. Ex. xxv. 5.

Ram'part, a fence to a city. Nah. iii. 8.

Ra'ven, a bird of prey. Lev. xi. 15. Gen. iii. 7. 1 Kings xvii. 4—6.

Job xxxviii. 41. Ps. cxlvii. 9. Prov. xxx. 17. Is. xxxiv. 11.

Re'phan, an idol of the Egyptians. Amos v. 26. Acts vii. 43.

Roe, or *Roe'back*, a species of deer, about two feet high.

Ru'by, a precious stone of a red color, and very hard. Job xxviii. 18. Prov. iii. 15. viii. 11. xx. 15. xxxi. 10. Lam. iv. 7.

S.

Sab'a-oth, armies. Rev. ix. 29. James v. 4.

Sack'but, a musical stringed instrument. Dan. iii. 5, 7.

Sack'cloth, a coarse linen, worn to express mourning. 1 Kings xx. 31. xxi. 27. Est. iv. 1, 2. Job xvi. 15.

Saf'fron, an odoriferous herb, out of which is made a cordial which is used medicinally. Cant. iv. 14.

San'dals. They were at first soles without uppers, tied to the feet by strings, &c. Mark vi. 9. Acts xii. 8.

San'he-drim, the senate or council of the Jewish nation. John xi. 47. xviii. 31. Matt. xxvii. 1. Acts iv. v.

Sap'phire, a transparent jewel, and next to the diamond in value. It was worn in the breastplate of the high priest. Exodus xxviii. 18. xxiv. 10. Job xxviii. 6, 16. Is. liv. 11. Ezek. i. 26. x. 1. xxviii. 13. Rev. xxi. 19.

Sar'dine, or *Sardius*, a precious stone of a red color. It was worn in the breastplate of the high priest. Ex. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

Sar'don-ya, or *Onyx*. Rev. xxi. 20.

Sa'tyr, a demi-god of the ancients, represented as half a man and half a goat. Is. xiii. 21. xxxiv. 14.

Scor'pi-on, a small animal whose bladder is full of poison. 1 Kings xii. 11. Luke xi. 11, 12. Rev. ix. 3, 4, 5, 10.

Scourge, a whip made of cords or leather. Deut. xxv. 1—3. 2 Cor. xi. 24.

Scribe, a writer, or doctor of the law; a commissary of an army. 2 Chron. xxvi. 11. 2 Kings xxv. 19. Judg. v. 14. 1 Chron. xxiii. 4. xxiv. 6. 2 Chron. xxxiv. 13.

Scrip, a kind of bag. 1 Sam. xvii. 40.

Se'bat, or *Shebet*, the 5th civil and 11th Jewish month of the sacred year, and answers to part of January. Zech. i. 7.

Sep'ul-chre, a grave. 2 Kings xxiii. 17. Matt. xxiii. 29.

Ser'a-phim, angels of the highest order in heaven. Is. vi. 1—7.

Ser'geants, officers, who at the command of magistrates, whipped malefactors. Acts xvi. 35, 36.

Serpents, a general name for different amphibious and other animals. Num. xxi. 6. Deut. viii. 15. Is. xiv. 29. xxx. 6.

Sham'bles, the flesh-market. 1 Cor. x. 25.

Sheaf, a bundle of wheat or corn. Job xxiv. 10.

Sherd, a piece of broken potter's

vessel; a remnant. Ex. xxiii. 34. Is. xxx. 14.

Shek'el, the gold shekel was half an oz. avoirdupois, the silver shekel equal to half a dollar.

Shit'tim-wood, a valuable timber, used in building the tabernacle, &c. Ex. xxv. xxvi. xxvii. xxx. 5. xxxv. 7, 24. xxxvi. 20, 31, 36; xxxvii. 1, 4, 10, 15, 25, 28. Deut. x. 3. Is. xli. 19.

Shut'tle, an instrument used by weavers. Job vii. 6.

Si'ran, the 3d sacred, and 9th civil month of the Jewish year, and answers to part of May and June. Est. viii. 7.

Sling, an instrument of cords for throwing stones. Judg. xx. 16. 1 Chron. xii. 2.

Snail. See Lev. xi. 30. Ps. lviii. 8.

Spear, or *Halberd*, a common ancient weapon of war. Josh. viii. 26. 1 Sam. xxvi. 7. Nah. iii. 3. Hab. iii. 11. Acts xxiii. 23.

Spike'nard, a very precious aromatic plant. Mark xiv. 3.

Stacte, the gum that distills from the myrrh-tree. Ex. xxx. 33.

Syc'a-mine, the mulberry-tree. Luke xvii. 6.

Syc'a-more, it grows in Palestine, and is excellent timber for building, but inferior to the cedar. 1 Kings x. 27. 1 Chron. xxvii. 20. 2 Chron. i. 15. Ps. lxxviii. 47.

Syn'a-gogue, a Jewish place of worship. 2 Chron. xvii. 9. 2 Kings xxii. 11. Luke vi. 12. Acts xvi. 13, 16.

T.

Tab'er-na-cle, a tent. Gen. iv. 20. 2 Chron. xxv. 22. Gen. ix. 27. Zech. xii. 7. Num. ix. 15. Ex. xl. 19. 2 Cor. v. 1. Rev. xxi. 3.

Tab'let, either an ornament, or a box to hold ointment. Ex. xxxv. 22.

Ta'but, or *Timbrel*, a sort of musical drum. Ex. xv. 20, 29. Job xvii. 6. Jer. xxxi. 4. Nah. ii. 7.

Tam'muz, or *Thammuz*, the 4th of the sacred, and 10th month of the civil Jewish year, and answers to part of June and July. Jer. xxxix. 2. Zech. viii. 19.

Ta'pes-try, embroidered cloth. Prov. vii. 16.

Tar'tak, the idol of the Avites. 2 Kings xvii. 31.

Tax, toll, or tribute. 2 Chron. xvii. 21. 2 Kings xxiii. 35. Eccl. v. 9. Josh. xxi. 16. Dan. xi. 20.

Te'bet, or *Thebet*, the 10th of the sacred, and 4th month of the civil Jewish year. 2 Kings xxv. 1.

Ter'a-phim, household deities or images. Gen. xxxi. 19—35. xlv. 4. Judg. xvii. xviii. 1 Sam. xix. 13, 16. 2 Kings xxiii. 24. Ezek. xxi. 21. Hos. iii. 4. Zech. x. 2.

Teil'-tree, either the oak, the elm, or the chestnut-tree. Is. vi. 13.

Thong, a leathern whip. Acts xxii. 25.

Thyine-wood, valuable for cabinet work. Rev. xviii. 12.

Tire, a head-dress. Ezek. xxiv. 17, 23.

Tithes, the 10th part. Gen. xiv. 20. xxviii. 22. Deut. xiv. 22—29. xii. 17. Num. xviii. 20—32.

Tûpar, a precious transparent jewel. Job xxviii. 19. Ex. xxviii. 17. Rev. xxi. 20.

Tor'toise, an amphibious animal. Lev. xi. 29.

U and V.

Vail, a covering. Gen. xxiv. 65. Is. iii. 23. 1 Cor. xi. 3—10. Ex. xxxiv. 33. Est. vii. 8. Matt. xxv. 51. Eph. ii. 14. Heb. vi. 19. x. 20. 2 Cor. iii. 13, 14.

Vin'tage, the time for gathering and pressing grapes. Is. xvi. 10.

Jer. xlviii. 23. Is. lxiii. 2. Lam. i. 15. Rev. xiv. 20. xix. 15.

Vulgate, the name given to the Latin translation of the Bible.

Us'u-ry, interest for money loaned. Ex. xxii. 25. Lev. xxv. 35—37. Deut. xxiii. 20.

W.

Wa'fer, a cake of fine flour made thin, &c. Ex. xxix. 2, 35. Lev. ii. 4. vii. 12. Num. vi. 15.

Wail, to mourn, cry, howl. Ezek. xxxii. 10.

Weasel, some think it is the mole.

Whale, the largest of the animals found in the ocean. Gen. i. 21. Job vii. 12. Ezek. xxxii.*2. Matt. xii. 40. Luke xi. 30. See book of Jonah.

Wim'ples, a veil, or covering, a plaid. Ruth. iii. 15. Is. iii. 23.

Witch, a wizard, a man or woman who pretends to do wonders by the aid of evil spirits.

Withs, twisted boughs, willows, &c. Judg. xvi. 7, 8.

Wolf, a fierce, cruel animal. Jer. v. 6. Ezek. xxxii. 27. Zeph. iii. 3. Matt. vii. 15. Acts xx. 29.

Worm'-wood, a bitter herb, though it possesses many medicinal properties. Deut. xxix. 18. Heb. xii. 15. Jer. ix. 15. xxiii. 15. Lam. iii. 15. Amos v. 7. vi. 2.

Scripture measure of Length reduced to English measure.

Digit	-	-	-	-	-	Eng. feet in dec.	
						0	0.912
4	|	Palm	-	-	-	0	3.048
12	|	3	|	Span	-	0	10.944
24	|	6	|	3	|	Cubit	9.888
96	|	24	|	6	|	2	Fathom
						7	3.552
144	|	36	|	12	|	6	| 1½
							Ezekiel's reed
192	|	48	|	168	|	2	| 1½
							Arabian pole
1920	|	480	|	160	|	86	| 20
							| 13½
							| 10
							Schenus', or mea. line
						145	11.04

The longer Scripture measures.

					English miles, paces, ft. dec.
Cubit	.	.	.	:	0 0 1.824
400	|	Stadium, or furlong	.	.	0 145 4.6
2000	|	5 | Sabbath days' journey	.	.	0 729 3.0
4200	|	10 | 2 | Eastern mile	.	.	1 403 1.0
12000	|	30 | 6 | 3 | Parasang	.	.	4 153 3.0
96000	|	240 | 48 | 24 | 8 | A day's journey	.	.	33 172 4.0

Scripture measures of Capacity for Liquids, reduced to English Wine measure.

				Gal.	pints.	sol.	inch.
Caph	.	.	.	0	0	0	0.177
1 | Log	.	.	.	0	0	0	0.211
5 | 4 | Cab	.	.	.	0	3	0	0.844
16 | 12 | 3 | Hin	.	.	.	1	2	2	5.333
32 | 24 | 6 | 2 | Seah	.	.	.	2	4	5	0.667
96 | 72 | 18 | 6 | 3 | Bath, or Ephra	.	.	.	7	4	15	2
960 | 720 | 180 | 60 | 20 | 10 | Coron, Chomer	.	.	.	75	5	7	6.25

Scripture measures of Capacity for things Dry, reduced to English Corn measure.

					Pecks, gal. pts. sol. in. dec.
Gachal	.	.	.	.	0 0 0 0.031
20 | Cab	.	.	.	.	0 0 2 0.073
36 | 1 | Gomor, or omer	.	.	.	.	0 0 5 1.211
120 | 6 | 3½ | Seah	.	.	.	.	1 0 1 4.036
360 | 18 | 10 | 3 | Epha	.	.	.	.	3 0 3 12.107
1800 | 90 | 50 | 15 | 5 | Letech	.	.	.	.	16 0 0 28.500
3600 | 180 | 100 | 30 | 10 | 2 | Chomer Coron	.	.	.	.	32 0 1 18.969

N.B. A Scotch pint contains three English of Corn-measure, and almost four of Wine-measure.

Jewish Money reduced to the English Standard.

Silver Money.					l.	s.	d.	q.
Gerah	.	.	.	.	0	0	1	
10 | Bekah	.	.	.	.	0	1	1	
20 | 2 | Shekel	.	.	.	.	0	2	33-4	
1200 | 120 | 50 | Maneh, Minah Hebraica	.	.	.	.	5	14	03-4	
10 | 6000 | 3000 | 60 | Talent	.	.	.	.	342	3	9	

• Gold Money.

					l.	s.	d.
Solidus Aureus, or Sextula, worth	.	.	.	.	0	12	0 1-2
A Shekel of gold, worth	.	.	.	.	1	16	6
A Talent of gold, worth	.	.	.	.	5475	0	0

Jewish weights reduced to English Troy weight.

Shekel	.	.	.	.	.	lbs.	oz.	dwt.	grs
60 | Maneh	.	.	.	.	.	2—	3—	6—	10
3000 50 Talent	113—	10—	1—	10

NOTE.—In reckoning money, 50 shekels make a mane, but in weight, 60 shekels.

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